

# *The* **Bulletin**

*of the Worldwide Church of God and Ambassador College*



VOLUME 3, NUMBER 3

PAGES 73-104

FEBRUARY 25, 1975

## **Church Administration**

Greetings fellow ministers!

"Change" is a word that means different things to different people. To some it means challenge, excitement, new frontiers, progress, stimulating growth, while to others it can connote uncertainty, foreboding, disorientation and apprehension and then to a few it may mean virtually nothing as they drift along with the current.

To us in the Church of God constructive, proper change should convey all the exciting things I mentioned plus even more. For indeed as former President Franklin Roosevelt allegedly said, "The most permanent thing in life is change." Repentance means change. Life and growth, even growing old means constant change. The world changes — since World War II we have gone through several major "ages."

"Without change time would stop," said Alvin Toffler in *Future Shock*. We no longer live in the time when as C.P. Snow said, "social change was so slow that it would pass unnoticed in one person's lifetime." Change now is an avalanche coming at such an accelerated rate that a "new disease" has been created — *future-shock*.

Fellow ministers, we have a huge job before us to feed the sheep God has given into our charges the kind of meat that helps them cope with this change. To remain stable, loyal, on course and looking forward to each day with renewed anticipation. We should know the basic, immutable, precious truths revealed by God which never change. Our understanding may change as we grow to a more perfect knowledge of God's plan and purpose, the tremendous destiny for man. The

conditions extant, both in the world and to some degree within the Church that some find disorienting, worrisome and threatening will probably be with us for the coming troubled years. But it should be, if our eyes are pinned on the "hope that lies within us," the transcendent God-given destiny to mankind, the unchangeableness of our great God and His promises, that while the masses around us are anxious and confused we have a calm, a serenity, a hope, an inner peace, notwithstanding the usual cares and concerns we may experience.

So, fellows, it may appear "change" is an over-worked word but it's with us to stay. So I expect I'll use it again, and again, and again.

I'd like to trace a *very* brief history of this Work and then come to some exciting new dimensions opening up to give you an opportunity to expand your fulfillment and accomplishment.

A most interesting observation was made by a writer named Warren G. Bennis. In effect he said that the key criterion for judging organizational health is its ability to cope with change. That the typical bureaucratic, highly formalized organization is poorly suited to the demands for change. (From *Management in Modern Organization*.)

If you sat down with someone and had a *positive* discussion of events that have transpired in God's Work over the last 42 years you'd use the word *change* frequently. You'd find it adequately descriptive. You would talk about every aspect of the Work from the development and growth of *The World Tomorrow* radio broadcast, Personal Appearance work by Mr. Herbert Armstrong in the early years, the fantastic success story of the founding of Ambassador College, opening additional campuses, Imperial Schools, *PLAIN TRUTH* growth and format changes, International Work development, *TOMORROW'S WORLD*, Mr. Armstrong's current work meeting world leaders and

having many meetings to expand "the way of God," etc., etc. — all of which proves we have the ability to cope with change.

Mr. Armstrong made a very significant statement in his Autobiography on page 455. "All I had in mind, as *The WORLD TOMORROW* program was being planned late in 1933, was to serve God faithfully wherever He should lead in that local territory of Lane County, Oregon....

"But, I most certainly did not sit down, in the fall of 1933 and lay out detailed plans in my human mind for a great, powerful, earth-encircling program to reach and influence the millions in every nation; there was no thought, then, of a gigantic radio program, and a publishing enterprise, starting in Eugene, Oregon, but soon expanding to every inhabited continent; nor the remotest idea that we should at the proper time along the way, organize and build Colleges in America and Britain for training the personnel for a rapidly growing organization.

"No, this work, in the sense of the magnitude to which it has developed, was not of my planning or vision. This is THE VERY WORK OF GOD, and the vision behind it has been that of Jesus Christ — the planning His. I was merely His instrument."

I suppose I could go back and "tell it like it was" when a minister graduated from Ambassador College years ago, when there was no CAD, PAD, PCD, LAD, CC, TW, WN, campus in Big Sandy, England, no TV studio, and in fact without most of you! A minister had a big job on his back and no codified guidelines, systematized policies, procedures, and few do's and don'ts other than the Bible. I could tell about my first call to preach a funeral sermon and to that moment had never remotely considered that such a call would come. The minister was there to use his talents, abilities to do the best job he could, to reap the harvest God was calling into His Body and participation in this Work.

From those days the Work has made great progress. I guess you could say we went down a few box canyons! But most importantly we adapted, we grew. Mr. Herbert Armstrong was the kind of leader who had vision, who was quick to attack new thrusts and make adjustments. But during those stages our concept of what a minister *was* and *did* became somewhat restricted. Perhaps for the time it was best that way. Remember we were "blazing" new trails. Hostile publicity for our "country-club" exclusivist type approach began to be received. Mr. Ted Armstrong years ago saw where this was leading and began to change this direction with a series of letters to the ministry



*of the Worldwide Church of God and Ambassador College*

**EDITOR IN CHIEF**  
HERBERT W. ARMSTRONG

**EDITOR**  
GARNER TED ARMSTRONG

**EXECUTIVE EDITOR**  
C. WAYNE COLE

**SENIOR EDITORS**  
DAVID JON HILL, HERMAN L. HOEH,  
ROBERT L. KUHN

**MANAGING EDITOR**  
RICHARD H. SEDLACIK

**ASSOCIATE EDITORS**  
CHARLES V. DOROTHY, BRIAN KNOWLES

Title to this Bulletin is reserved in The Worldwide Church of God and it is loaned only, subject to return upon request. Copyright © 1975 by Worldwide Church of God. All rights reserved. No part of this publication may be reproduced in any form without permission in writing from the copyright proprietor.

altering the overly negative philosophical approach we had developed toward "the world." Under his direction the Church and ministry began a more direct course of reaching out to others.

As a result many pastors have recently asked permission to do things in their local areas which were not previously considered part of the pastor's role. Pastoral desire to help preach the Word and create a broader base of interest among people brought fair-booth involvement. Other ministers have been asked to speak before civic groups, schools, or University classes. Two or three men have been invited to be on local TV talk shows or present "vespers" at sign-off time on radio. Always checking with Mr. Ted Armstrong keeping him fully informed and active in Church affairs, approval has been given to go ahead with many of these responsibilities.

Men who have participated in such roles — fair displays, advertising Bible studies, conducting lectures in a civic group, college or high school classrooms, or participating on a talk show have been extremely enthused at the expansion of their role

*(Continued on page 83)*

# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG  
*PRESIDENT and PASTOR*

February 20, 1975

OFFICE OF  
GARNER TED ARMSTRONG  
*Vice President*

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

Greetings in Jesus' name!

The highlight of this Bulletin is Wayne Cole's letter delineating the many areas in which our ministry can become more "open" and have a growing impact on the local community.

Perhaps the best way I can summarize my own feelings in the matter is to say that I have hoped for so long that our ministers can come out from behind the "anonymity" of being an unknown, unrecognized, unimportant citizen of some local community, who, while he may trade at certain grocery or clothing stores, have his car repaired at a garage, and move among the members of that community, may be a virtual "unknown" so far as representing the Worldwide Church of God officially or taking a part in any community activity.

Read Wayne's letter thoroughly and especially note his continual call for input and ideas of your own. Obviously, this will vary depending entirely upon the abilities and penchants of each individual, and it is this we intend. I know that some of you have been "chafing at the bit" for years to do precisely this type of broad-based community activity and social contact.

In any event, I believe it will put a great deal of added zest and life in the ministry and COULD result in the "spin-off" of yet another method by which God's truth reaches the unconverted in this world and does in fact give each individual a greater part in directly preaching the gospel of the Kingdom to the world as a witness.

By now most all of you have received the second issue of the new Plain Truth format. Comments are beginning to roll in, but we shall have to wait for at least a couple of more issues until we are able to completely appraise the response we are receiving from our initial mailing from doctors' and dentists' offices, educational institutions, public libraries, and the like.

Also, we shall have to monitor our circulation statistics very carefully, and to avail ourselves of the very best analytical appraisal of our readers' comments over a period of the next few weeks. We are striving to improve each issue, and any comments from any of you would be most sincerely appreciated.

We had two fairly lengthy articles appear in local L.A. area

newspapers recently. The first, appearing in the Pasadena Star-News, was the result of the Star-News' repeated requests to the College and the Church for firsthand information from us, rather than always being "scooped" in any newsworthy developments by the Los Angeles Times, while they -- the Star-News -- were the local newspaper and felt they should be given the information first.

Consequently, when Dr. Kuhn received a telephone call from Mr. Russell Chandler, religion writer for the Los Angeles Times, concerning some of the most silly and sickly-humorous rumors we have ever heard, as well as a request for membership and income figures for 1974, it was coincident with an annual update of our church statistics which was being prepared for public release anyway. So the information was released to both newspapers at the same time.

Thankfully, when Mr. Chandler's article came out in the Los Angeles Times some days later, it did not include the absurd rumors which were being spread by those who hate this Work, those few who are doing all they can to spread viciousness and slander.

Since I mentioned one of these rumors in Church, I will mention it here. It came to my attention that the dissidents were spreading rumors that my wife was in a mental institution! This came quite as a shock to both Shirley and me, since neither of us were aware of this.

As Dr. Kuhn said to Russell Chandler, it was very "strange" that Shirley should be reported to be in a mental institution, when Shirley and I had been over to the Kuhns' home to enjoy some good Armenian food and a round of bridge just the night before -- with the Thornhills and the Hills as witnesses!

The incredible thing to me is how such a horrible thing could be viewed as some sort of "good news" by these hateful dissidents?! Why should it be good news that ANYBODY is in a mental institution? This gleeful delight in deliberately making up tales which people hope will in some way hinder or attack God's Work is one of the most vile and hideous practices that I can imagine.

Mr. Chandler wanted to know whether it was true that "a Mark Armstrong had been arrested on a narcotics charge in Orange county." Dr. Kuhn could only reply that he supposed it might be true -- but there could certainly be no relationship between this Mark Armstrong and Ted Armstrong's son, who is now being heard from time to time on the radio broadcast from Jerusalem!

