

The Bulletin



of the Worldwide Church of God and Ambassador College

VOLUME 2, NUMBER 12

PAGES 487-510

SEPTEMBER 23, 1974

News Briefs

Highlights of news from division reports in this issue

ACADEMIC (page 500)

Mike Germano updates everyone on the college's accreditation proceedings and discusses pastoral preparation classes for undergraduates. Latest information on college enrollment and January admissions are also given. Then Ron Dart relates all the activities the Big Sandy Student body will be sponsoring at many feast sites.

CHURCH ADMINISTRATION (page 499)

C. Wayne Cole encourages all ministers to be really "up" for this coming Feast of Tabernacles in every way, because never before has a festival period been as critically important to the people of God. Comments about Dr. Hoeh's report on healing are included along with a *special announcement* to be made to all the brethren regarding commercial ventures at the Feast.

FINANCIAL AFFAIRS (page 498)

Frank Brown compares the Feast of Trumpets offering with last year's offering. He is candid about the overall financial picture, explaining that more austerity may be in the offing for awhile, but is at the same time optimistically looking forward to a new growth mode. The column closes with news of an important special award given to Ambassador College.

MAIL PROCESSING (page 488)

According to Richard Rice the total number of letters received for the year thus far is not quite

up to last year's figure for the same time. A breakdown by category for August's mail is included for the interest of our readers. The "humor corner" is introduced and the letter comments for this issue include more recent letters encouraging Mr. Herbert Armstrong to "save the planes."

MEDIA (page 502)

TV production manager, John Lundberg, fills the gap for Norman Smith this time by giving us news about the following: approximate airing times for TV programs thus far taped, edited and dubbed for the new season; tentative post-feast TV taping schedule; the first version of the film "Herbert W. Armstrong, Ambassador for World Peace."

NOTICE

We want to bring to your attention several other features, the first of which is brand new. For "Herbert W. Armstrong Update" (page 492), Stanley R. Rader prepared two special reports from overseas which cover Mr. Armstrong's recent activities as he continues to visit world leaders. Also, "Doctrinal Research" features a special report on healing written by Dr. Hoeh, and "Q & A" contains six questions and answers on various points of M & D administration.

A special thanks to the Press for making it possible to get this Bulletin out to you *before* the Feast. We all appreciate the overtime and personal sacrifice often put into producing the Bulletin and special research papers — sometimes requiring virtually round-the-clock work on the part of certain individuals. So thanks *especially* to the fellows in Composing and Pre-Press.

Mail Processing

Mail Activity

Up through September 13 the amount of mail received for the month totals 85,184 letters. Our accumulated total for the year thus far is 2,200,901 — somewhat below the figures for last year at this time. However, last week was quite good for “co-worker mail” and this week should be comparable. For the interest of our readers, we thought it would be helpful to present a general summary of August’s mail in its various categories. This shows the proportionate response from people to announcements of literature in our various media during that month:

Radio	7,894	4.1%
Television	12,702	6.6%
Plain Truth	5,244	2.8%
Good News	1,426	.8%
Advertising & Booklets	3,636	1.9%
Booklet Literature Cards	9,993	5.2%
Direct Mail Letters	79,803	41.7%
Member and Co-Worker Mail	56,579	29.5%
Correspondence Course	4,122	2.2%
Miscellaneous	10,104	5.2%
	191,503	100.0%

Information for Foreign Offices

Working in conjunction with the International Division, the MPC Communications Officer, Mr. Bill Butler, has been compiling a large package of information to be sent to various foreign offices. This “information packet” covers Mail Processing Center’s areas of training, quality control, communications, and co-worker department work. It includes over 300 pages of reports, form letters, training handouts, charts and indexes.

This compilation was done at the request of the International Mail Center and several of the foreign offices’ personnel. Its design is simply to illustrate some of our administrative and system procedures here in MPC for the interest of foreign office personnel. It is our hope that such informal interaction between our offices will increase understanding and communication — and even spark ideas which can mutually benefit the operations of all.

The Humor Corner

(Beginning this issue, a new little series is born featuring some of the humorous items the Mail

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Processing Center has received in its mail over the years. In the July 17 issue of *The Bulletin*, a list of funny literature titles was presented to our readers and was enjoyed by many. We hope this short series will be stimulating, amusing, and even a little informative as it comes in your Bulletin.)

Some people really live by the scriptural precept, “freely you have received, freely give” — even carrying it to extremes. We have sent the *Plain Truth* to them without charge; they give us many things in return. For example, one man sent us the following items:

- Wafer from the Catholic Mass
- Typewriter and case (quite battered)
- Small projector
- Skating trophy
- Ice skates
- Gas mask
- Blue sweater
- Small notebooks
- Clip board
- Calendar pen set (less the pens)
- Air Force jacket and pants
- Ohmmeter
- Telescope mirror

(Continued on page 496)

WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG
PRESIDENT and PASTOR

OFFICE OF
GARNER TED ARMSTRONG
Vice President

September 21, 1974

To all ministers and key supervisory personnel:

Greetings in Christ's service!

I expect most of you will receive this Bulletin before leaving for the Feast. We especially wanted to get into your hands the new guidelines for teaching and administering the doctrine of healing. I also want to announce that we plan to have a thorough study paper on tithing available for you to pick up at each Feast site. (This paper will deal exclusively with the biblical doctrine of tithing per se, what the entire Bible teaches about tithing, leaving the equally crucial questions regarding the administration of tithing -- first, second, third, tithing in Australia, England, etc. -- for policy decisions after the Feast.)

Needless to say, thousands of man-hours of research, input, discussions, writing and editing have gone into the preparation of this material on healing and tithing -- and we are exceedingly pleased with the result. This is not to say, of course, that there are no remaining uncertainties, ambiguities, questions to answer, problems to solve, etc. But very significant steps have been taken -- the overview is clear; the biblical evidence is plain; the logic sound; the analysis thorough; the conclusions inescapable. We will, of course, appreciate your continuing input on these, as well as all other, subjects. For example, further questions on marriage and divorce, resulting from ministerial response to our study paper, are answered in the Q & A section of this current Bulletin.

It seems particularly fitting at this point, during the fall Festival season, that we can now say we have resolved each of the four major doctrinal "issues" placed before us by the ministry at the Conference last January: Pentecost, Divorce and Remarriage, Healing, and Tithing.

This does not mean there are not other doctrinal questions and issues which will be continually brought up and hopefully resolved as a part of our on-going doctrinal discussions and research -- or that all of you should not continually be aware of the fact of your much-needed input in these areas. But it is very much a relief to me personally that we can say "mission accomplished," and we believe it has been a job well done! And in less than nine months! -- all the while increasing the intensity of bringing Christ's saving Gospel to the world through my father's meetings and lectures, up-to-the-minute daily radio, a revitalized

Plain Truth, budgetary decisions to emphasize our commission, etc.

When we stop to consider the enormity of the task facing us in research, input, analysis, discussion and presentation in each of these four difficult doctrinal areas, as well as the awesome responsibility to be absolutely sure we have exercised great caution with, and reverence for, the Word of God, I think all of us can enjoy a certain sense of accomplishment knowing that our God has blessed us in this Work. It has been a massive collective effort on the part of many, not the least of which was the fine input given by many of you, as during the May Ministerial Conference. However, let me again stress the job is by no means finished -- in fact, it won't be until sometime after Christ returns that we become doctrinally perfect -- and our doctrinal team is still in high gear. But it should give us all great personal satisfaction to know we have solved our most pressing doctrinal problems in a Godly way, all the while accelerating our commission to bring God's witness and warning message to a dying world.

It is especially gratifying to resolve our approach to healing by a totally fresh approach to its teaching and administration. As you may remember, some of the very earliest of our doctrinal discussions involved the subjects of healing. As all of the veterans in the ministry will well remember, I sincerely doubt whether we ever held a ministerial conference without involved discussions on some aspects of healing.

I believe Dr. Hoeh's summary succinctly states the principles -- and I would like to add a few thoughts of my own which I have stated publicly over the radio and on television and from many of our church pulpits over the past several years. (By the way, I would like to publicly thank Dr. Hoeh, as well as Mr. Wayne Cole, Mr. Raymond McNair, and others, for their tireless efforts in producing such extremely fine work in coordinating and compiling the doctrinal research on both healing and tithing.)

I wholeheartedly concur that the vital principles involved in healing relate far more to "judging our brother" than they do to a plethora of talmudic do's and don'ts which would require the ministry to become a modern Food and Drug Administration, "Good Housekeeping Seal of Approval," or FTC! As Dr. Hoeh explains, the incredible knowledge and information explosion, the rapid growth in all medical fields, which render even a highly-skilled physician incapable of keeping abreast of developments within his own field, make it utterly ridiculous to assume the average graduate of Ambassador College after four or five years in the ministry can answer a never-ending stream of questions concerning "is it right in God's sight?" with regard to the uncounted thousands of compounds and procedures available in the realm of medical science.

I have said, and intend to repeat when and where necessary, that "anyone who through 'fear religion,' coercion, threat of eternal consequences, implied threat of disfellowship, or of obvious or even subtle spiritual inferiority in the congregation, would urge a person to make a decision regarding his own or his

loved one's personal health or very lives which would cost them such health or their lives ought to go to jail!" Actually, this is perhaps my own awkward way of summarizing what is, in fact, the law of the land. For any minister to assume the prerogative to even suggest the "right" decisions for the congregation with regard to healing, when every individual represents a varying and different degree of faith, would be ridiculous. I have heard all the arguments; I know how average weak lay members might say, "Yes, but I do not want you to TELL me what to do, but what would you do if you were in my place?" and all the other clever ways in which brethren try to "corner" a minister into rendering a decision!

Be that as it may, and whatever the frailties of human nature, I hope we are maturing as a church and as a ministry to the point where we can be warm, loving, and comforting of a person who is weak and who has decided to enter a hospital for an operation -- praying for them, visiting them before and after such operation, and welcoming them right back into the church congregation without any stigma of being LABELED as being "weak" by whispering, gossip, and hostile stares from others in the congregation! I do not say we have reached this stage of maturity yet -- but I hope and pray we are at least maturing in that direction.

Mr. Armstrong's forthcoming booklet on healing WILL NOT plunge into the bottomless pit of the tens of thousands of do's and don'ts and labelings of various drugs, additives and medical practices. It will cling strictly to the overall principles -- and this is what we all as ministers must do. Perhaps we will finally come to the place where we can recognize there are others in the community around us who are better equipped to give people advice in some special cases than are we ourselves. Advice as to whether God CAN heal we surely ought to be able to solidly and powerfully preach with deep conviction and our own sincerest faith that this is so! As to guaranteeing some lay member in our charge WILL BE HEALED and therefore should not rely on drugs, pain killers, or operations -- that is another matter entirely, as you all deeply and personally know it would be another matter if it were you lying on the emergency table just outside the operating room!

The point of all this is, we shall each stand alone and be accounted before our God -- and while we can try to alleviate one another's sufferings, anxieties, and worries -- each shall in fact "bear his own burden" when it comes to the testing of our faith, which is, after all, a most intense private and personal thing between us and our God. At the upcoming Feast, let us all renew the sure knowledge that Jesus Christ will soon return to bring this miserable world the security, peace and happiness it so desperately cries out for. Encourage the brethren. Teach them the significance of their calling. Hope to see many of you at the Feast. Until then,

With love, in Jesus' name,

Barney Ted Armstrong

Herbert W. Armstrong UPDATE

(Editor's Note: The following updates from Mr. Stanley Rader were called in specifically for this issue of the Bulletin.)

September 13, 1974

Mr. Armstrong and our party flew to Cairo from Geneva with the three Japanese Diet members — Mr. Yamaguchi, Mr. Okuda and Mr. Kabayshi. We had stopped in Geneva primarily because it was the best place for the Japanese to be briefed by the permanent representative to the United Nations from Egypt, Dr. El Ariam, who had played a very important role in the Geneva peace talks, as well as in counseling with many different governmental leaders.

Basically, the Japanese received a very good briefing for an hour and a half from our good friend and they were very much appreciative of it — and at the same time they were able, because of our invitation, to meet the High Commissioner there for the United Nations refugee program. It is important to note that this High Commissioner represents all refugees worldwide, with the exception of those who are involved with the Palestinian refugees, because of more unique issues there. But the reason it is important for them to meet with the High Commissioner's office and to talk with the High Commissioner himself was that the Cyprus situation had gotten so exacerbated in the last several months with hundreds of thousands of displaced persons on that island which could again become under the direct supervision of that office. And, of course, all of the Middle Eastern powers, particularly the Arab powers, have a feeling of great interest over the Cyprus situation — not only because Turkey is Moslem, but also because of its strategic location.

We then proceeded to Cairo and there the Japanese Embassy took care of all the logistics. At our arrival we were met by automobiles sent by former Deputy Prime Minister, Dr. Hattem. That evening Dr. Hattem was the distinguished guest of the Japanese delegation as well as the Japanese embassy people. The next morning they met with the Egyptian foreign minister along with the Japanese Ambassador for about one hour, while Professor Gotoh and I met with Dr. Hattem. Our discussion had to do with aspects of Mr. Armstrong's forthcoming visit to the country and public appearance campaign.

We were all at the airport in time to be airborne at 12:00 and were rolling down the runway when a foreign object hit our left engine and our flight had to be aborted. In order to get to Israel for the next day it was necessary for us to finally, after exhausting all of the possibilities, fly commercially all the way to Rome at 2:45 in the morning and then backtrack to Israel just in time to get there for the dinner.

In order to fully appreciate the significance of Mr. Armstrong bringing these Japanese congressmen to Israel, you have to consider the enormous political significance. This was the first official Japanese trip to Israel — and it comes at a time when Japan, due to its critical dependence on Arab oil, has been forced into a strong pro-Arab position — and we all know Japan's strong position in economic and political affairs.

The dinner in Israel was hosted by the Japanese ambassador and was attended by over 200 highly placed people. All the important ministries of the government were represented (if not by the ministers themselves) by the director general of the office. There were nine different ambassadors there from various countries. There were many leaders of various Jewish associations and agencies — both Israeli and international. There were Arabs, including the Mayor of Hebron who is considered to be the most distinguished and most respected (but he may not be the most influential) Arab in the country. Also, a former minister of religion attended (he has only been out of office three or four months) — this was important for us as he will probably eventually be back in his post. But, at this time, the National Religious Party is not part of the cabinet because they do not throw their weight to Prime Minister Rabin's party.

We had a wonderful opportunity to really showcase our activities in Israel. Many Israelis now, both those who have known us and those who haven't, have a tremendous respect for Mr. Armstrong at a higher level than ever before. The Japanese speaker was Mr. Yamaguchi. He spoke for about 30 minutes and he was seated between Mr. Armstrong and myself and he spent the entire time at the dinner table talking to us. Consequently when the Japanese delegation was introduced, the Japanese view of the world scene as well as the purposes for the visit to Israel were presented almost in the context of a *compliment to Mr. Armstrong* and his efforts for world peace and they thanked him for making the whole trip possible. Consequently that which people had seen with their own eyes was now corroborated by the Japanese congressmen.

Previously the Japanese Ambassador had also

paid tribute to Mr. Armstrong. Then Mr. Armstrong spoke for about 5 or 6 minutes, holding it down to that length since this dinner was specifically for the Japanese. Mr. Armstrong stated how happy he was to have brought all this about and traced his participation in Israeli activities since 1968 and the archaeological excavation, then tied that in with his meeting shortly thereafter, in Tokyo, with Prince Mikasa. It was a very fine evening — the Japanese Ambassador said he had never received so many calls since he had been in Israel.

The next day we all met with the foreign minister. Everybody now realizes that Mr. Armstrong has, in addition to his religious/spiritual, educational and cultural spheres of interest, political leverage and political influence — which is very important to the Israelis. Political influence in the areas where it counts — because the Israelis, in addition to being educated and cultured, *must be* politically aware. And, of course, each person we know, (and for that matter, each Israeli citizen, as I think most people recognize) is a politically aware individual and therefore very much aware of what it means to have political influence and what political influence can and cannot do for them.

Israel is, of course, trying to pay court to Japan — and has largely been unsuccessful up until now — and they take this first official Japanese visit as a very important step which we have helped to bring about. The Israelis are now looking to us to help them to encourage the Japanese to take part in something tangible enough so that the whole country can benefit from it even more than just the moral support which, of course, is quite important. We have shown everybody that Mr. Armstrong is not only a world-respected leader in the fields of religion and education, but that because of his activities he does have a tremendous amount of influence, particularly in Japan. Of course, everyone was very impressed that we had just come from Cairo also, and that we had been there before and were going back.

Plans are being made for testimonial dinners in Israel, Egypt and other major countries of the Middle East in the near future.

* * * * *

September 16, 1974

Everything proceeding very well here in Tel-Aviv since our last report. The Japanese have returned to Tokyo where we will rendezvous again with them on the 17th of October. Their mission here was a great success and the newspaper cov-

erage was excellent. Good reports, in fact sensational reports, of the success of the banquet in Jerusalem continue to come my way, and the influence we now have in the political sphere has been made manifest to all concerned here.

The world-famous international Arthur Rubenstein piano competition was attended by all. Maestro Carlo Maria Giulini and Dr. Pietsch along with Hans Quast arrived on schedule in Israel and the arrangements made for the Maestro's visit here went smoothly and were very much appreciated. The best seats were arranged through the auspices of Minister Kol and during the intermission we were able to pay our respects to President Kapzir, Mr. Rubenstein and many other dignitaries. Mr. Armstrong was in fact introduced to Mr. Rubenstein and both Minister Kol and the Maestro. Although the entire party was invited officially to the reception at the President's home, the concert did not end until almost midnight; and since we had met everybody at the concert hall and accomplished all that could be accomplished on such an occasion, everybody decided to pass up the reception.

Our friends here in Israel will continue to follow up on specific requests made by the Maestro and Director Pietsch vis-a-vis Israeli and Israeli oriented artists. The Maestro, Director Pietsch and Hans returned on schedule to Europe on Sunday morning.

On Saturday, as the official advisor to the Japanese delegation, I met with various political leaders in Israel and in the occupied territories, and in the late afternoon I met for an hour and a half with the Speaker of the Knesset who was accompanied by the Secretary General of the Knesset. It was an extremely worthwhile meeting and particularly helpful for not only the Japanese, but our mission, because the Secretary General had remembered Mr. Armstrong and our activities in Israel and connected it up immediately. Furthermore, he and the Minister of Justice, as well as several other ranking members of the Knesset, will be going to Tokyo next month for an inter-parliamentarian meeting.

The next day, Sunday, I attended an hour and a half session, again as the advisor to the delegation, at the Foreign Ministry, and the result of that meeting has been reported to me in such a manner as to again reflect the enhanced respect that everyone here has for us. Furthermore, it would appear that we will be able in the near future to bring about some definite cooperative effort on a major scale between Japan and Israel.

(Continued on page 498)

Doctrinal Research

HEALING: TEACHING AND ADMINISTRATION

Editor's Note: A new booklet on healing, written by Mr. Herbert W. Armstrong, is scheduled to go to press some time after the Feast of Tabernacles. The following teaching and administrative guidelines on healing, prepared by Herman L. Hoeh and others, was approved by Mr. Armstrong to be included in the forthcoming booklet for the general public, and recommended by Mr. Garner Ted Armstrong to be published immediately in the Bulletin for God's ministry.