Ah well, so be it. Apparently the detractors and dissidents would love nothing more than to be able to accuse that my son had been guilty of some narcotics charge! Frankly, I have never been prouder of Mark than I am at this moment; and I am in almost daily communication with him via telex and telephone. I am very pleased with the work he is doing both on the broadcast and in a liaison capacity with other officials at Headquarters in representing the

College and Church in Jerusalem among leaders of some stature in the nation of Israel.

Another amusing rumor which has been widely scattered, even by one or more of our former ministers, concerns the wild allegations that the G-II was impounded, stripped to its interior and searched from stem to stern for heroin! Depending upon which rumormonger passed this absurdity along, Mr. Armstrong, Stan Rader, and Osamu Gotoh were either all in jail or any one or two of them in jail, in anywhere from Tokyo to Honolulu to Burbank!

Instead of thinking to simply check with the immigration officials, or with any representative of the FAA, or even to check at Headquarters itself and ask someone in a position of responsibility, these vicious hatemongers choose to simply spread these wild, ludicrous lies, hoping that SOMEHOW the spreading of them can harm us!

Presently the G-II, perfectly intact and having never been stopped or searched for any reason whatsoever, is with Mr. Armstrong in India!

This is the first time I have even dignified some of these silly rumors with a response of any kind, but since Bob Kuhn informed me Russell Chandler had directly asked him concerning several of them, I thought I would at least inform you in the ministry. Unfortunately, even dignifying such accusations with an answer is tantamount, to some people whose minds are seared, to "protesting overmuch," thus seeming to give some credence to the lies by the very nature of the vehemence of their denial!

No matter how many articles we write, or how many sermons we preach on the subject of gossip and slander, I'm sure there will be plenty of it in the months and years ahead and we can never escape this one particular sin of carnal humanity which seems to continually plague us.

On the more positive side, perhaps I should rejoice because the hateful and vicious rumors which are deliberately being spread by those who hate this Work and everything it stands for are perfect testimony that the defamers of God's Work must now INVENT weird and wild stories by which they hope to discredit and injure. How opposite "the fruits of the spirit" (Gal. 5:22)! What a futile waste of one's life -- to spend it in viciousness and hatred, deliberately striving to discredit an organization which is only striving, albeit sometimes imperfectly, to do good.

The article which came out in the Los Angeles Times was certainly not especially helpful to the College, but aside from a few inaccuracies, the article seemed to be objectively written.

I neglected to mention yet a third article, this of a very fine nature, which gave us most glowing praise as a result of

the Rubinstein concert and our plans for next season's performances in the Auditorium. It appeared in the Herald-Examiner in the entertainment section, and was written by a man who is very well known in the field of classical music and the arts.

So, all in all, there were no adverse effects from any of the articles which appeared. The two which I mentioned were primarily reporting on the year which has transpired since the earlier defections took place, and at least one comment in Russell Chandler's article was rather interesting -- that being a statement made in passing, that of the six original defectors, only one was still active.

There was another cute quote which alleged that one of the dissidents had admitted that it was "difficult to get former Worldwide Church members to join" their organization. There was NO real negative reaction or commentary from any of the local church brethren or anyone here on campus as a result of the articles -- everyone reading them and simply putting them down as routine, nothing to be concerned about, and even pleasantly positive in spots.

However, I wanted to discuss them at least in some length here, so in case word of the articles reached you via any unofficial grapevine, you would know their nature and content. Of course, we would be most happy to send xerox copies of the articles to anyone desiring to read them in full.

Hopefully we can continue to cultivate better relations with some of these reporters and religion editors who have heretofore looked upon us as a weird and odd collection of cultists with strange and obscure beliefs.

All of you know how I strove for so many years to see to it that our ministry could come out from "hiding" and be far more a part of local communities; our numbers and names listed in white as well as yellow pages, with announcements (I never urged we put heavy advertising or glaring "invitations" to join the Church) in church directories, in newspapers, as well as in city directories and perhaps even directories at the entrance to towns and cities. At long last we are moving in this direction very rapidly.

I have never been able to reconcile the almost "furtive" nature of some in the past in trying to conceal who we are and what we are doing with Christ's plain statements concerning being a LIGHT to the world!

So many have told me of the added zest and enthusiasm they have experienced, knowing their Sabbath services and Bible studies are open to the general public; knowing that any given Sabbath may find a large number of brand new first-timers in the audience. They have told me how this stimulates their entire sermon preparation and delivery, and I know it is truly a healthy thing for the whole Church.

As I write, Mr. Armstrong is on the eve of his upcoming campaign in Bombay. Stan reports their visit to Bricket Wood went exceedingly well; that Mr. Armstrong is in fine spirits and in good health; and we are all anxiously awaiting initial news of the campaign in Bombay.

I was able to use one more of Mark's reports on the broadcast just yesterday, and have been continually addressing myself to the Middle East situation and the outpouring of arms into that area in the light of Daniel 11 and other Bible prophecies.

Everything seems to be booming along at a furious pace here at Headquarters -- with the next GN and PT both in preparation; Dr. Germano just ready to go up for a final interview with the accreditation committee prior to receiving their decision as to whether we will achieve candidacy status.

All systems are definitely "go," and I am now looking at the upcoming campaign in San Francisco in just a very few more weeks, and one to quickly follow in Minneapolis. I am hoping to obtain some meaningful interviews throughout Europe and the Middle East within the next very few months, and put our portable video tape packet to the best possible use. Our mobile video tape unit is just about complete, and within another month or so, we should be able to do more of the "window to the world" type of programming in the Los Angeles area and begin making plans for future programs done out of doors on location.

Keep the lines of communication wide open -- thanks very much to all of you for your continual hard work and your support.

Please remember John Bald and his health problems, as well as Jim Redus who recently called me following some serious pains in his chest. Also, I know you are all remembering Jerry Sandoval in the hospital in San Antonio.

Until next time,

Your brother in Christ,

A handwritten signature in black ink, appearing to read "Samuel Lee Armstrong". It is written in a cursive style with a long, sweeping line extending from the left side of the signature towards the right.

# WHAT DO I SAY TO GOVERNMENT HEADS?

The following article by Mr. Armstrong is scheduled to appear in the March 22nd issue of the P.T. It was phoned in just a little too late for the current issue, but in time for this issue of the *Bulletin*, so we thought all the ministry would like to read it in advance. — *Editor*

by Herbert W. Armstrong

MANY times I have been asked "what do you say when you meet a president, king, prime minister or high official of a government?"

I suppose some would think I should start telling him about Jesus Christ, trying to convert him. But, I am not sent by the Living God for any such purpose.

I am afraid so much false "religion" has rubbed off on some that they have carelessly assumed an entirely false concept.

Jesus Christ did not come to earth on a "soul-winning crusade." He came, as prophesied in Malachi 3:1, as a *messenger* with a *message* for all mankind from God in Heaven. That *message* was His "gospel." The word "gospel" means "good news." The *message* God sent was *news*. It was *good news* about a tremendous coming worldwide event. Actually, Christ came *announcing* that coming event. He came GIVING that glorious *news* — not to *get* members for His religion.

The *message* God sent was Christ's gospel. Christ himself was not the Gospel. He was the *messenger* God sent to earth to *announce* the *good news*.

Have you not read in Mark 1:14-15, "the beginning of the gospel of Jesus Christ... after John was put in prison, Jesus came into Galilee, *preaching the gospel* of the Kingdom of God."

It was a *news announcement*. Jesus had just qualified, by withstanding Satan (Mark 1:13), to be the king of the kingdom of God, and to set up that Kingdom. The time had been fulfilled. Jesus had just qualified (verse 13). And so He announced (verses 14-15) that the time was fulfilled, and the kingdom of God was now at hand. The time had

come when He could *announce* the wonderful NEWS that He was going to establish in the far future the Kingdom of God on earth. The Great Commission is to GIVE — to *announce* the NEWS, NOT to *get* members for a religion. I do not go as a proselyter, nor does God send me as one.

But what is the "Kingdom of God"?

It is the Government of God — a government that is going to replace all the governments on earth — the *governments* of the United States, Britain, Japan, Russia and China, of India, Ethiopia, of Germany.

Christ's gospel *message* was news about *government* over the nations of this world. The Gospel, then, is about *government*.

The living Christ is sending me now to the rulers and leaders in these very *governments*.

To understand, let's go further. What is the *function* of government? The function of government is to rule over the people of its nation, to maintain *peace* within the nation and with other nations, to regulate the lives of its people, to bring about the welfare of the people — to be a benefactor of the people.

*Government* is concerned with *world conditions* — that is, relations between governments of nations in the world and with internal conditions within these countries.

What, then, is the *state of affairs* in the world today — between nations, and within nations? The state of affairs today is one of war and threat of war — not of *peace*. It is the state of more than half of all the people on earth living in abject poverty, near starvation, illiteracy, unequal conditions, unhappiness, anguish, suffering, hopelessness — and *death*!

Every government today is fraught with insur-

mountable *problems* greater than the heads of government can cope with.

WHY is the *Kingdom of God* going to be set up?

Because *only* the government of God, with the total power of God based on the *laws of God*, can cope with the thousands of problems besetting these nations and the whole world — *only the Kingdom of God* can bring *peace* and happiness and universal well-being to the people now ruled over by those high in government, to whom the Living Christ is now sending me.

*Why* will the Kingdom of God solve all these problems? Because the *law of God* — the very foundation and *way of life* of the Kingdom of God — is THE WAY that *will cause* universal well-being. Violation of God's law is the *cause* of all of the world's problems and evils.

Jesus Christ came to show people *the way* that would lead to peace, happiness and prosperity (as well as the gift of Eternal Life) and taught and urged people to *live* that way, as well as to announce the coming *Kingdom of God*, which finally — in our present generation — will *take over world rule* and *bring about* peaceful and happy living.

So with this knowledge, *what do I talk about* when I have meetings with heads of state and others high in their governments?