The fact that God can and does heal people today has never been in question in the Church of God. But what has been of concern to the ministry is the *approach* in teaching the doctrine of divine healing.

New members are continually being added to the Church. With them come an ever greater array of questions about medicine, operations and the role of doctors. What, they ask, is God's prerogative? What is man's responsibility? Answers to these questions — too long blurred and confused as a result of the impact of medical technology and the knowledge explosion in medical science — should be made plain and simple.

As we all know, it became commonplace in the Church to assign, for example, bone setting, the care of teeth and attention at childbirth as man's responsibility. Whatever in these areas seemed beyond the ability of man to resolve was understood to be the prerogative of God. Then along came decisions on the adjustment of misplaced organs of the newborn, on repair surgery of the eye, etc. "God does for us what we cannot do for ourselves" seemed to summarize the basis for these decisions. But repair surgery can involve other organs than the eye. Many open-heart operations (not heart transplants) are quite literally repair surgery and hardly more difficult in technique than eye repair surgery. Logically, the eye or tooth is as much a part of the body as the heart.

The time when only aspirin was considered "right" to use has long since passed. The vast array

of painkillers, non-prescription and prescription medicines is so great that no minister can — or should — assume responsibility in giving advice to brethren in these areas. Attempting to resolve the myriad questions by asking: "Is it right in God's sight?" is neither possible nor is it in fact the right approach. The reason this has, in the past, seemed the right question to ask is that our understanding of divine healing developed in the late 1920's when modern medical science was in its infancy. So many operations doctors performed then appeared to be miscarriages of medical knowledge. But sewing up wounds, setting bones, care at parturition seemed simple enough to assign to man's responsibility. Major surgical techniques for the internal organs of the body — eye, heart, etc. — were not yet developed. Chemistry had not, in the late 1920's, made possible the present array of compounds, many of which are as free or freer from side effects as aspirin.

The simplicity of medical practice in previous decades made it seem possible that we, as ministers, could give a definite "yes" or "no" to the question: "Is it right in God's sight?" regarding any specific medical technique, surgical operation, pharmaceutical agent, etc. but that was not really the question to ask — because, in fact, from either a theological or a biological viewpoint it is conceptually impossible to draw any lines.

Take an example from Luke. Peter cut off the ear of the servant of the high priest (Luke 21:50). To restore the ear Jesus "touched his ear, and healed him" (verse 51). The ear was suddenly and miraculously restored whole. Should one conclude from this that sewing on an ear — repair surgery — is forbidden today? Certainly not. Should one conclude that, since surgeons can today sew on an ear if done in time, repair surgery is always necessary if one is to be healed? Certainly not.

Some in the Church have believed that God could miraculously remove warts or other surface growths from their body. They have been anointed by ministers and been miraculously healed. Some few have believed that God could heal teeth and fill cavities. They have been anointed and been miraculously healed and their tooth cavities apparently filled. We have their case histories. Should one conclude therefore that all medical attention to teeth or growths on the body is absolutely forbidden merely because God did miraculously heal some? Certainly not. Yet these miracles should point us all toward faith.

For too long we have focused our attention in the wrong direction. We have looked at the astounding developments in medical science and

the technical achievements of surgeons and asked: "But is it right?" Some things seemed wrong; some seemed right. Probably no two would have drawn the line of right and wrong in medical practice at the same place. And even if it were possible and proper to do so, it would take an ever-expanding administrative talmud of do's and don'ts to keep up with the knowledge explosion in medical science. And we still would miss what should be the real focus of our attention. We simply cannot — indeed, *must not* — ever state, or even give the impression, that "x is OK," "y is questionable," and "z is forbidden," when referring to *any* medical, surgical or pharmacological procedure.

Aspirin and penicillin, as well as the host of all other chemical agents — including dietary supplements — are all chemical substances with greater or lesser primary effects and greater or lesser side effects. They differ in degree, not in kind. They differ in structure and effect, but not by any difference in "spiritual rightness or wrongness." There is no way to draw a chemical line between the spiritually "right" drug and the spiritually "wrong" drug — between the harmless and the harmful — for every individual. Likewise, there is no way to draw a surgical line between the spiritually "right" operation and the spiritually "wrong" operation. The use of painkillers, X-rays, surgical intervention and antibiotics in bone setting differs only in degree from their use in the most exceedingly complex repair surgery of internal organs.

Insulin, whether of chemical or animal origin, for diabetes; thyroid hormone, whether of chemical or animal origin, for insufficient glandular function; and the entire class of antibiotics, whether "artificially" synthesized or "naturally" developed, *differ only in degree, not in kind*. They are all external chemical agents taken into the body to perform specific biological functions. A mechanical pacemaker implanted in the body and digitalis, a chemical, both serve to regulate the heartbeat.

God, who made everything, designed the interaction of chemicals in the human body to support life; but the most educated men are mere babes in understanding these interactions. How much better and easier to trust God for divine healing than to rely on the limitations of human skills. Perhaps more than anything else, healing expresses the deeply personal relationship between an individual and his God.

Jesus said: "According to your faith be it unto you" (Matthew 9:29). There are some of little faith (Luke 12:18) and some of great faith (Luke 7:9).

Jesus' disciples said: "Lord, increase our faith" (Luke 17:5). The new healing booklet focuses our attention on faith in God instead of doubtful questions about medical practice. There are different degrees of faith both within the individual and between individuals. One's faith can at times fail (Luke 22:32). Some new brethren may have little or no faith. Others may have far more faith than members of longstanding. Instead of judging one another as to how far some go in using doctors or drugs, we should comfort the weak and encourage one another. And we all should seek to follow the example of those strong in faith.

God can heal an ear today without having it sewed on. God can also heal it if one asks to have an ear sewed on. God can miraculously fill tooth cavities, or He can stop the pain and leave the cavities unfilled. Or some may have teeth that are decayed and poisoning the body extracted. "According to your faith be it unto you," said Jesus. Mr. Armstrong points out that the individual's faith and the minister's faith are paramount in how far one trusts God, or how far one entrusts himself to men with their varying degree of skills and knowledge.

Of major import to us today when questions of healing arise are the principles Paul expressed to the Roman Christians: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ" (Romans 14:10).

And: "Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way" (verse 13).

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (verse 8).

In summary, God can, *has* and *will* heal us of sicknesses and diseases. To draw lines and list do's and don'ts is to forget the primary point. How much better to concentrate on what really counts — developing that deep personal relationship between God and His begotten Sons.

Our duty as ministers requires this kind of fatherly wisdom and encouragement to the congregation of Christ which is under our charge.

The new booklet is a great step forward. All ministers will be sent advance copies. We appreciate your questions and comments.

— Herman L. Hoeh

DOCTRINAL MEETINGS REPORT

Thursday, September 5, saw another doctrinal

meeting on the subject of tithing administration. Sixteen were in attendance.

Dennis Pyle presented a paper analyzing the present third tithe system (or lack of it!). He pointed out that we have gone some 30,000 dollars *over* our budget for July in dispensing third tithe help. The cost of medical expenses — and even such things as hairdos and piano lessons — have taken chunks out of the third tithe fund. Some widows have actually committed themselves to purchases first and then have requested third tithe to help meet the payments later!

Herman Hoeh summarized the discussion and pointed out that we have risen above the question of whether tithing was a Levitical law since tithing was already an on-going practice when incorporated in the law as God's method of support of the Levites.

C. Wayne Cole then addressed the question of what topics need to be considered in future doctrinal meetings — with the emphasis put on input from the entire ministry.

Seventeen members of the doctrinal committee met Tuesday, September 10 to discuss the preparation of a "white paper" on tithing to be sent to the field ministry. So far, eight papers have been prepared which (subject to further editing) will be included in the research paper. The subjects include Tithing Before Moses; Numbers 18; Tithing and Malachi; Matthew 23:23; I Cor. 9; The Law of Hebrews 7; Tithing in Christendom.

Further material will be included from Garner Ted Armstrong based on comments made in a plenary session last month.

A summary will be added of the general understanding of the doctrine as it presently stands.

No further meetings are planned on tithing at present. However, the committee will be considering other subjects after the Feast of Tabernacles such as the old and new covenants, makeup, church government, etc. Most members of the committee are editing final papers and preparing for the coming feast days, so there will be some slowing down of doctrinal meetings. However, it is planned to have the white paper on tithing completed before the Feast.

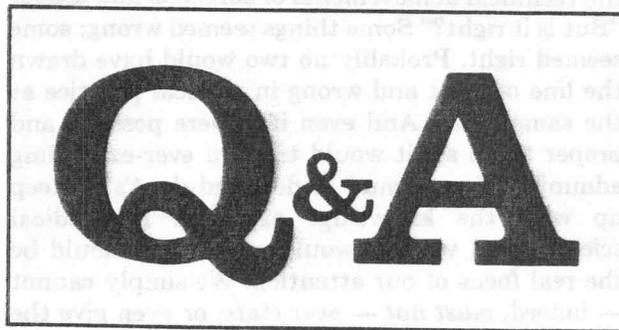
MAIL PROCESSING

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Brown shoes
Drawing board
A belt
45RPM record spindle

— Richard Rice

(Continued on page 506)



Editor's Note: This issue's responses to questions about marriage and divorce were prepared by the Theological Research Department under the direction of Charles V. Dorothy, and in cooperation with Herman L. Hoeh and Clint C. Zimmerman. We recognize the difficulty of responding to general or hypothetical questions regarding marriage and/or divorce. Consequently your continuing questions and comments will be appreciated.

Q. When two unconverted people marry and both later come into the Church, when are they bound? Is it the date of their baptism? Or When?

A. The Bible is clear that for unconverted individuals it is the lawful ceremony of the wedding day which makes a marriage legally binding. The consummation of the marriage, of course, occurs later. In this world cut off from Him, God constituted the authority of the state to regulate marriage, which authority God has delegated. Otherwise, the sexual union prior to conversion would always be fornication which is absurd.

The Scripture says: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whoever therefore resisteth the power, resisteth the ordinance of God" (Rom. 13:1-2).

After conversion, the marriage is certainly blessed by the new knowledge of the meaning and purpose of godly marriage and the presence of God — but the marriage was bound long before — when both took each other as husband and wife.

God and Paul regarded civil marriages, entered into according to the laws of whatever time and place, as legally *bound*. So civilly contracted marriages which take place before conversion and/or baptism are recognized by God as legally bound.

The marriage is bound when the two people, before witnesses, officially take each other as husband and wife in accordance with the laws and customs of whatever state or society they dwell in.

The consummation of the marriage is not what binds. If the ceremony had not already bound the

pair, it would be illegal for them to begin to live sexually together! (However, if a marriage were entered into and never consummated, man's legal authority from God would no doubt be easily persuaded to dissolve such a contract.)

The same principles apply to a common law union. Human jurisdictions differ in their recognition of common law union, and all legalities should be met since God has allowed the State to regulate such matters. God recognizes the States' determination in these cases when the unconverted parties involved agree to be husband and wife.

Q. Are weddings performed by the Church of God more binding than those performed in the world? Or is it the holy character of godly matrimony that differs so greatly?

A. There is no Bible indication that the validity (or binding quality) of a marriage has anything to do with who legally performs the ceremony, whether ministers, priests, justices of the peace, ship captains, etc. A marriage is a marriage. Why? Because it is based, not alone on the officiator at a wedding, but on the agreement and *covenant* (Mal. 2:14) of two eligible people — converted or not — to take each other as man and wife. But who, knowing the truth, would want to go to the world for a civil ceremony when God's Church is authorized by Jesus Himself to perform a ceremony that is appropriately called holy matrimony and bound in heaven by God Himself who is a party to the ceremony.

Furthermore, there is an important element of our ceremony, which Mr. H. W. Armstrong has emphasized: the real, vital and dynamic blessing which we ask for the couple. As Mr. Armstrong has pointed out, we do not have to ask that blessing, but *who* — other than the ministers of God — has the authority to call on this divine help which may spare the young couple the hardships or even breakup?

Q. What does "pleased to dwell with" mean in I Corinthians 7:12, 13?

A. The simple intent of the apostle Paul's regulation was that the unconverted partner of a Corinthian Church member was "pleased" if he or she did remain. (Beyond this, there may have been cases where one wished with all his heart he had never married the mate he had, but because of special circumstances simply could not leave, who certainly was not pleased to dwell with his mate.)

Obviously one might be pleased at one time and later cease to be. Paul put no time limit on the situation. Why? Because Church regulations in administering God's law had no control over an unconverted person. If, much later, such a one wanted to leave, he or she would leave. Remember God is a realist.

In fact, it is most likely that an unconverted mate of a newly converted Church member would not even know for some time whether or not he or she was pleased with the new situation, or whether something vital to him or her had vanished at the conversion of the mate. Problems with the mate's observation or practice of the Christian religion might not arise all at once. It would not have been logical of God or of Paul to require an immediate, binding, irrevocable decision of an unconverted mate, with the prospect of later arising valid reasons (valid to the unconverted member) for changing his or her mind.

Whether the mate is converted or unconverted, a *Christian* has no option from God to take upon himself or herself to cause a desertion or divorce (except for *porneia*). It is only when the unconverted committed *porneia* or has already deserted, or has inflicted gross physical abuse on the other, that a converted mate has a warrant from Christ and from God to formally (legally) break the marriage tie which, in point of fact, has already occurred.

Q. Is divorce among the unconverted a sin?

A. God holds even unconverted couples and individuals accountable. It is a sin to divorce (except for *porneia*). The unconverted bring on themselves automatic psychological and perhaps physical penalties if they sin. When they repent (or become converted if they never were before), God forgives the spiritual sin, though He does not necessarily remove its physical side effects, which may mean they still have to live with problems they created for themselves. The legality of the former marriage contract is in the hands of the State, and if the State severed the union it is severed.

Q. What if a divorce is obtained by a person who was supposedly converted but who later leaves the Church? Is it valid?

A. It is sin. The sin must be truly repented of. But a legal divorce is a valid divorce. The marriage contract is broken and destroyed. The courts of the land have authority from God to act in these areas and to formally dissolve a marriage.

Q. Suppose a baptized and formerly Church-attending person deserts his or her mate and rejects Christ and the Church. Do we have to determine whether or not such a person was "ever converted" in order to know if the other is potentially free to remarry?

A. Whether such a one was converted or never converted is essentially irrelevant. One can become as an unbeliever even if he were once converted. One who deserts a family and fails to provide for the family is worse than an infidel — the lowest form of unbeliever! Jude 12 perhaps speaks of these as "twice dead" whose spiritual life through conversion has ceased. The marital status here is essentially the same as if one had been living with an unbeliever.

In any case of desertion where there has been no known divorce, a left-behind Christian should not presume himself or herself to be free to formalize the split by a legal divorce until a reasonable time has elapsed for the one who has departed to be sure of his own mind and to have a chance to return and be reconciled. A reconciliation would always be sought by the believer, and an attempt should be seriously made to locate a deserter who has vanished. There may even be legal requirements regarding such duration before a separation or divorce can be granted (which will differ in different legal jurisdictions). The civil law also contains another sound principle of built-in delay in requiring another waiting period before the divorce decree becomes final.

UPDATE (Continued from page 493)

Plans have been formalized for the dinner in Tel-Aviv on November 6, and it should be even more spectacular than originally planned. We had dinner last night with Professor Mazar and Dr. Aviram of Hebrew University.

We also had dinner twice with Mr. Ravid, who is more and more becoming of invaluable assistance to us in an informal but most effective manner. Tonight begins the Feast of Trumpets. Tomorrow night we will have as our guests Dr. Na'aman the President of Tev-Aviv University and Nobel laureate in physics, who visited us in Pasadena, and has also been in England.

We are, of course, hoping to leave here on Wednesday — as we have a dinner scheduled with the Mayor of Vienna on Wednesday evening, and an audience with the President of Austria early Thursday morning.

Mr. Armstrong will work on a Co-Worker letter, which will be dispatched before the 22nd.

Financial Affairs

At the time of this writing, the indicators for the Feast of Trumpets offering appear to be running behind last year's offering. Realistically, this situation was to be expected considering the battering the Church has taken since the beginning of the year. We have lost a certain number of members, adverse publicity has been widespread, and we have been attacked doctrinally virtually from within the Church itself. While I feel that the Church is strong enough and resilient enough to overcome these body blows, we may have to be prepared for a certain period of austerity and even hard times until God gives us a clearer indication as to which way He wants the Church to go.

Our general income is still showing an increase over last year of about 1.3% year to date. However, if the holy day offering shows a decrease, it will pull this figure down.

A combination of inflation and the loss of some tithe-paying members is bound to hurt our income picture. I do believe that the individual member is giving as much, if not more, than he has been in the past, but skyrocketing costs of personal living are making it increasingly difficult to hang on to a decent standard of living. Like most other organizations, we are going through a liquidity crunch. This means that while our income remains fairly flat and our fixed overheads remain the same, our operating costs continue to rise. It is this cushion of cash reserves that we have to build in order to remain flexible and dynamic.

It is becoming fairly evident now that we need to have a *good-sized increase* in the Atonement-Tabernacles offering, or a further cut in operating costs will have to be made. If our statistics on the Trumpets offering hold good, we will have to have at least a 5% increase in the next three offerings in order to offset that shortfall. Any meaningful increase will have to be *over and above* 5%. Incidentally, our present level of spending is significantly under what was budgeted, but our main problem lies in falling short of our increase in income, combined with undiminishing fixed overheads.

I am sure that some will read this report with a feeling of negativism and pessimism. We here in the Business Office, however, do not necessarily feel that the outlook is negative. Our income is still very healthy, but we do need to undergo a period of adjustment in order to compensate for the very unusual economic climate now existing,

as well as those factors that have been affecting the Church directly over the last nine months. We are confident that this trend will soon bottom out and that with the strategy of increased media coverage, both radio and television, and an effective direct mail campaign, we will soon find ourselves back in a new growth mode.

I feel it is as well to be candid with all of you, and God's people should be aware of some of the problems we are having in the financial area. The power of prayer is still a *very effective tool in solving problems!* Rather than letting down, we should be increasing in fervency and asking God to give us the direction His Church needs to take at this time.

One piece of good news I can close with just reached me. The Professional Grounds Maintenance Society has awarded Ambassador College its honor award for the best maintained and landscaped campus in the United States. This is not any small thing since the PGMS is *the* professional association in this particular field and the awarding of this honor to us means that we have, in their opinion, the most beautiful campus in the United States! Many of us have known this for a long time, but it is good to have it "officially" confirmed by such a prestigious organization.

We trust that you will have a profitable and enjoyable Feast of Tabernacles, and I will be reporting the financial situation to you as soon as possible and what the plans will be for next year.

— Frank Brown

Church Administration

Hi again everyone!

The Festival of Tabernacles is now very nearly upon us. Personally, I am excited about the opportunity of seeing so many of you during this coming Feast!

I can't really emphasize how important this year's Feast of Tabernacles is. There has never been a time when it has been more important and more necessary for God's people to meet together in *unity, love and joy* — to be inspired and reminded about the fantastic calling shared by every one of us.