I talk about those things human government leaders are dealing with. I talk about *world conditions*, I talk about *world problems* and the *cause* of all their problems, and *the way* to world peace, general happiness and well-being.

I actually talk about Christ's *true gospel message*, but I don't use the word "gospel" to them because Satan has deceived the whole world (Rev. 12:9) with the counterfeit false "gospel", and they would think I was bringing *that* into their country — and I would be *silenced!* I tell them I am coming with a *message of hope and peace* — that I am bringing them the *cause* of all the troubles and evils — and *the way* to world peace, happiness, joy and universal prosperity. I tell them I am bringing them what *science* has never discovered — what *no religion* has given us — what *higher education* has not taught.

And *that*, they do want to hear. They may not know it, for the *whole world* has been deceived about the real Gospel *message* Christ brought. But Christ's *true Gospel Message* is the *good news* — and that is precisely what I take to each country.

Do I talk to them about "God's Law"? Yes, I certainly do — but *not in those words*. God's Law is *the way of giving and serving and sharing*. The way of sin is *getting, self-centeredness*. So I use the

term to "give" as opposed to the way of "get" which is the way the world is living, and the *cause* of all humanity's trouble's and evils. Expressed in this language, which they *understand*, they want to hear it! Do I mention God? Of course! I speak of the God who created *their* nation. And I speak of His Authority!

Christ's *message*, The Kingdom of God, is concerned with *the way people live*. Sin is the transgression of God's way. For salvation people must come to *know* God's way — the way of *love*. They must *repent* of the wrong way and turn to God's way in faith. Then they may receive God's Holy Spirit and become an heir of *eternal life* in God's Kingdom! Yes, I do proclaim the *true Gospel of Jesus Christ!*

*That* is what I SAY to heads of government and their people! □

## Herbert W. Armstrong UPDATE

**Paris, February 19, 1975**

Last evening Mr. Armstrong, Mrs. Rader and I spent one of the most memorable evenings of many memorable evenings during the many years that we have served in God's Work. Maestro Arthur Rubinstein had just arrived the night before from Los Angeles where he had visited Mrs. Rubinstein who, unfortunately, had been taken ill and had to undergo emergency surgery a few weeks before. Mrs. Rubinstein, in fact, is still in the Los Angeles area. But, the Maestro, who has never cancelled a performance in his entire career which spans for many decades, arrived in Paris, where he resides, on his way to England where he will be performing on four different occasions during the next week.

The Maestro was as delighted as we were to meet again in Paris approximately one month after his brilliant performance at Ambassador Auditorium. Among other things, the Maestro has not only agreed to help us in our plans for Ambassador Auditorium in the years to come, but has also agreed to serve as a member of the board of the special foundation which the College will establish in order to promote music and culture generally both in Southern California, the United States and, as a matter of fact, internationally. The foundation will be called the Ambassador College International Cultural Foundation, and

other members of the board who will contribute invaluable services will be Maestro Carlo Maria Giulini, Permanent Conductor of the Vienna Symphony Orchestra and J. Bistrizky, former director of the Chopin Institute of Warsaw and currently director of the Arthur Rubinstein International Master Competition. It was Mr. Bistrizky, for example, who was of invaluable assistance in making the Rubinstein recital at Ambassador College the tremendous success that it was. I am sure that in forthcoming *Bulletin* articles Dr. Kuhn or I will be able to fill you in on all of the details of our forthcoming Ambassador College sponsored events which we are confident will bring enhanced prestige to the College and the Church, as well as to be of great benefit to the cultural community of Southern California.

We had arrived in Paris last week in the company of Dr. Hatem, assistant to President Sadat of Egypt and Chairman of the National Council for Science, Education and Culture. Dr. Hatem, you will recall, was the former Deputy Prime Minister and it is he who will visit other Arab countries with us in the near future. Dr. Hatem had invited Mr. Armstrong to spend a few days with him and other representatives of the Egyptian government in Aswan (in upper Egypt) and to personally inspect the fantastic engineering feat which, of course, the Aswan Dam certainly is. Although Dr. Hatem had planned to be with us for a week after leaving Aswan, on the day of our departure he was recalled to Cairo for forthcoming conferences involving President Sadat and Secretary of State Henry Kissinger, who was to begin the following day his shuttle between Jerusalem and Cairo. Nonetheless, it was our distinct privilege to have Mrs. Hatem and their four teen-age children with us.

Friday we shall leave for Bombay for multiple appearances there and then we will proceed to Bangkok for an audience with the King of Thailand, as well as the newly elected Prime Minister of Thailand, and then on to Tokyo where we will be received by Prince Mikasa. While we were in Aswan Dr. Hatem advised us that the Prince's visit to Egypt was a great success both for Egypt and Japan, and Dr. Hatem acknowledged that the entire visit would probably not have been able to take place without the assistance of Mr. Armstrong and those representing him in the Work.

We will probably be home on or about March 15.

— Stanley R. Rader

## AUDITORIUM PUBLICITY

*Below we have reprinted the article about the Auditorium which Mr. Ted Armstrong mentions in his letter. The article, by Bernard Soll of the Los Angeles Herald Examiner, appeared Friday, February 14, 1975.*

### Classical Commentary

By BERNARD SOLL

Herald-Examiner Music Writer

There has been a great deal of speculation about the function of Ambassador Auditorium, the handsome edifice that stands imposingly within the beautifully maintained grounds of Ambassador College. Is it or is it not a concert hall? Does it represent an exclusive club to which members of the general public will occasionally be invited? How exactly will it serve the community of the megalopolis?

According to a spokesman, Herbert Armstrong, founder of Ambassador College and its supporting body, the Worldwide Church of God, conceived the handsome hall fundamentally as a college auditorium; i.e., to fulfill traditional college functions. Secondly, the auditorium was designed to serve as a place of religious assembly.

Beyond these functions, Armstrong has made the auditorium available for qualitative musical events — as a venue for cultural activities. As the opening concert last May revealed, acoustically the hall imparts an exceptionally warm sonic glow, an ambience free of the brittle harshness heard in other contemporary auditoria. This was even more apparent last month when Artur Rubinstein gave a recital that was the highlight — so far — of the current music season.

On March 19, at a dinner in honor of Carlo Maria Giulini, who conducted the opening concert last year, Armstrong will announce plans for a 1975-1976 concert series. This will be the first of a continuing series of musical events featuring many of the greatest artists of the day in conjunction with promising, young talent. Unlike the previous concerts which were by invitation only, the public will be invited to subscribe to these series. Program and rate information will be available later. In planning these cultural events, Ambassador College seeks not only to provide music-lovers with stimulating artistic experiences but also to join with the local community in supporting leading charitable, humanitarian, educational and cultural institutions and organizations.

Although there have been skeptical murmurs from some sources regarding the abilities, even the motivations, of Ambassador College to significantly contribute to the cultural scene, the identities of the great artists and humanitarians who are

For starters, though, consider Artur Rubinstein and Carlo Maria Giulini. Both are devoted friends of Ambassador College, its founder, and the work that he has been indefatigably pursuing in the name of peace and international understanding for many years. Both are artists whose innate sensitivity to human understanding is evidenced in their approaches to music. So, to borrow a well-used phrase, Ambassador and Armstrong must be doing something right.

## CHURCH ADMINISTRATION

*(Continued from page 74)*

as a minister. Realizing this enthusiasm Mr. Ted Armstrong has encouraged us to go ahead and broadly expand the minister's role, and potential in a meet-the-public activity.

You men will now have more than the responsibility to "feed the flock." *You can participate more directly in the preaching of the Gospel to the world.*

I think every minister who is properly motivated to represent his God has had a desire to "do more," however undefined in his own mind. It's time for everyone to begin to reach out more — and we're going to open some avenues for you to do that.

Perhaps some of you heard of the responsibilities the Canadian pastors assumed last year in conducting smaller, local campaigns and Bible Studies in cities across Canada. Well, fellows, since you have done very fine jobs as Church pastors *we are now putting the same responsibility on your shoulders here in the U.S.*

In theory, though not quite in actual fact that way, what we'd like to do is walk up to each person acquainted with this Work, with the Church, and tell them "We're interested in you! We feel we have something of value to offer you in these troubled turbulent times!" As I said, that's theory — impractical — and possibly offensive, but we are going to try to come close to that theoretical objective.

I want to discuss the ideas and concepts with you that we've been working with, because they are going to have a profound effect on you, your job and on the church you pastor. I say discuss because almost certainly you've thought along these same lines. After you've had a chance to consider what we're discussing here, please jot down any ideas or suggestions you have and send them to me — we want to tap all sources for input.

Because various areas of the country are different in certain ways you may be confronted by

unique problems and opportunities. Not everything discussed here will be totally applicable. Maybe, because of your perspective, you'll have ideas for your specific area that would have a greater chance of success than some of the things I'm mentioning here. If so, let us know of them, perhaps we can share them with the entire ministry.

What we're in the process of discussing is a basic reorientation of our local church and ministerial resources in order to reach the broad majority of this nation in a deliberate and planned way. We would like to reach each member of the local community on a personal level. This can only be done at your level. But, it means an active endeavor on your part to reach those in your communities. You become the front line laborer in a far more definitive and even more meaningful way in this concept. But we must work as a team, as an organization. We cannot have each individual going his own way, with his own special ideas. This would breed confusion — maybe division. None of us wants that. We do want to receive constructive ideas upon which we can build the future of this Work in the local communities.

Some of the ideas discussed may seem radical to a number of you. It is a departure — an expansion really, of your ministerial role. It will have to be handled with wisdom. Zeal will have to be tempered with a sense of responsibility. But this Work must grow — we have a job to get done. And we must use every resource increasingly and more effectively.

Conceptually we have discussed three primary ways in which you can fill this expanded role in your local community:

1. Advertising
2. Speaking
3. Writing

Through direct mail advertising and ads in various media each local minister would actively endeavor to bring people to him. Through soliciting speaking engagements he would go to the community whenever and wherever he could. Through writing, in such forms as newspaper press releases, religious column distributions, church news sections, letters to the editor or published articles each minister has the opportunity for making a direct impact on the community.