Those of us in the ministry should be "right out in front" in setting the right example as positive, happy, thankful Christians, sincerely grateful for the opportunity of knowing deep and "spirit-dis-

cerned" truths that are profound mysteries to the world.

We may indeed have our trials. We may have our internal problems, *BUT this is the Church of the Living God!* I don't read in my Bible that the people of God — the very Church of God — has ever been without elements of human nature and resultant difficulties. We are certainly no exception today.

But can anyone reasonably conclude that God has not revealed wonderful, precious knowledge, not humanly understood, to this Church?

One of the most exciting revelations possible to know is the fact that every person who has ever lived will have ample opportunity for conversion. And the truth about the purpose of God in creating man — the enlarging of the Family of God — is tremendous knowledge. Fellow ministers, these plus other exciting points of truth we learned in *this Church of God!*

So indeed we may *struggle* onward, but *God is with us*, has been with us and will continue to be as we yield to Him.

Some changes in doctrine have recently occurred. Changes can be unsettling, but it is encouraging to see that *growth into Truth* is an on-going process. Major studies are underway to prove and re-prove many of the teachings of the Church.

Let us all be encouraged and also be encouraging to those around us, especially at this Festival period. By diligent prayer and some hard work on our part, this Feast can be a turning point in dispelling many of the negative feelings that have spread among many in the Church.

Mr. Ted Armstrong has invited the GN readers to attend the Feast this year. We don't expect a *large* number of such people who are not members to attend, but let's make any who do come very much welcome. I sincerely hope our members will set good examples for any "new" people they may meet. We are not "behind a bush" somewhere. Indeed we should not be. Rather, the Church of God should be right out in the open doing its job of being a "light to the world."

Certainly one of the main times during the year that God's way of life is on public view is at the Feast of Tabernacles. Will you please say some of these things to members in your areas if you have an opportunity yet before the Feast?

Healing Booklet

Please read carefully Dr. Hoeh's report in this *Bulletin* on healing. We have reached a significant

milestone in the administration of this important doctrine.

Mr. Herbert Armstrong has been working on the manuscript of a new healing booklet for several months. In addition to his own work he has recruited the services of several of us at Headquarters to prepare material on administrative questions and problems which relate directly to the practical side you ministers are involved in in applying the principles of healing. (As you know, the Doctrinal Committee has been working for some time on healing with Mr. Dave Antion and Mr. Paul Flatt leading the discussions.)

Dr. Hoeh, Mr. David Jon Hill, Dr. Robert Kuhn and I have had two long sessions in Mr. Armstrong's office listening to sections of his manuscript and offering constructive criticism. In the second of these meetings with Mr. Armstrong, Dr. Hoeh read his paper regarding the administration of the healing doctrine (which he had prepared in conjunction with the rest of us) pointing out important details necessary for consistent teaching and application by our members — stressing *both* God's omnipotent power to heal *and* the impossibility to draw any lines between "right" and "wrong" medical techniques, surgical operations or chemical agents. Mr. Armstrong wholeheartedly agreed with this basic approach and offered a few minor suggestions which are included. Dr. Hoeh's report in this *Bulletin* contains much of what was covered in the discussion with Mr. Armstrong.

Mr. Ted Armstrong has been kept fully up to date on the progress in this important study area and is pleased that new material is about ready to be distributed on this subject so *personally* close to every one of us.

Commercial Ventures at the Feast

There is one other item I want to discuss with you prior to the Feast. We've received several letters from the field describing products such as medallions, books, etc. which individual members want to market during the Feast of Tabernacles. They've mailed letters across the country introducing themselves to members of other congregations and asking them to be sales representatives for them during the Feast. *This should not be done.* (If there are any exceptions to this, they must be okayed by Mr. Bill McDowell.)

Please announce this in your congregations. We don't want to turn the Feast of Tabernacles into a "county fair" or "house of merchandise" with people displaying and selling their handicrafts either on the festival grounds or city property. We

assemble at the Feast to worship God and enjoy a foretaste of the World Tomorrow — not to make money thru commercial ventures by advertising and selling products we have originated or invented.

Again, fellows, I'm looking forward to seeing many of you soon. God be with you in every way.

— C. Wayne Cole

BIRTHS

Bill and Kathy Miller (Grand Rapids, Mississippi): Whew!! During a labor of 76 hours, we played 27 hours of golf (Kathy rode the cart for 18), canned 17 quarts of carrots, played 9 games of Hollywood Gin, and delivered our second girl (7 lbs., 12 oz.), *Elizabeth Ann*, at 1:18 p.m., August 27. All are doing very well and we couldn't be happier with our latest blessing from God!

Stephen and Barbara Smith (Valdosta, Georgia): We are very pleased to announce the birth of our daughter, *Meredith Anne*, born August 24, at 8:46 a.m. She weighed 8 lbs., 10 oz. All are doing fine. Meredith was born on the Sabbath just before services, so mom worked and dad took the day off.

Academic

PASADENA

Accreditation

This past week we received a call from Dr. Eugene Dawson, President of Redlands University. He will be serving as chairman of the accreditation visiting committee. Dr. Dawson will be on campus for preliminary discussions Friday, September 27, 1974.

Final arrangements are under way for the full committee visit scheduled for October 23-25. Present indications are that the committee will consist of five educators including the chairman. Dr. Earl Pullias, our accreditation commission consultant, will be on campus to speak to the faculty this Thursday. So far everything looks to be in the college's favor.

Speech Classes

One of the students asked a question regarding fourth year speech at last week's open Forum. This prompted several thoughts. One being the gradual growth that has taken place in our speech classes for the last ten years.

In 1959 when I came to Ambassador College

there were three speech courses. Third year speech class was repeated by senior students desiring additional study. The emphasis in the class was decidedly training for the field ministry.

Since that time the college's program for preparation of the ministry has been considerably expanded and strengthened. Two years of advanced pastoral speaking remain an essential part of the program.

Four or five years ago it was decided to have the first two years of speech classes (for freshman and sophomores) emphasize basic communications and public speaking. The third and fourth year speech classes were renamed, Preliminary Homiletics and Homiletics and Pastoral Administration. These were transferred to the Theology Department.

Presently these two theology homiletics courses have become a series of four one-semester courses taught by Art Mokarow and Greg Albrecht under the guidance and supervision of David Jon Hill. The freshman and sophomore speech classes are taught in the Speech Department chaired by Dr. Emil Pfister.

This present arrangement has the advantage of having the courses in homiletics supervised and taught by the ministry. Regular speech classes leading to a minor in speech are taught by men specifically trained in this field.

Fall Semester Enrollment

After all late registrants were processed, we ended with a total enrollment of 880 students. Of these 642 are full-time undergraduates. The rest are part-time students (including evening students and a handful of graduate students).

January Admission

The new admissions year is already well under way. As of September 13 we had accepted twelve men and two women and had received thirty-one additional applications for January admission.

The admissions office has sent out more than three hundred application packets for 1975. Since many prospectives do not specify in their letters of inquiry which semester they are applying for we have to assume that most want to be considered for the fall. However, about ninety are definite candidates for January.

Any prospective students in your area who would like to apply for January admission should be encouraged to write for an application as soon as possible and to take the SAT test on November 3, 1974. Applications for the spring semester should be submitted by November 1.

— Michael P. Germano

BIG SANDY

Greetings from Big Sandy! It seems that every year about this time, the entire campus turns into a beehive of activity with all the students, faculty and administrative personnel preparing for the Feast. This year the college plans to provide a number of services for the brethren during the Feast — not only here, but in all nine U. S. feast sites and Pentiction. In the past, some of God's people have wondered about the ways in which we perform these services, so I would like to take this opportunity to let you know exactly what goes on and why.

As most of you know, all the activities of the student body (such as dances, field trips, etc.) are financed by the Student Body Fund. This fund (in the past amounting up to \$25,000) is totally made up of monies earned by the students through various projects and almost all of this money is earned during the Feast. In addition to financing activities, the students give a monetary contribution to the work from this fund.

Many beneficial and profitable services for Church brethren are provided during the Feast of Tabernacles. It has been a long standing policy that no *private individual* at the Feast may in any way set up a profit-making business to earn money for himself. On the other hand, it has long been accepted that the students may provide services for the Church to help the Church brethren as well as finance student activities.

The students have been working for a full year on the feast show they plan to perform at five different sites this year — Big Sandy, Niagara, Mt. Pocono, Jekyll Island, and St. Petersburg. To top off this tour, the students will also stage a performance at Disney World in Florida after the Feast.

At many sites students will be organizing elegant and entertaining dinner dances which will be announced in the respective areas.

Another new opportunity has opened up for the students this year: at all American and Canadian feast sites, they will be offering the all original album recorded last year entitled, "Spread Some Sunshine." This album is made up of songs from last year's feast show.

Probably the largest number of service oriented activities for the students every year at feast time revolve around the concession stands. Concessions will be organized in four areas this year: Poconos, Ozarks, Dells and Big Sandy. In the first three areas, the students will be organizing their own crews to provide coffee, doughnuts, cold sandwiches, and snacks. The concessions at Big Sandy

will be offering the goods of most grocery stores: meat cuts, milk, ice, juices, as well as the prepared dinners of sandwiches and hot chicken.

Well, that just about wraps it up for now. All of us at Big Sandy hope and pray that this Feast will be a tremendous and fulfilling experience for all of you men. I will be looking to personally seeing those of you who will be attending the Feast in Niagara, Poconos, Jekyll and St. Pete.

— Ronald L. Dart

Media

We are presently in the usual hectic pre-Feast production period, but it looks like everything will be completed on schedule. So far we have taped, edited and dubbed (or prepared for dubbing) the following programs:

	Approximate Airing date
America — in Need of a Miracle	9/15
Inflation	9/22
Agriculture — America's Great Gamble	9/29
Escape — Alcoholism	10/06
Which Way Will Science Go?	10/13
Europe — Germany (on location)	10/20
Religion	10/27

The airing dates shown will vary since all station start dates are not the same.

We are also re-editing one of the Seattle campaign tapes which was shown as a one-hour summer special this year. The "Real Jesus" tape will be cut down and shown as a half-hour television program.

Before the Feast Mr. Armstrong is scheduled to tape "Marvels of Creation" and "Death." There is also a possibility we may be able to tape a program on "Resurrection" and "Why Were You Born?"

A tentative, unapproved post-Feast taping schedule follows:

- Occult
- Famine — Population
- Weather
- Heaven/Hell
- America — Who Will Aid Her When She Needs It?
- Why Prophecy? People's Need to Know the Future
- Looking Ahead to 2000 (2 programs)
- Prayer
- Universe (2 programs)

Immortality

Modern Romans (2 programs)

Expanding Human Potential

Spirit World

Four Horsemen of Revelation (2 programs)

Other subjects under consideration are: "This Is the End Time" and "The Middle East."

The first version of the film HERBERT W. ARMSTRONG, AMBASSADOR FOR WORLD PEACE has just been completed by the Television Studio. Tonny van der Leeden, Don Henson, Phil Goertzen and Peter Baumer worked hard to complete the production before the Feast. This 24-minute color film is to serve as an introduction for Mr. Armstrong and will be used overseas preceding his campaigns. It will be shown on television, at press conferences, to various meetings of educational, religious and businessmen organizations who have invited Mr. Armstrong to speak to their organizations.

It draws on his activities in Manila to show Mr. Armstrong in action — meeting with world leaders, being interviewed at press conferences, and receiving special awards and honors.

Several excerpts from Mr. Armstrong's speeches and campaign messages are used to raise questions in the viewers' minds concerning world conditions, the need for world peace and man's inability to find solutions to his problems — concluding that it will take God's government to bring peace and happiness to this world.

The purpose of the film is to reveal the missing dimension in knowledge, to introduce Mr. Armstrong and arouse interest in his message.

A longer version of the film, which will have the same title, is to be completed shortly after the Feast of Tabernacles and will be available for church areas. It will also feature Mr. Armstrong's activities in Manila — press conferences, pre-campaign speeches, the doctorate presentation by Angelus University, and other special awards, key visits with Philippine leaders — showing all the work that goes into a campaign.

It will be about 30 minutes in length and will contain more excerpts from the campaigns — showing the strong messages Mr. Armstrong preached during the three nights of meetings in Manila.

Seeing Mr. Armstrong in action in Manila strongly preaching the gospel will be most inspiring to the brethren; and will emphasize the need for the entire church to back him up and support him in this most important aspect of God's Work.

— John Lundberg
TV Manager

OPEN FORUM

THE GREATEST NEED AT THE FEAST

Since, as I write this, it is only one month to the Feast of Tabernacles and no doubt less by the time you read this, I want to make the following observation and suggestion.

It always seems that just prior to the Holy Days, God's Church and those in it go through an abnormal number of trials. For example, in the Bluefield area one family had both the husband and wife in the hospital at the same time. He fell out of an apple tree and broke both arms and possibly his nose. In fact he may have crushed his right elbow and has had to undergo surgery on that fracture. At the same time, his wife was due to have their next child. She had it the same day he fell. One member was fired from his very important job as supervisor of a State Hospital for the elderly and infirmed. It was in all the local papers, A.P. picked up the story and it sent rumblings thru the State House. Prior to this job, he'd been out of work for over a year! Now he's out again. And if that wasn't enough, I just found out this last Sabbath that a young bachelor member struck and killed a man on his way to work last week and is being charged with negligent homicide. He could get one year in prison for it! And there are other trials, perhaps less dramatic, but equally important and serious to those involved in them. And to top the whole thing off, people still feel somewhat insecure after all the trials in the Church last spring.

The point, is, I have never heard more people say how much they are looking forward to the Feast this year. They all recognize the seemingly intensified pressure on their lives since the Feast last year. And if ever there were a time to make this the "best Feast ever," it is this year!

Probably all of us could relate the same story. I want to suggest then, that all those who will be speaking at the various Feast sites this year really put in the effort to give the most powerful, moving, and inspiring sermons they have ever given in their lives. I know the tendency may be to resurrect something from the past. But if you do, please make sure it is really fitting and suited to the feast environs.

I wish I could express myself better. But what I am trying to say is that God's people need our best and nothing short of our best. This year may be

the last time we can gather together en masse as a real foretaste of what the Millennium will be like. As one who will be sitting out in the giant mass of humanity assembled in God's name, let me add my thoughts and wishes to those thousands longing as never before for those eight short days that come only once a year.

— Bill Moore
Bluefield, West Virginia

BAPTISM COUNSELING

This last weekend my colleague Bill Dixon and I had the opportunity of baptizing two people. During the laying on of hands I learned a small lesson that I would like to share with all of you.

As Bill was asking God to bless this person with the gift of His Spirit, he called to remembrance the fact that God had called both individuals to play a part in the divine commission — the Work at this end time. It stuck in my mind how important it is for us to emphasize this fact to the people God is calling so that it would always be fresh and paramount in their minds.

I know for myself that we can get very involved in our baptism counselling sessions — concentrating on the aspect of repentance and the person overcoming their particular problems — and forget the other aspect of their calling. In spite of their problems God is calling them to support the Work and the efforts of Mr. Herbert Armstrong and Mr. Ted Armstrong. As for myself, I'm going to make every effort in my counselling to make this fact clear to those whom God is calling. I believe this is really an exciting aspect and *very important part* of our respective jobs.

— Peter Whitting
Sydney, NSW
Australia

OBSERVATIONS ABOUT CHANGES

I'm sorry I haven't written in before now to thank all of you for doing such a fine job with the Bulletin. It is very much improved, informative, and I'm sure the Open Forum section is appreciated by all.

Thanks, Arch Bradley, for your comments in a recent edition concerning the members' concern over *changes*. You sparked a few thoughts in my mind I'd like to share with everyone involving this thing of *change*.

According to one publication I've recently read about the human body, I've learned something very interesting. "The particles of each substance which make up the organs and tissues of the body are in a constant state of flux or change. This is true of every bit of our bodies. The total exchange of particles in our tissues each day amounts to about 5% of our body weight. In other words a person 'turns over' a mass of material amounting to his own body weight every 20 days. In this way, every tissue of the body — from the nails on our toes to the hair on our heads — undergoes a complete exchange of particles periodically. This continues throughout our lives."

The interesting thing to me is, we're still the same person, with the same desires and goals in life.

When comparing this with the body of Christ, (the Church), we all need to realize the Church will always undergo certain necessary changes, but it is still the same Church, the same body of Christ. Incidentally, these changes are always for the better, for the improvement of the body.

A close examination of the creation reveals that change is necessary for growth. Every change that takes place in plants and animals as they grow is always for the good. A flower is more beautiful than the seed that produced it. A butterfly is more beautiful than the caterpillar it once was. Growth, whether physical or spiritual, necessitates change.

We need to realize as well that it's the *Work* of God that changes, not the *Word* of God (Mal. 3:6 and Heb. 13:8). The Church of God changes as it is directed by the Word of God, or Christ, to change, and that change is always for the better. When the husband, (Christ), directs a change, His wife, (the Church), should not drag her feet, but work to make His decisions work. If not, we could be playing with fire, and believe me fire can bring about a very real change in us — it's called *ashes*.

— Harold J. Rhodes
Houston, Texas

WERE WE RIGHT EVEN THOUGH WE WERE WRONG?

I am of the definite opinion that there are still a few points which need clearing up regarding Pentecost. I came to this conclusion after Mr. Adair's (Aug. 14th) and Mr. Briggs (Sept. 11th) comments in the Bulletin.

First, it should be noted that the Church of God did in fact commonly hold services on Pentecost Sunday during many of the years when the

Church officially believed Pentecost should be kept on Monday.

In those dynamic growth years of the Church of God (I would estimate from the early '50s till the mid '60s) the congregations customarily observed a three-day period of services; and if I recall correctly, we usually, if not always, held *morning and afternoon* services on the *Sunday* preceeding what we then believed to be Pentecost Monday. We, then, did have services on "Pentecost."

And I am convinced that God did bless us at those Sunday services — even though we were *ignorant* that we were having "holy convocations" on what was actually the true Pentecost Sunday.

Thus, like those who obey the laws of success (without knowing them) or who just "naturally" keep the laws of happy marriage (not knowing that they exist) so we were actually having Pentecost services on Pentecost Sunday during most of those dynamic growth years. Was it by mere coincidence, or was God guiding us in this matter?

Making the Unholy Holy?

Mr. Adair is a good friend of mine (and has been for many years) and I know I can, without offence, freely question the logic of part of his comments in the August 14th Bulletin.

Mr. Adair reasoned: "If His [God's] people make a mistake in their counting, due to bad mathematics or, [as was the case] unclear translations, will God condemn them or not sanctify the day? or will He *sanctify the day we come up with* and leave it to us to eventually discover our mistake? I personally feel God has over the years *made holy the day the Church chose*, that is *Monday*. So that in effect we have *not* been keeping the *wrong* day at all... Also, if it was really the wrong day, would God have let us continue missing His annual sabbath and keeping an *unholy day holy?*"

As a young teenager, I began zealously keeping Sunday (the 'Lord's Day') to the very best of my ability — thinking God had hallowed that day. Later, I discovered that I had been wrong in that God had *never made Sunday holy!* Rather, I only *thought* He had, but my sincere observance of Sunday did not make it into a *holy* day — didn't make it into the *Sabbath*.

Likewise, our sincere observance of Pentecost on Monday (thinking this was the correct day) did *not* make that day *holy* — didn't make it into Pentecost!