Since each of you have different talents and interests not all of these ideas would appeal to you or be effective for you. That would be up to each of you to decide.

The most logical place to begin, because you are trained for and experienced in dealing with groups, is to utilize direct mail advertising to bring new

groups to you. Initially this would have the greatest effect on the greatest number of people.

We want to begin to use, where it's appropriate, a similar approach to that which was used successfully in Canada. We want to use the *Plain Truth* mailing list as a base from which we can invite readers to small meetings where you can show them the relevance of the Gospel message to their personal situations.

We want to be able to approach them on a personal basis — to offer help. Not to proselyte, not a campaign to thunder out a message of hell fire and brimstone, not a great effort to "get" members; but just to bring the message of the Kingdom in a balanced and proper way; to relate it to their lives, to the conditions around them; to let them really see what is happening to this world. We want to offer them help.

What we're discussing, as you can see, is something more significant for the whole Church than just your having a number of small meetings with interested subscribers.

We're discussing an expanded role for all elders and Church members. As you begin to reach out more actively to the community around you more of the responsibility of service to the brethren will have to be shifted to your subordinate elders. Then as the Church's sphere of contact broadens the members will find greater opportunity in being the proper kind of light to those new people that will be brought into contact with the Work.

These concepts are truly exciting to all of us as I know they will be to you. I'm sure many of you will have worthwhile ideas along these lines that we can use for the good of the whole ministry.

When operating, the procedure for the public meetings will work like this. We will send you a zip code printout of the number of *Plain Truth* and *Good News* readers by county. Using this information as a guide you would locate, in strategic areas, smaller meeting rooms that you could engage. (Hopefully, at little or no charge.) You would plan on as many public meetings in as many cities as necessary to allow you to reach as many *Plain Truth* and *Good News* readers in your church area as feasible — always remembering to keep your groups *small*. Also through press releases, church columns and bulletin boards in newspapers and on radio and possibly television, members of the public can be invited to your meetings. Some limited paid space advertising might also be possible later.

It will be up to you to set the pace in the number and frequency of meetings. All you will need is to provide Headquarters with specific information regarding planned meetings and des-

ignate the timetable for inviting the *Plain Truth* and *Good News* readers in your area. A form will be provided you for that information. When you designate we will invite specific zip coded groups via computer generated letters of invitation, including in the letters the information you will have sent us.

Two consecutive evenings seemed to be the most successful format in Canada, and I would suggest we follow that proven formula at least for the beginning. However, depending on the size of the readership in any given area it might be appropriate to have two or more groups of meetings back to back. It would also, of course, depend upon your capacity.

We're thinking primarily of small groups, generally less than fifty — possibly much smaller (so that we could have many of them in each Church area). All this would depend upon your circumstances. Hopefully, smaller groups would make available the numerous free meeting rooms available from banks, schools, lodges and associations, etc. The primary reason, however, for the smaller group size is to make the meetings more personal; to concentrate on people as individuals.

Selected members would also attend the meetings to provide the warm and friendly atmosphere necessary to the success of any meeting.

Since we are venturing into a new area of expanded ministerial responsibilities, M.E.T. will handle the training aspects of this program.

M.E.T. is now running a feasibility study gathering results and methods that have been successfully used in other areas of the Work. We will forward the results of this study to you as soon as they are ready.

They will collect successful programs and methods from the Field as they are developed, filtering out the best aspects and approaches from them, and then feed the information to the Field. This will give us continually up-dated, fresh and aggressive concepts to implement and work with.

They are also in the process of producing a training package specifically focused on the needs of the new ministerial responsibilities. We will offer it to you as soon as possible as a service. However, that aspect of the project is in the future.

In the meantime we would appreciate your ideas and views on the subject. Remember that training is a participative activity.

Utilizing smaller study groups in larger numbers, backed by mailings and possibly some advertising will make necessary considerably increased communication between you and Headquarters.

I've asked Ted Herlofson to assume the responsibility of coordinating the increased activity, handling the multitude of details that will be sure to arise. Ted will be a sort of "project manager." When we do begin, although it will be in your realm of responsibility to work with the media in your local area, Ted will coordinate with the Advertising Department to provide you with uniform advertising materials. Even though each of you would be promoting the Work in your local communities, it is *very* important that we maintain a uniform image. The "look" of the Work would have to be constant from area to area. We would have various ad mats prepared for which you would only need to add local details. For those of you who haven't had experience working with the media we would provide guideline information to aid you in learning the working routine that would increase your chances for success. As in any profession there are little "secrets" that make things go so much easier. A person new to the Field would eventually find the methods that are most acceptable, but if we could save any of you the trouble of experimentation everyone would be ahead.

An expanded role in the community will bring you in contact with many opportunities for what is really inappropriately termed "public relations." I say that because you really have public relations from the minute you leave the house in the morning. Every contact you have outside your immediate family is, in effect, public relations. If you can begin to consciously tune in to opportunities that will arise from various contacts you might find yourself being asked to do such things as speak before other groups or take part in activities that will bring the local church to the attention of the community. Capitalize on such opportunities. It will be necessary, of course, to measure your capabilities accurately. Forcing yourself into areas or situations not suited to your makeup or abilities would naturally reflect poorly on you and on the Church.

Many of you who obviously have good stage presentation might seek opportunities on religious or community-oriented television panel programs or talk shows. If opportunities arise on radio for others of you maybe that's how you can bring an awareness of the Church to the community. If time permits we would like to know the type of subject matter you would like to cover on programs of this sort.

There are many opportunities in every community for speakers. In many cities you will find speakers' bureaus designed to help supply speakers

for every sort of occasion. Placing your name with such a bureau might give rise to numerous speaking opportunities. With the literally dozens of lodges, service clubs, schools, associations, granges, etc., I'm sure you wouldn't have any difficulty in making an impact on your community in this way.

Obviously I'm not laying out a plan which each of you are expected to follow, these are just the numerous ideas and availabilities. They may suit some, but may not be appropriate to others. Seek to realistically capitalize on your strengths. In whatever avenue you find opportunity always remember the dignity with which Mr. Herbert Armstrong and Mr. Ted Armstrong have presented the Message of Christ. I don't mean stiffness, but the propriety which becomes a minister of the Gospel. We should never demean the truth of God.

Men, I think as you read this you will begin to grow in excitement and enthusiasm for the possibilities for God's Work that lay in these ideas. Mr. Ted Armstrong is *very* enthusiastic in considering the increased pace with which this will allow us to do the Work. The harvest is really plenteous, and there are so few of us. And the night is coming.

We are all enormously excited about expanding the role of the ministry — yet with the increased opportunity comes even greater responsibility. You are representing the entirety of God's Work in your area. Be cognizant of it at all times. Communicate with us frequently. It is essential that we all don't go off in multitudinous directions in a frantic helter-skelter pattern. We must maintain *dignity* and *consistency* throughout the ministry. The key will be communications. Be sure we are aware of what you are doing, when and how. Always use the materials we will be providing.

A final note. This is not some new "program." It is rather the implementation of Mr. Ted Armstrong's concepts that the work of the ministry is an enormous, involving work, that the role of God's true ministers must be significantly expanded to fulfill the Great Commission God has given all of us to do. Please let us hear from you SOON!

— C. Wayne Cole

*Dave Albert, Pastor of the Church in Eugene, Oregon has written an excellent paper on "Small Group Dynamics." Because of its timeliness with reference to the material in my column I am having Dave's material included as part of the column.*

*The concept of these small-group meetings is something we have been talking about for a long*

time. In fact several months ago we were considering the cancellation of most regular Bible Studies and adopting this small-in-home study program. Even though we have not actually followed through with this, you are all encouraged to employ the mini-groups principle as you deem appropriate.

Following discussion with Robert Kuhn and Ted Herlofson about the small, local, Bible Study concept explained in my column above, Dave was requested to put his thoughts on paper for us all to share. So here they are and I'm sure you'll find them interesting and helpful.

— C. Wayne Cole

## SMALL GROUP DYNAMICS — KEY TO GROWTH AND CHANGE

How would you like to have the opportunity to be able to counsel 12-15 couples in your congregation an hour and a half per week for 3-4 weeks about their marriages? Fine, you say, but wouldn't that be nearly a month's work? No! I mean how would you like to accomplish that in just *one evening at your home?* You can by employing the principal of "small group dynamics." I have completed one and begun a second "Marriage Enrichment Workshop" for first of all "early marrieds" and now the "middle marrieds" of our church, and so far the results have been very gratifying. I cite this experience as an example of what can be accomplished in small groups.

For years in the Work and ministry, it seems we have been operating mostly by two principles and neglecting a third. We have usually operated on 1) the principle of one-to-one as in the typical visiting or counseling situation, or 2) the principle of one-to-all as in speaking to the entire congregation. What we seem to have neglected (with a few notable exceptions) is the principle of one to a few — *the small group principle.* In doing so, it is this writer's opinion that we have overlooked a very effective way of meeting the needs of many of our people — a way that is not only more effective in many cases, but also far more efficient as we shall see. So let's take a brief look into the subject of small group dynamics.

The best Biblical example I can think of in this connection is that of Christ and the twelve disciples. Certainly Jesus worked one-to-one and one-to-all, but He spent some of His most effective time working with a few, an ideally sized small group with lots of interaction and exchange.

The benefits of small group dynamics are so many that it would take "umpteen" points and

paragraphs to list them all, but one of the greatest is lively, free-flowing *interaction!* Questions and answers, feedback and follow-up. Think of how much of it we see in the *group activities* of Christ and His disciples. And think of how essential it was to their learning experience.

So many of the Gospel accounts follow this pattern. After Peter's reply, another question, "But who do you say that I am?" And then Peter's answer — all of this is shared with the disciples. On other occasions they came up with the questions, and Christ taught them the answers in this group setting. Even the so-called "Sermon on the Mount" was really more of a lecture to a small group of disciples gathered around their group leader on a mountainside. Much of what Jesus did could hardly have taken place or at least wouldn't have been nearly so effective on the one-to-one or the one-to-all basis. Rather, He chose to be in many instances a skilled small group leader employing the techniques and advantages of "small group dynamics."

The later history of the New Testament Church never lost sight of that example as we can see in the lives of the apostles in the Book of Acts and elsewhere. Most of the early churches were simply small groups in action.

While we may have been a little slow to recognize or fully use this principle, it isn't as if we haven't done so at all. In fact, I think we have already demonstrated the effectiveness of it through the Spokesman Clubs. I'm sure also that some ministers have successfully employed this type of effective program. I'd like to suggest that over the years perhaps as much growth and change has come forth from these groups (including the college Ambassador Clubs) as any other part of our program. It's my personal view that most of our deacons and local elders today are a direct by-product of the Spokesman Clubs across the country and around the world. Here was one of our best implementations of the small group principle — one to a few — and what good it did!

Further, I would hold that the recent demise of the Club was not that it ceased to be potentially useful to these ends, but only that it needed some fresh purpose and perspective. I am still of the firm opinion that a local minister can accomplish as much or more good in his local congregation through this group as he can by any other means if the group dynamics are what they should be, which mostly means if he does not treat it like "church" on the one-to-all basis.

I'll cite some literature shortly, but let me just

list off the top of my head what I see as some of the other advantages of small groups. Besides the vital dimension of interaction, there is shared responsibility, greater ease of approachability or access to other group members and leaders, a more active, less passive learning experience. Small groups encourage involvement, participation, commitment, belonging, and trust. They bring out *the best in people!*

Applications of the small group principle are myriad in any local congregation, and in fact, throughout the Work. I've already mentioned marriage workshops and Spokesman Clubs. Other local possibilities are teen groups, the church choir, Women's Clubs, Boy Scouts, a deacon's meeting, a "senior citizens" church group, the church basketball or softball team, study groups, "work crews" formed for various projects including fund raising for a campaign. Each of these employs small group dynamics and is a fertile seedbed for growth and learning.

In the Work at large, department meetings, "mini-conferences," research teams, and task forces are all groups in action and require good small-group leadership to be effective. All of which makes me wonder how many logically formed and necessary small groups failed over the years not for the lack of purpose, but for the lack of effective leadership? How many times did the one-to-one or one-to-all principle sabotage an otherwise viable small group that should have been operating on small group principles?

Thankfully, it's never too late to learn! We can learn more about this fascinating dimension of group behavior. There is certainly a plethora of material on the subject on every side these days. My exposure to it has mostly been through pastoral counseling literature and a social science course I am presently taking in Group Processes. Let me share some of the source material with you rather than try to rewrite everything that has already been written.

Both of the pastoral counseling texts I have reviewed before in the *Bulletin* have excellent chapters on the subject (as does nearly every such text). Clinebell's *Basic Types of Pastoral Counseling* has a chapter entitled "Group Pastoral Counseling," which is not limited to the counseling aspects of groups. He has sections on "Types of Church Groups" and "Some Principles of Educative Group Counseling" that have quotes like the following: "An effective educative counseling group must be small enough to permit frequent participation by all its members," and, "Long lectures are *verboten* because they kill dialogue. After

a maximum of ten minutes of 'seed planting' the leader should invite feedback and keep raising pertinent questions until he involves the group."

The 22nd chapter of *Introduction to Pastoral Counseling* (Wayne Oates, Ed.) is a similar chapter with this to say about learning in small groups, "*most education is derived from group experience*; whether it is learning of facts or skills, training of character, or developing of personality, the educative process is a social one, for it occurs either in the family, the class, the gang, or the club." There is much research to bear out the claim that most important education occurs in group settings beginning with the family, and that group processes facilitate learning. "Group discussion," continues Price, the author of this chapter, "is one of the best means for teaching important biblical and social truths," a statement we have probably seen borne out by our own experience.

Price lists these typical results of group action: "a feeling of safety, acceptance, and freedom; a release of tension as common problems are verbalized; appraisal and analysis of problems; insight into the . . . problems," etc. "Group counseling affords a more economical approach to these ends than does personal counseling."

I like that phrase "more economical." When a dozen couples come to me at my home for a group discussion of communication in marriage, it is a far more *economical* use of my time — and the Work's money! — than my going to visit those same couples scattered as they would be over the Oregon countryside. Furthermore, there is no assurance that if I did go out to see them, I would ever get to devote an hour and a half of my time and theirs to talking about the nitty-gritty of the importance of good communication in marriage, for example, what with the usual social amenities, the hemming and hawing, and typical defense mechanisms and barriers in that one-to-one setting!

If my past experience is any clue, probably about the time I was indicating that we were going to have to go, they would timidly admit, "Well, there was one little problem my wife and I wanted to talk about, Mr. Albert. You see, we don't seem to be getting along too well lately. . . ." So now we get into it at about a quarter to ten after the usual chit-chat about church and world news, coffee and cookies, and how well Johnny's doing on the basketball team. How much more "economical" to be getting right to the point in a marriage workshop right from the beginning at about 7:30. By 9:00

we've been at it for an hour and a half, by 9:30 we're *done*, and by 10:00 I'm getting ready for bed!

I often have the satisfaction of feeling that one such night of group learning is more effective than a full week of visiting — and I think the results I have had since undertaking these "marriage enrichment workshops" bear that out. The couples involved claim to have really benefited from them a great deal. And from the Work's standpoint, it didn't cost even a quarter tank of gas, just some refreshments afterward which are supplied by my wife or one of the other ladies.

And small groups of this kind can be organized around *any* needed group. This month I'm going to be doing two on *dating* — first with the gals, then with the fellows — on the Wednesday evenings we don't have Bible Study. More applications in a moment, but first back to the books.

*Pastoral Care in the Church* by Brister has a good section on "The Role of the Small Group Leader" with this point, "The man-sciences have demonstrated that a person's identity and emotional needs are linked very closely to the primary groups of his existence." The church's advantage is its contact with so many of these "primary groups" starting with the family, of course, but also educational, worship, vocational, and recreational groups. Truly the church can be thought of as a number of small groups each with its own particular set of needs. Small group organization and leadership is the prime way of meeting those needs. Brister, too, recognizes acceptance, participation, and resultant maturity in groups. "*Belonging* is more essential than merely *attending*!" he correctly observes.

And if you want a whole book on the subject of groups, *The People Dynamic* by the author of *Basic Types* treats the subject quite thoroughly with whole chapters on leadership, marriage, youth, church and school groups. But it's only one of many such books available today on this popular subject.

A big advantage I haven't mentioned yet is that small groups can tend to play down the "one up/one down" nature of larger groups. The one-to-all formula seems to say, "I'm here to tell you . . ." While the one-to-few principle is more "We are here to share, to learn from each other, to hear each other out." This makes leaders far more approachable, less feared.

Which brings us to the subject of the proposed "mini-campaigns." Much discussion is underway at this time about smaller, local meet-the-public efforts coordinated by the church pastor. I'm all for it, and I think it would work for all of the

above reasons, especially the last one — approachability and access. I understand that in Canada and England they have had a good success rate by using these techniques. I also understand that in these smaller, local groups experience has shown that "the *best* speaker is not necessarily the most effective." I would feel that the most effective man in terms of bringing people into the Church would usually prove to be *the most approachable man*, the logical small group leader. A follow-up Bible study is a small group! Hence, the focus on the local minister.

"A prophet is not without honor save in his own country," the scripture says. But how much "honor" is needed for a Bible study? And how much may prove to be *too much*? I'm all for the local, public meetings involving the Church pastors. This is an exciting application of "small group dynamics."

— *Dave Albert*

## NOTICE

If any minister has, or knows of, any general legal problems or aspects that they would like to have covered in future lectures or articles, please write to Ralph K. Helge regarding them.

— *CAD Staff*

## BIRTHS

**Mike and Susan Booze** (Houston North): *Date:* January 31, 1975; *Time:* 9:30 p.m.; *Weight:* 7 lbs., 13 ozs.; *Length:* 20½ inches; *Name:* Linda Diane. Everyone is fine. Waiting for further instructions.

**John and Genie (Slotsve) Ogwyn** (Corpus Christi, Texas): Greetings from south Texas! This is a belated note to inform you of the safe arrival of our second child and second son, *David Herman*. Following the example of his older brother, Charles, David decided to make mother labor on the Sabbath! He was born at home December 14 at 4:30 a.m. after a fairly easy labor and tipped the scales at 9 pounds.

**Dave and Linda Stevenson** (Pittsburgh, Pa.): Little *Trent David* is alive and well! Born December 7, 6 p.m., he is our welcome first child. His mother (and father) labored all through Mr. Mokarow's morning sermon and raced home to deliver six hours later. We're enjoying family life with a sweet, fat and sassy little son.

MISSING

avoid this reverse cash flow this year simply because we have set our expenditure level so much lower than we had in previous years.

I just recently returned from a trip to UK where we have been approved by the Charities Commission to sell the Press and the campus, should we so desire. The Charities Commission is a watchdog agency of the British Government which oversees the operation of charitable organizations and has to rule whether the disposal of assets of any charitable group is warranted. Generally speaking, it is a rubber stamp operation, but does apparently protect the general public from any kind of illegal sale of non-profit, non-taxable assets. I do not anticipate any problem at all in selling the Press in England, and we have received many interested inquiries from around the country. Also, it is my understanding that the owners of the buildings we lease at Radlett are willing to release us from any obligations should we so desire. Due to rent-control factors at work in the UK, it should mean that we can dispose of those leases at a premium to any other organization that wishes to locate that close to London because the rent cannot increase for two years. We have not as yet made any concerted effort to sell the campus, as such, and are presently taking advice from our surveyors and real estate agents from London.

You might think that with the sale of the Press and the closing of the campus in England that the British people would have become discouraged and a little bit negative; but, in fact, nothing could be further from the truth! Their income grew 28% in 1974 and is still growing strong, and there is a whole series of Bible lectures involving hundreds of new people taking place across the United Kingdom and in Ireland. In many instances, response to invitations to attend the lectures has far exceeded expectations and the return to each subsequent follow-up lecture lies somewhere between 40 and 50%! Naturally, this is a tremendous shot in the arm for the people of Britain, and everyone is very excited as to what this means in terms of Church growth for the future.