God Looks on the Heart

Some ask: "If we observed the wrong day all those years, how then could God have blessed us so much?"

The simple answer is — God looks on the *heart!*

Once a man (or group of men — His Church) has repented of sin, been baptized and has received the Holy Spirit, they automatically become members in the body of Jesus Christ — His true Church. Now, God's true Church has never possessed *all truth* (either as individual members, or collectively). Rather, the Holy Spirit is to guide us into all truth (John 16:13).

God does not demand that a Christian possess *all truth* before being given the Spirit, thereby adding him to His Church. But God does require or demand that a true believer REPENT of all error or sin which He has brought to his knowledge at the time of his conversion.

Therefore, it is possible for an individual member or for the collective body of God's Church to be sincerely in error — and yet have God's Spirit, His blessing and His guidance.

What, then, are the facts? We — the Worldwide (Radio) Church of God — were in error on Pentecost for many years. But this was not an error of intent or of attitude. After, all, was not it this very Church which was the only Christian Church to even teach the necessity of observing Pentecost and all of God's annual holy days?

And was not it this church which taught the world the true meaning of those days? Do you know of any other church which taught: 1) the necessity of observing all God's annual sabbaths and 2) the true meaning of these days?

We were, after all, right basically in most of what we taught regarding Pentecost, including the profound meaning of that day in the Plan of God — that Pentecost pictures the firstfruits of God's spiritual harvest! And that is glorious news. How few really understand this wonderful truth?

It Takes Courage to Admit Error

But, after having said that, let us freely admit that we were wrong, technically, in observing Pentecost on Monday instead of on Sunday. And I do not believe that God made a wrong day (in this case Monday) holy any more than I believe He makes holy the Moslem sabbath (Friday) or the Christian Sabbath (Sunday), or that He hallows Christmas, Easter or the other holidays.

This reminds me of a story regarding a rabbi and a priest who were dining on Friday. Rabbi Finkelstein exclaimed: "Why Father, I didn't know you ate beef on Friday." Father O'Mally's reply (as he sprinkled holy water on his meat): "Once beef — now fish."

A few days later as they were having lunch, Father O'Mally expressed surprise that Rabbi Finkelstein had ordered pork. The rabbi's reply (as he

sprinkled water on his pork chop): "Once a pork chop, now beef."

The important thing to remember is that God looks at the heart, the attitude of mind. Remember, He is more pleased to see one with a right attitude observe a wrong day, than to see one with a wrong attitude observe the right day. Better still, God prefers to see those with right attitudes observe the right day!

It took courage for the Church to admit we were wrong.

So, let us all freely admit we were wrong! God knows it, and we also now know it! God freely overlooks and forgives our technical errors of the past, but let us faithfully observe the true Pentecost with a perfect heart henceforth.

Blessings in Error?

God did richly bless us all those years when we were technically in error, because He saw that we meant well, that we had a right attitude and were trying to obey Him to the best of our ability. And He knew we had His Spirit and were doing His Work.

I conclude, therefore, that God blessed us in spite of our technical error, not because of it!

What lesson can we learn from this long-held Pentecost error? Let us realize that only God has complete, total truth! Let us ministers all humbly realize that God wants us all to have a burning zeal for the truth — to be willing to seek for, and search longingly for His truth.

Then when God reveals "new truth" to any of us, let us as speedily as possible communicate this to those in God's Church who are charged with the responsibility of checking, verifying and communicating this new-found truth to the entire Church.

In this way, God's Church will be better able to grow in the real grace and knowledge of Jesus Christ (II Peter 3:18). Perhaps my good friend Colin Adair and I are saying, basically, the same thing after all.

— Raymond F. McNair
Senior Editor, Pasadena

BOOK REVIEW

Hide or Seek by James Dobson, Fleming H. Revell Co., \$4.95 hardback.

Human worth in our society is reserved for that select group of gifted mortals who possess either or both of two qualities: 1. Beauty and, 2. Brains. So says Dr. Dobson, assistant professor of pediatrics at the University of Southern California School of

Medicine and director of behavioral research for the Childrens Hospital of Los Angeles.

Of course that leaves *most* of us with feelings of inferiority and a lack of self-esteem. Worst of all, our children perceive this value system and begin to become influenced by it at preschool ages.

The author relates a piquant example of how a child can be warped by measuring himself by wrong standards, lack of love and respect, and the resulting loss of self-esteem.

This is a true case history. A particular boy was ridiculed by his mother, did poorly in school, was unloved, was ugly and *knew* it. His mother even forbade him to call her at work. When he was 13 years old a school psychologist remarked that he probably didn't even know the meaning of the word "love." As a teenager, girls shunned him and he fought with the boys. He dropped out of this third year of high school.

He had heard the Marines built men so he joined — only to be court martialed later. Next, he married in an attempt to find the respect and happiness that eluded him, but it didn't work. His wife became his worst enemy. She totally dominated and often humiliated him — even in front of friends. She even locked him in the bathroom once to punish him. Again that feeling of being a complete washed-up failure swept over him.

One day, following a particularly humiliating scene with his wife, he made a decision. He walked to his garage, took down a rifle he had hidden there, and carried it to a newly acquired job at a

book storage building. That afternoon on November 22, 1963, from a third floor window of that building, he sent two bullets crashing into the head of President John Fitzgerald Kennedy. Lee Harvey Oswald, in his own miserable way, had finally won recognition by murdering someone who seemed to possess everything he (Oswald) lacked.

Dr. Dobson expounds ten vital principles that are critical in rearing children to be confident who *know* they are loved and respected by their parents. What are these principles? Read the book. It's the best I have read on this aspect of children — and one you'll never forget!

— Arch Bradley
Pasco, Washington

LETTER COMMENTS

(Continued from page 496)

Since the announcement that the G-II and Falcon airplanes might have to be sold, we have been receiving a steady stream of letters encouraging Mr. Armstrong to save the planes, as well as contribution for that purpose. Following are a few of the more recent letters received:

"You Wouldn't Sell Your Last Suit"

I hope you will not be offended by this, but it is the only way I can express how I feel.

Mr. Armstrong, you would not go and sell your
(Continued on page 510)

ACTUALLY OVERHEARD

This feature is for your entertainment and perhaps your enlightenment! This is your chance to participate à la "They'll Do It Everytime" by Jimmy Hatlo. We've all overheard statements that are comical. Sometimes they are sad or acidic commentaries. The cartoon to the right is an example.

If you have overheard — or perhaps made — comical statements by various people with whom you have come in contact, please submit it to "Actually Overheard." We'll give you credit. (Unless you prefer to remain anonymous!).

Sometimes we can learn by laughing at ourselves.



The following was asked of a minister's son whose father's office is in his home:

"Well son, do you want to be a minister like your father when you grow up?"

"Nope! I want to go to work"

— Thank to Garvin Greene

Ministerial Education & Training

FESTIVAL OF THE MIND

The Feast of Tabernacles proclaims a season of rejoicing and good cheer. Money is to be spent "for sheep, for oxen, for wine or strong drink or whatsoever the heart desires." However, in spite of the seasonal affluence — the travel, the fine accommodations, the good food and fare — deep down in the marrow of the bones of the membership reside desires and longings on which money has no influence.

These desires can only be quenched and satisfied by the impact of living sermons made unique by the "magic" of the spirit of God.

If the sermons at the Feast can bring the membership into greater unity and rapport with God than ever before, then they will have received and experienced what their heart truly desires — a festival of the spirit and a feast of the mind.

So the office of Ministerial Education and Training thought it would devote its space in this issue to focusing the minds of the ministry on to the challenge of the festival sermon — helping you to make it your sermon or sermonette of the year.

There are several principles which different people here have contributed in class discussion and on other occasions which we would like to go into that could help the festival sermon have even more impact on the membership.

We would like to discuss the psychology and emphasis of approaching the sermon from the angle of its "humanics" as well as from its "mechanics."

There is a need to look at principles of engaging the mind and the psychology of unloading. We can also investigate the roles of imagination and judgment in composition and arrangement and granulated interest in relationship to the power of an unfolding theme.

The Middle Wall of Partition

One of the goals of the effective sermon is to attract the mental attention of the audience and affect behavior and character if possible. So in some ways the success of effective speaking hinges on a right and sound psychology to break down

any middle walls of partition that can exist between the speaker and the audience.

Where is the speaker's mind? The answer to this question will determine how much rapport and mental engagement is going on or how many invisible walls of separation there are curtaining off the audience's mind.

It's very easy for a speaker to veer his mind's principal focus away from the audience and onto himself or his material. This violates one of the principal rules of effective speaking — think of the audience. This might seem too trivial a matter to mention, yet this principle has a fundamental effect on the sermon.

If the speaker's principal focus is on himself or his material rather than on the audience, he will inevitably start a train of events that builds up an invisible, yet very real, wall of partition between him and the audience.

The speaker's face can be conventionally turned towards the audience, yet people in the audience can feel he is not really looking at them. The speaker who is thinking of his audience really looks at the audience and not just towards them. If the speaker's mind is principally on himself and his material, inevitably the focus of his attention will be turned away from his audience. The audience may not be able to express what is happening, but they somehow sense the speaker is only looking towards them and not at them. They can subtly feel that the speaker is distant — apart — even aloof from them.

So there is a world of difference between looking towards and looking at the audience. The principle hinges on "humanics" and not on mechanics — it depends on the direction of focus of the speaker's mind.

When the speaker's mind gets more on himself or his material rather than on the audience something else happens. He can begin to hook onto a psychology that *really* starts to build walls and partitions — the psychology of unloading. The speaker's role now becomes speaking to relieve himself. He can go on and on unloading and almost seems oblivious to the audience. He never seems to notice that people are yawning and fidgeting and leaving the room. His mind and attention have lost their proper focus. He might be enjoying himself and having a great time, but he is not getting across. Since his mind is not on the audience the listeners are not thinking along with him. Somehow the message lacks vitality. The audience simply hears words.