Incidentally, what holds true in the British Isles, as far as income growth is concerned, is true of other of our foreign areas. And as they begin to work more towards financial independence, it is encouraging to see their growth which has been so rapid and solid just in the last two years. I believe 1975 will be a year of growth and consolidation for the Work — especially if we are all praying and working together. Let's do it!

— Frank Brown

## Academic

### PASADENA

Bob Oberlander wrote a very interesting editorial for the last Portfolio. In fact, I thought it was so good that I felt we should share it with all of you. It is not intended as an apology for any of our shortcomings as educators, but it does illustrate the responsibility which falls upon the student himself. I felt many of you would especially appreciate it because it so closely parallels the relationship of the pastor to his flock.

— Michael Germano

### IS THE QUEST FOR AN ACADEMIC EDEN SUFFICIENT?

by Dr. Robert Oberlander

(Reprinted from *The Portfolio*, Vol. XXIV, No. 8)

If we were to roll back the curtains of time 6000 years and observe the beginning of higher education, we would see a highly qualified instructor conducting a life development seminar. The class was small (to accentuate personalized instruction) — only one man and one woman. The classroom environment was incredible in terms of comfort, beauty and useful instructional aids. No one could question that the learning environment was ideal.

What was it that made the instructor so highly qualified? His academic credentials were significant — he had created man and his environment. But more than that, he had deep personal concern for his students. His involvement completely transcended the seminar he was teaching. It carried to every aspect of the students' learning in order that the "whole man" could be educated to attain "true" success.

It is incomprehensible that under these optimum conditions any student could fail. Yet, that is exactly what did happen. Both students dropped out, 100 percent attrition. Why?

In addition to all these highly favorable conditions, there also existed a negative force. The existence of this force was not the problem because abundant positive instruction was present. The problem arose when the students had to decide for themselves what they were going to do with their own lives.

The responsibility of college and university administrators in the education process is significant. It is they who must carefully select faculty

who are able to stimulate and challenge the minds of students. The administrators themselves must provide the leadership and the inspiration so necessary for youth to follow. Yet were college administrators able to do this perfectly, would that guarantee a student's success? The responsibility of actually taking the steps necessary to achieve success still lies with the student. Of paramount importance then, is what the student does with the knowledge he receives.

My critics will be quick to point out that our administrators are not perfect, our faculties are not perfect and our college environments leave room for improvement. I wholeheartedly agree. I strongly support the goal of excellence in all of these areas, but if they were perfect, would they guarantee success?

It is understood that if we are to develop the "whole man" then his education must include mental, spiritual and physical development. (If you prefer, the cognitive, affective and psychomotor domains.) Needless to say this ultimate development requires a great deal of personal effort on the part of the individual student. It requires the formulating and establishment of goals — goals which will most likely require a lifetime to attain. Once these goals are established, hopefully higher education will be able to participate and assist the individual in achieving his goals. It is at this time that the educational institution can become meaningfully involved in helping a student to succeed.

My concern with students today is that as a result of modern technology, many students expect to be inserted in the institutional computer as raw data and ejected as a finished product without ever having to select the appropriate computer program, the goal or purpose for their life. The decision-making process along the way is certainly affected by parents, friends, instructors and society. Yet, without the student's active involvement and concern, little can be accomplished.

While this discussion has been simplistic and brief and not intended to probe all questions relating to the subject of higher education and student success or failure, it was intended to look beyond the institution's function and to recognize that in the final analysis it is the student who is responsible for his own success or failure in life. A large part of the burden of responsibility and character of any student lies on his own shoulders.

We are told that "it is not the hearers but the doers" who will succeed. There is a mutual burden to be borne by both the professionals and students.

— Robert Oberlander

## Data Processing

Greetings again! We now have two editions of the new *Plain Truth* under our belts. Mailing seemed to go more smoothly with the second issue even though five Mailers were involved this time. Nearly 15,000 new subscribers in the U.S. were added to our files in the two week period between issues. An additional 5,000 of the latest Feb. 22 issue were air shipped to Bombay for distribution through Mr. Gotoh and Mr. Rader for Mr. Armstrong's upcoming campaign there.

We've also mailed out around 3,500 letters containing postcards to members living throughout the United States to ask their assistance on our PT distribution pattern. Basically each recipient is asked to write in the date he received his PT, what condition the tabloid was in — whether torn, etc. — and how he received it — whether post office box, rural route or city carrier. With this data we hope to be able to adjust our mailing routines and printing distribution between Pasadena and Senatobia to insure the best delivery times possible. Please encourage your members to send us the postcards (they're postage paid) promptly if they received one.

A number of people are sending in letters with suggested ideas on how we can distribute the *Plain Truth* to more people. I appreciate the fine interest and good ideas so many have, and I have tried to answer each letter that is forwarded to me from MPC. But because of commitments we have already made in the direct mail program, it is not possible to launch most of these ideas this year. Budget limitations require us to carefully watch the circulation of the PT. Please assure your congregations that the ideas are appreciated but not to expect immediate response to the idea nor necessarily an answer to their letter. I'm keeping all such letters in a special PT Circulation Ideas file for further reference. It is very encouraging to see how many people are enthusiastically behind the new tabloid PT!

### Corporate Stationery

Mr. Ted Armstrong has recently approved the formation of a "Corporate Forms Design" Committee whose function is to standardize our corporate identity and to minimize our expenditures through the proper design and use of *corporate stationery* and *business cards*. I will be working with Robert Kuhn and Frank Brown on this com-

mittee in an ad hoc manner, seeking input from a number of others on various projects.

Our initial objective was to design, standardize, and submit to Mr. Armstrong for final approval the new *Plain Truth* stationery and business cards and policies covering the use of these items. Substantial savings of thousands of dollars each year can be realized by "specing" paper types and weight and by limiting the use of "personalized" stationery to only the few who really need this more expensive form. Frankly, most people don't know whether they should use No. 4 sulfite bond, No. 1, 25% cotton rag, or 100% rag, 20 pound stock or 24 pound, etc. Basically it seems the more expensive material is the better quality and hence the one to buy, *not always properly evaluating the need*.

We are adopting standards similar to one of the major aircraft manufacturers in the Los Angeles area modified by how we in the Work use stationery materials. In some cases we have tended to be "quality-wise" and "dollar-foolish" in our past choices. Let me illustrate by defining what each basic kind of paper is used for in business and industry. Grade of paper required is based on *retention time and how it is handled*.

<b>Retention</b>	<b>Handling</b>	<b>Suggested Grade</b>
0-10 years	Normal	#4 Sulphite bond
	Severe	Not specified
10-20 years	Normal	#1 Sulphite bond
	Severe	25% rag
20-40 years	Normal	25% rag
	Severe	50-75% rag
40 years	Normal	50-75% rag
	Severe	75%-100% rag

Cost is based on *weight and type of finish, besides grade*. Letting the cost of the plain #4 sulphite be 100%, then the No. 1 is anywhere from 13% to 121% *more expensive* depending upon the finish; the average 25% rag costs 83% more; and the 100% rag costs a whopping 280% *more* — or nearly four times as expensive! Multiply these higher costs by the reams and reams of paper the Work uses and you see that it is important to make the right choice.

Forms Design, a function of the Advertising Department, is now busy preparing "kits" for the new *Plain Truth* letterhead which will contain specs, artwork and policies. These kits will soon be distributed worldwide for your use. After careful study the Committee has chosen the No. 4 sulfite and one of the less expensive No. 1 sulfites

as the standard papers. When you see the samples I think you will be pleasantly surprised how much more beautiful the No. 1 is than the 25% rag — and 30% *less* expensive!

"Ambassador College," "Worldwide Church of God," and "Garner Ted Armstrong" (Telecast) stationery standards will come later.

I had hoped to address the results of the direct mail program for the first half of the fiscal 74/75 year. But this article has grown long enough, so I'll save that for next time.

— Benjamin R. Chapman

## Publishing

---

### GN PROGRESS REPORT

As most of you now can see, some changes in the GN format have been instituted with the March issue. The reduction in color and the self-cover have reduced the cost of publication substantially. March is also the first issue printed by Krueger. Many of our readers were totally unaware that the March issue actually contains less pages than previous numbers. So the change has had no negative effect at all and the savings have been substantial.

We will not be going to a glued cover after all, as previously reported, since the Press does not have the facilities for this operation at the present time.

I thought you might be interested in the "break-down" of our GN mailing list. (Actually, we hope we are building them up!). At present 219,198 non-members receive the GN in the United States. Members who receive the GN in the U.S. number 32,119.

In Canada 1,783 members receive the GN and 9,367 nonmembers.

International offices receive 22,500 copies of the GN for distribution.

We plan a helpful additional feature in the GN in the near future: Instead of just printing the U.S. address and phone number in the Personal Counsel box, we'll also include the main *international* office addresses and/or phone numbers depending upon the needs of each office. This should help generate visit requests in Australia, Britain, and other overseas offices. This is mainly due to some very helpful suggestions from Mr. Dennis Luker in Australia.

— Brian Knowles

# OPEN FORUM

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

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

## DOUBT THAT YOU CAN DOUBT?

It seems to me that men have been tempted to doubt the decisions made by leaders God has chosen since the time of Adam. Even Jesus Christ didn't escape having His disciples doubt some of His decisions. Peter rebuked Him when He said it was going to have to be necessary for Him to be killed. Unknowingly he tried to stop Christ from starting God's plan of salvation. Judas didn't like the way He allowed money to be spent. We know about doubting Thomas. Adam and Eve didn't mess around. They didn't have a representative to doubt so they went right to the source and doubted God (even after talking to Him face to face).

Time hasn't changed much. We're all subject to doubt from time to time. We deal with it when talking to PMs that have read articles written against the Work. We sometimes see it when talking to a member with questions about a decision made at HQ. Some have had such overwhelming doubt over some decisions made that they no longer feel this is God's Church.

It's probable that the early Church of God lost some members over some of the decisions made by the apostles. We hear talk today of the Church becoming more "liberal", but would we have heard the same talk then? I think so. Some of the Jewish converts may have felt the Church was becoming "worldly" or more "liberal" when Gentiles were brought into the Church. I can see that such a decision could have been doubted considering what God did when physical Israel began to fraternize

with other nations. Maybe some would have doubted James' sanity when Saul of Tarsus was allowed to fellowship with the Church. Some may have lost all faith in James when he decided that it wasn't necessary to be physically circumcised to be saved spiritually (if Mr. Jon Hill's ancestors were in the Church at that time they probably threw a Misteh over this decision). With a little thought it's possible to see that the decisions inspired by God could have been doubted by some, if not many, in the early Church. I think if we had been in God's Church then we would have been fighting the same battle against doubt that we are fighting today.

It seems impossible that there could be any room for doubt when we can see the power and scope of God's Work today. It's obvious that with God's continued blessing we'll reach the world with His message. In spite of this I know I have to be careful. Before the winter of 1973 I would have sworn (almost) that I would never doubt that the Worldwide Church of God was being led by God. It's all history now but I found out that I can doubt along with the "best" of them. We all know Satan hasn't finished his work yet. We probably haven't seen anything yet. We're all vulnerable and Satan can get to us if we let him. At any rate my prayers will continue to be that God will protect us from this attitude of doubt that has plagued man from the time of Adam.

— Ken Williams  
Kalamazoo, Mich.

## THE GREATEST POSITION IN GOD'S WORK

What is the greatest position in God's Work? It's easy to become "position conscious" in any organization and this one is no exception. Power, authority, responsibility, money, house, car — these "things" are all too often the criterion used for measuring great men. It's a false standard of measurement. God looks upon the heart or attitude to determine the real worth of a man (I Sam. 16:7). Genuine greatness revolves around giving and serving, not getting and being served. Christ said that the greatest among you would be your servant or, better understood — slave. Yet, Satan still succeeds in selling his concept of greatness to a constantly growing and deceived market.

Often, if we're not careful, we will kid ourselves by saying we'd be totally satisfied if . . . we were one rank higher, had more responsibility, a nicer

car, a bigger home, etc. These material blessings are not wrong in themselves. They are the rightful rewards of those mature and responsible individuals who, through years of experience have developed wisdom and understanding in their specific fields and are able to reap an abundance of physical blessings. They are the proper fruits of a successful life. However, when all of these "things" pass away . . . what remains? If we use them to measure true and lasting greatness, we miss the point.

God wants us all to be great. In fact, He wants us all to be the *greatest*, but according to His standards. To us, being a slave does not appear to be glamourous or great, and yet, an attitude of total service epitomizes true greatness in God's sight. God is love, outgoing concern, a Being whose very nature is one of compassion, mercy and service. He's totally unconcerned with position, rank, authority, power, etc. as a measurement of His own greatness. He wants only to give us sonship — membership in His Family. His Son has the same nature. Why did God the Father highly exalt His Son and give Him a name above every name — why did He make Him the greatest? Because Christ made Himself of no reputation and took upon Himself the form of a *servant*, not the form of a President, a Prime Minister, an Evangelist, a Pastor, etc., but the form of a servant (Phil. 2:5-11).

What is the greatest position in this Work? Whatever it is, it must be measured by service and not by rank. Christ's disciples are recognized by their love toward one another, not by their position or authority (John 13:35). The greatest love any man can express is the laying down of his life for another (John 15:13). Christ did it literally. How can we "lay down our lives for the brethren"? (I John 3:16). Our life is composed of time. There is a way that we can all give ourselves as living sacrifices for others — a way for all of us to fill the "greatest position" in God's Work today. What is that position? . . . Our heads bowed and on our knees in prayer to God our Father!

— Ken Giese  
Atlanta, Georgia

#### FROM DOWN UNDER

Although the Bulletin is primarily oriented toward all ministers and key supervisory personnel, many hundreds of us deacons worldwide read it in a "secondary" capacity and derive great benefit from it.

As a minister grows "in grace and knowledge" serving one area for a limited time, he gains addi-

tional expertise both by his service among that flock and through the experience of fellow ministers as recorded in the *Bulletin*; he can then move on to another area and be even more effective in his calling. Deacons, however, are rooted in one congregation and grow along with their fellow Christians, usually making their fair share of mistakes in the process. When given an office to use in serving these same brethren more effectively, two things happen somewhat unique to them. The hard "road of a prophet in his own land" is laid before him as a lifetime challenge, the long retentivity of the human mind causing past failings to fade ever so slowly from the memory of his friends and any fresh mistake rekindling these embers of yesteryear; and paradoxically, expectations of some newfound insight into the workings of "the Work" are anticipated by these same people. Here is where the *Bulletin* steps in.

The "hard row to hoe," with its roots in the long ago, is more speedily covered without stirring the dust of past mistakes by further errors, through the recorded examples of God's ministers in many other areas. This insight into the ministry enables a deacon to more loyally serve our captain of salvation by stifling the often wild speculations which arise from time to time, especially when some "sacred cow" is slaughtered, without usurping the responsibility of the local minister and in a way that breeds a new confidence that even though not many wise are called, even deacons can grow towards perfection!

In the International Work, where many churches may have a minister who covers a vast area and the local congregations are small, there is little opportunity to sit down and have a long chat about the vital things of life. Here, the *Bulletin* is a merry medicine indeed, stimulating the desire to dig in deeper, as well as revealing the warm, brotherly side of the ministry in a way not possible at Sabbath services. The thrilling behind scenes glimpses of God guiding Mr. H. W. Armstrong to miraculously fulfill our commission, the exciting editorials by Mr. G. T. Armstrong, and the magnificent, uplifting, inspiring, and supernatural events moving the ministers of Christ in divers places as one unified team also shape the lives of the many deacons whose privilege it is to read this vital publication.

Thank you ministers and staff of the living God for taking time to contribute to the body in this special way; surely the fruit of a loving Father who knows our every need before we ask.

— Ken Slade  
Bendigo, Australia

## THANKS FOR THIS TOOL

Thanks for the *Bulletin*, it certainly is valuable in that it gives the overview of the entirety of God's Work. Perhaps the *Bulletin* has a special impact on us [deacons] who are not employed full time because it helps us to think more on the God's Work plane and not the private life plane. I especially like the Open Forum and MET sections because of the many usable tools contained in those portions.

A special thanks to the MET Staff for their recent information on the five basic drives by which we humans can operate. I feel this is a gem in that with it we can:

- 1) Better evaluate ourselves and see what changes or additions are necessary.
- 2) Once operating on the fifth rung we can have the freedom in knowing that we are working on the right level even if situations might be less than ideal.
- 3) Better evaluate the next step those we serve should take. This could eliminate the frustration of trying to get someone to bypass the 3rd and 4th rungs between the 2nd and 5th rungs.
- 4) Be more encouraged in working with members in that we can ascertain a small amount of growth, thus increasing our patience with them.

One thought along this line. If a person has leveled off after mastering the 2nd rung successfully and has not been encouraged to keep climbing, wouldn't he or she eventually become "rich and increased with goods" and have need of nothing? Could this be why Bible study and other activities seem to be a burden instead of a blessing to some?

Thanks again for the *Bulletin*, keep it coming!

— Bill Labus  
Wisconsin Dells, Wisconsin

## DOES ONE HAVE TO LACK FAITH TO DIE?

Mr. Nelson Haas' contribution to the January 21, 1975 "Open Forum" on the death of the Work got me to thinking about one of my pet gripes. It is an attitude that from time to time comes to the fore and involves faith and death. Simply put the attitude is: "If a member dies, he doesn't have enough faith." Now this might be true, but it is a generalization that may be of little worth in God's sight.

It seems to me that other factors are present. Sure God heals, and faith is involved. We have all seen examples of healing and living faith. But

sometimes God does not heal and, even though the individual seems to have faith, that person dies. Now I am not making excuses for God because there are certain points we should consider. For instance:

1. God does allow certain people to die so that they will be spared from the time of trouble to come (Isa. 57:1-2).
2. God does not promise us immortal life in the flesh. This flesh at one time must cease living. David spoke of this and even put a time value on the duration of our flesh (Ps. 90:10). There is a time to die (Eccl. 3:2).
3. Every historical person in the Bible has one thing in common — they all died. And many of these were righteous, faith-filled men (i.e. Abraham, Noah, etc.). Even Jesus Christ died! Also consider Hebrews 11:13.

So I hope we realize that there are a number of factors involved in the death of an individual and not simply whether or not that person has faith. And of course, God can always accomplish the ultimate healing by resurrecting any of us at the coming of His Kingdom.

— J. Richard Parker  
Salem, Oregon

## FURTHER COMMENTS ON ALCOHOLISM

First I would like to thank Mr. Dart and those fellows with whom he discussed the subject of alcoholism for their input. I was indeed benefitted thereby. It seems however, I goofed by not submitting documentation for the article "Should Ex-alcoholics Take (Passover) Wine, in the Dec. 17th, 1974 issue of the *Bulletin*. I repented in sackcloth and ashes — especially after having evaluated so many No. 5 speeches in the Spokesman Clubs. It seems I have also inadvertently created a credibility gap because of having mentioned that some people have become instantly addicted to alcohol "never having tasted alcohol previously, simply because a doctor prescribed a tonic to help them overcome the symptoms of a cold." Really, fellows, I hadn't taken even the littlest snort when I wrote that article — I was merely commenting on the information contained in the book "MARTY MANN'S NEW PRIMER ON ALCOHOLISM," which I found easy reading as well as enlightening. Having recovered from the "disease" of alcoholism in 1939, Mrs. Mann trained at the Yale School of Alcohol Studies, and in 1944 founded and became Executive Director of the National Council on Alcoholism.