When the speaker's mind is principally focused on the audience he gets their message and they get his. He gets their message by reading their facial

expressions, absorbing their smiles, their blankness, their nods, their scowls and frowns and mental questions.

Almost automatically he adjusts his delivery accordingly, engaging their minds, smoothing the frowns, appreciating the smiles and answering the mental questions. He is talking with the audience, not just at them. Now there are no walls of partition, just rapport and spiritual and mental satisfaction.

Imagination and Judgment

In sermon production, as in most mental operations, the roles of imagination and judgment are very important.

Imagination performs the creative task, and with the help of God's Spirit, generates the stream of ideas. During this composition stage it is important that the imagination be given free reign to explore all necessary possibilities.

If too much judgment is brought to bear at creative time rather than at arrangement time, the idea flow can slow up and then shut down.

If we can separate these two mental processes, the imagination and the judgment, we tend to get a much better sermon production. The imagination represents the "hot" and judgment the "cold". When each is brought to bear at the right time a healthy mental operation results.

However, if we just blandly mix them together at the same time they tend to neutralize and inhibit each other's operation and a lukewarm product is usually the result.

This principle is very simple, yet it can have a profound effect on the sermon produced. Many of us understand and apply it intuitively, but sometimes it is good to extract principles from the shady realms of the intuition and crystalize them with tangible delineations and study their operations.

The imagination seems to thrive better in a positive, enthusiastic environment. When it gets this kind of help it can take flight and generate a concept and idea printout of startling dimensions.

Judgment, though, tends to want to edge its way into the idea stream too early by weighing, measuring and proportioning — "this won't fit," "that's no good," "this doesn't apply." This judgment process is very necessary at the right time, but its full operation has to be restrained until the imagination has done its thing.

That's why it's good to lay down on paper all the ideas and facts and fruits of the imagination first even if they seem way out or only slightly associated with the subject. Don't let the cold

frost of judgment kill them prematurely. They might fit in or generate another idea or divide in half like a cell and multiply and grow into a fine concept.

We don't want the mind to be forced into having to compose and arrange at the same time. If it's given a chance to beam its energies onto each stage separately it can usually do a better job. First the imagination, then later judgment and arrangement.

Arrangement Time

After the imagination has delivered its contribution, it's time to let judgment off the leash to start arranging the fruit of the imagination into a coherent theme.

Your ideas, concepts and facts should now be layed out before you, we hope like a box of jewels tipped onto the table.

Now you can give free reign to your judgment and discrimination. Since your mind is now able to focus all its energies into arranging, you will begin to see patterns and trends and associations clicking into place. It is as with a jeweler. He doesn't buy pearls and string them together in the same order as he buys them. The buying, the acquisition process, is one thing and the setting and arrangement process another. It's the same with the mind and the mental acquisition process. The imagination and creativity enable you to acquire the ideas, but setting and arranging them is a separate and highly skilled process. As you now look over your material it becomes obvious that all the facts, just like jewels, are not of equal value. Some are precious and outstanding, some are semi-precious, some are good for contrast or color or tieings or hooks or catches. Under your close scrutiny, it is obvious that some are not jewels at all — they might have too much ore in them or just be unsuitable and unfit for this particular setting.

The main thing is that as the judgment goes over the facts it sifts and weighs and ponders and notices these different values, otherwise we can get a disastrous *one tone mind* production.

If the judgment has been inhibited or not given time to perform its task a one tone product can easily result. In a one tone mental state all the facts seem of equal value. There is no emphasis, no hurrying over unimportant details, no slowing up at a point or concept of great significance. There is only one steady drone which places everything said in the same category of importance or unimportance.

When the judgment has been given time and opportunity to see and arrange the different val-

ues in proper setting, the speech can be like breathtaking scenery with contrasting mountains and valleys. If not, the message can have all the interest and excitement of monotonous flat land.

Arrangement Patterns

Now that arrangement time is here and the different values of the facts and ideas are becoming obvious to the judgment, the question becomes what kind of arrangement are we going to use.

Here comes the area of personal preference outlook and approach — and there are many and varied and effective types of arrangements which can be used.

A granulated arrangement can be effective if it is handled right, but it takes a lot of effort to make it work. The granulated arrangement utilizes the fact units, with fact following fact with no strong arrangement between them.

This can work if the speaker delivers each grain or unit vividly and interestingly.

Another approach pattern is to fuse and weld the grains together into an unfolding theme.

The author of the book of Revelation delivered some of His prophecies in this mechanism of an unfolding theme. There is the appetite whetter at the beginning where John is told to write the things he has seen, the things which are and the things which shall be hereafter. Things which will show unto his servants that which must shortly come to pass.

Then there is the revelation — given a stage at a time as each seal is broken and the story and theme unfold with devastating effect.

This is a powerful form of arrangement where the message advances not fact by fact, but by groups of facts. These groups of facts point to larger groupings and to an encompassing idea which ties all the groups together. The speaker

keeps the audience aware of the particular group of facts being discussed and the relationship of this group to other groups. The speaker does not permit the audience to lose themselves in a multitude of details, but by constant effect recall of the main idea and the related sub-ideas, he gives them the sense of moving easily and understandingly through what could otherwise become a bewildering maze of details.

Once the mental appetites have been stimulated the theme unfolds one thing leading out of another toward another, and all toward a climax partly revealed and partly concealed until the final impact.

The audience feels satisfied and fulfilled. The job has been done. The message got across.

As you know, as always the membership is looking forward to the Feast with great anticipation. The travel, the variety, the fellowship, the scenery, and most important of all, the *sermons*. Why don't we take a little extra time this year developing and producing the messages? There is always the temptation to do a resurrection job on an "old faithful" at the last minute.

We hope this information, combined with the other material in previous bulletins, will help us to fulfill our obligation to give meat in due season. We hope it will help us realize this is one of the highlight seasons of the year in the lives of the membership and that we must accordingly make the meat spicy, appetizing, exciting, delicious and fulfilling.

Let's try to research, develop, prepare and deliver our "sermon of the year." Let's respond to the challenge of making sure that our membership goes home really feeling that they have had a festival of the spirit and a feast of the mind.

Have a good Feast!

— MET Staff

LETTER COMMENTS

(Continued from page 506)

last suit and go "streaking" before world leaders. To sell the airplane would amount to the same thing. You need the airplane to get the Gospel to the Gentile nations, and to get to the Feast sites.

I would like to say one more thing. Every member of this church is very selfish when it comes to hearing you at the Feast. We are seated listening to you, never wanting you to stop talking. So would you please consider having a table and chair put on the platform and use it this year at the Feast Site. Please think about it.

— Judy Johnson
Racine, Ohio

Makes Our Prayers More Effective

I know you want to get the Gospel to the world, but I hope you won't sell your plane! You need it and the Church members need it! It helps make our prayers more effective! With your plane you can 1) Save money 2) Not waste time 3) Get the Gospel out more effectively! If you can't save money with the airplane, I know Church members would help! I know I would and I can say that in our Church area there isn't one person who wouldn't help chip in!

We are all behind you and our prayers are for you and Mr. G. T. Armstrong and family, the Work and all people who are with us and for those who we hope will be!

— Mr. & Mrs. James Torrance
Big Sandy, Texas

Would Get Extra Job to Help

Mr. Armstrong, we can plainly see this world's problems becoming more complex and the urgent need to do everything in our power to speed the Work. As these things get more complex we can see no way that you should consider the sale of one of your most vital tools in reaching the nations (your planes). I for one would be very happy to take an extra job to be able to contribute to a fund to save such vital tools, sell our property or whatever you feel should be done.

Please, if you feel we should get an extra job, sell our homes, borrow money or whatever, we are behind you and ready to fulfill our commission.

— Norman Moore
Raytown, Missouri

Too Hard Physically Without G-II

Both my husband and I have been praying, if it be God's will, that Mr. Armstrong could keep the

G-II. It would be so much harder for him physically to travel as he does on commercial flights — so please accept this small donation.

— Mr. & Mrs. Carl Hoffman
Cape Girardeau, Missouri

God Will Work Something Out

I just wanted to send what I could at this time, then God willing, send some more in a few weeks. We are praying the jet planes used by Mr. Armstrong and Garner Ted won't have to be sold. God provides for His people and I believe He will work something out that will enable the planes to stay in the Work. Keep on, our prayers are with and for all of you at Headquarters.

— Mrs. Elaine Long & family
Geneva, Ohio

Keep Planes Till Final Thrust

I could write several pages saying how we feel about you and other leaders there and locally in God's Work, but suffice it to say (and I feel that surely I speak for the majority of God's people) that we are 100% behind you in the campaigns in the U.S and abroad. It's fantastic! I feel very close to you and love you very much (especially for the Work's sake). If I couldn't have confidence in your integrity (father's and son's) I don't believe I could ever trust anyone. Keep the planes unless and until you feel it's time to sell them for one final thrust.

— Mr. Howard M. Calvert
Little Rock, Arkansas

More Service Than Expense

I would like to mention one specific thing which will be on my mind in the coming months.

During the recent changes in the Work it has been mentioned that it may be necessary to get rid of the two jets used mainly by you and your son. Of course, I will support your decision in the matter, but I urge you NOT to get rid of those planes. It seems that their service to the Work FAR exceeds in value any relatively minor expense to the Work. I am sure that most of the brethren feel this way, too.

Mr. Armstrong, just remember that we support you and love you. Thank you very much for the letters which you send to us.

— Mrs. Terry Doyle
Big Sandy, Texas