But before I comment further on her book, I would like to preface it by quoting an article from

the "First Special Report to the U.S. Congress on Alcohol and Health From the Secretary of Health, Education, and Welfare," December, 1971. In Chapter V, p. 61, under the title "Theories About the Causes of Alcoholism" it states: "The Causes of Alcoholism are unknown, although the number of theories that have been advanced are as numerous as the professions and scientific disciplines concerned with the problem. No single theory has yet proved adequate to explain the complex of symptoms which are collectively termed alcoholism, alcohol addiction, or alcohol dependence. Most probably, the condition reflects a form or response to an interactive combination of physiological, psychological and sociological factors in an individual and his environment." It further states, "The genetotrophic theory of alcoholism, advanced by R. J. Williams, combines the concept of a genetic trait and nutritional deficiency. It is postulated that, owing to an inherited defect or 'error' of metabolism, some people require unusual amounts of some of the essential vitamins. Since they do not get these unusual amounts in their normal diet, they have a genetically caused nutritional deficiency. In those who become acquainted with alcohol, this results in the development of an abnormal craving for the substance, and the consequence is alcoholism."

In the light of the above information it does seem possible that maybe — just maybe — a person could become addicted upon his first encounter with alcohol. Not being an authority on the matter, I cannot speak dogmatically. However, getting back to Mrs. Marty Mann, it can be taken with some credulity what she states in her book, namely: "In concluding this listing of many of the early symptoms, it is important to state that in alcoholism, as in every disease, there are exceptions to the general pattern. One whole group of alcoholics make the most notable exception: these are the ones who leap straight into full-fledged alcoholism at the very first drink they take, which is sometimes as early as fourteen or fifteen years of age.... At the other end of the age scale is the story of Mrs. F., eighty-year-old matriarch of a large and prominent family in a famous old New England town. Never in her life had she tasted alcohol until, at a fragile seventy-nine, her doctor prescribed a little port or Madeira for her health. Almost immediately her family discovered that the bottles were disappearing, and then that she herself was disappearing, into a nearby town, whence terrible tales came back to plague the family pride.... These notable exceptions make an interesting group, and there are enough of them,

so that they call for special mention.... The important point is that these people instantly became easily identifiable alcoholics."

— Carlos Perkins

Chicago South, Illinois

#### DISAGREES AGREEABLY

I write in reference to Mr. Albert's article "Reflections On Returning to the Field Ministry" in the December 31st *Bulletin*. In particular the paragraph which refers to the Local Church Pastor as being "On a one-way street — having few experiences throughout the year which really charge his batteries."

As a Deacon I would like to mention about the Sydney Church Area. I am sure our Pastor would be the first to agree that he is not on a one-way street giving out all the time. Even a one-way street has to meet with two-way traffic again sometime. Granted, the local Pastor is highly experienced in his field, but he needs stimulation of the varied experiences that the local men around him can provide. The stimulation is there but it takes *communication* to find it.

One way we have overcome this is through regular meetings of lead men here, where we "AGREE TO DISAGREE AGREEABLY". (What I am doing now.) This past year has been a very stimulating experience for pastor, elder, deacon, member and for several ex-Ambassador College students attending. We have frank open discussions which are church oriented and the many ideas that come out as a result of these discussions ultimately helps the church. To keep the balance and see the other side of the coin we have guests such as advertising agents, educationalists, doctors, etc. Later we have the opportunity to interview these guests and gain from their experience.

Of course this is only one of the many ways of being stimulated. Apart from organizing Sabbath services, Bible studies, the local pastor has to organize local campaigns, follow-up lectures, weddings, funerals, etc., etc., leaning heavily on his local men for assistance and ideas.

In the Sydney Church we have doctors, lawyers, professors, several senior executives and many ex-Ambassador College students but, quite honestly, I don't think this is the criterion. Although we do not always share the same perspective, we can always learn from and be stimulated by others. It is up to the individual to step out and tap that experience and stimulation which is there.

When you view the church area as a whole it is a most compact unit of complex human situations that one could find, and I am sure that in the

Kingdom we will never be confronted with any situation that has not been experienced by someone God is calling at this time. This thought in itself is stimulating!

— Russell Couston  
Sydney, Australia

### A WHOLE NEW PERSPECTIVE

"Travel is the best educator" claims the well-known maxim. I tend to agree. I would qualify that, however. I don't think it's necessarily *the very best* educator — but it certainly is in the running.

Recently Charles Dorothy, Lawson Briggs and I had the opportunity to travel to Israel, Athens and Egypt on a ten day tour with Dr. Jack Finegan who is the author of several books on biblical archaeology. Dr. Dorothy has travelled extensively in the past but Lawson and I had *never* travelled outside of our own countries (i.e. Canada and the U.S.). We were complete greenhorns.

For me it was a once in a lifetime experience (probably). I can't really say the trip was enjoyable or pleasurable — but it was tremendously *educational*. For the first time in my life I began to gain the beginnings of a *worldview* of life. I saw how other people live. I began to realize that everyone does *not* think like a North American! Southern California is not the Center of the Universe after all.

It really is very easy to allow yourself to think narrowly and provincially — to become an arm-chair traveller and expert on everything. It's so simple and so natural to allow your perspective to narrow to the confines of your own back yard — if you're not careful.

I wish everyone — especially everyone in a responsible position in the Work — could have the opportunity to travel extensively. Not for the fun or the pleasure. There is very little of that. Smoke filled airports; crowded, noisy commercial airliners; security checks; lost baggage; strange languages; culture shock, etc., etc. are not exactly fun! But travel is incomparable for broadening one's view of life. It's priceless *experience*. It gives you a whole new perspective.

And this perspective is not gained from canned, pre-packaged, mass produced tourist tours and traps. It's gained from personal contact with the residents of other countries, by observation of their standards, values and ways of life. It is acquired by on-the-spot study. It is achieved by talking and by listening to the views of non-Americans.

History comes to life when you travel in the

Middle East. Current events take on new meaning, and prophecy may be studied much more realistically when you visit the actual sites in Egypt, Israel and Greece. No longer are these subjects merely dead words on the page of some dry text book or current affairs journal. Now these words take on life and meaning! Your study takes on a new complexion. You acquire a completely different, and much more profound, frame of reference for study of all kinds.

I've come to realize just how important the study of *geography* is too. Unless you can understand at least the basics of geography you cannot really evaluate the events that took place in a given area, or that are prophesied to happen in the future. Consider, for example, the geographical problems which are presented by looking at 90% of all biblical prophecy in the dual sense!

Anyway, I learned a great deal from the trip. Hopefully, future articles in the GN will reflect some of that.

I know travel is expensive. But there are ways to cut corners. I brought most of my expense money back with me. If you can get over the hump of the incredible cost of airplane fares, I think you've got it made. I know I don't intend to stop travelling, as unpleasant as it can be, because now I've got the bug. I may have to come up with ingenious ways of obtaining the means I've written for a book on tramp steamer routes — but I intend to continue! I think the price you pay in discomfort, inconvenience and culture shock is worth the education and experience you gain.

One last thing. Don't ever travel as a tourist unless you're just looking for a rest and a way to get away from it all. Travel as a student, a learner. Travel to seek insight and understanding. Don't travel as the religious version of the "ugly American"! But *do* travel.

— Brian Knowles  
GN Managing Editor  
Pasadena

### UNLEAVENED SINCERITY

God has called many of us out of religious denominations. We came to recognize our former religions to be a hodgepodge of error and truth. We may have even conclusively proved this to be the one true Church of God. But some of us find difficulty in proving what God's attitude is toward the "Christian" religions. There is often retained a poorly defined idea that if a person is *sincere*, certain elements of truth he may have somehow justifies him, or because he doesn't know any better he attains a measure of approval from God.

Such a convert wants to believe you but he flinches inwardly when you label the denominations as Satan's churches. I experienced this dilemma personally upon conversion. The standard answers left me unconvinced. This uncertainty was fortified when I was assured that many religious people are sincere, but sincerely wrong. But isn't sincerity a good and acceptable quality? I didn't ask such questions then. It has required the perspective of hindsight to accurately define the dilemma.

But does God consider such people *sincere*? The word "sincere" only appears twelve times in the Bible (KJV). The most common original word *eilikrines* occurs just five times, four times as "sincere," once as "pure."

The first occurrence is in I Corinthians 5:8. Is it mere coincidence that "unleavened sincerity" is coupled with "truth"? Maybe not, since the second occurrence, II Corinthians 1:12 speaks of "godly sincerity" based on spiritual wisdom. And the third appearance, in II Corinthians 2:17, requires the uncorrupted Word of God to qualify this grade of sincerity. And doesn't the fourth mention of this sincerity, Philippians 1:10, require proving things that are excellent? And in the final instance where it is translated as "pure," II Peter 3:1-2, doesn't the requirement of a mindfulness of the entire Old and New Testaments make it unanimous?

Dr. James Strong's etymological definition for *eilikrines*, "judged by sunlight," is very interesting in this instance. Doesn't the scriptural usage evidence a quality of sincerity "judged by the sunlight" of God's Word?

Is this godly, unleavened sincerity of the Scriptures possessed by "Christendom"? Or rather, doesn't Jesus label their attitude as something entirely different? Luke 12:1 says "Beware of the leaven of the Pharisees which is hypocrisy." Every dictionary I have checked defines "sincerity" as the antithesis of hypocrisy.

Why would Jesus label a leading denomination (and by extension, today's denominations?) as hypocritical rather than sincere? For all their religious zeal and dedication to their innumerable, many-hued dogmas, doesn't the common denominator of rejecting the authority of Christ's government and laws over their lives while carrying the label "Christian," define hypocrisy? Is it possible we have been giving credit for sincerity where credit was not due? And perhaps to the detriment of some of our new people? Or was my own experience unique?

— Dan Anderson  
Long Beach, Calif.

## DON'T LOSE YOUR SENSE OF HUMOR

In our job of dealing with trauma, rumor, change and uncertainty among God's people, one thing I feel needs to be cultivated — our sense of humor. After a few heartrending visits, a traumatic experience, and attending to time consuming duties, quite often we fall into a rut of seriousness which, if care is not taken, could lead to complacency or even loss of enthusiasm for the ministry.

I have known of people (and even ministers) who never laugh or see the funny side of anything. Life to them must be most boring. Have you seen among your congregations those who sit through services with their arms folded, stony faced and almost afraid to grin or laugh? If you were to visit such an individual, in most cases you would find him to be desperately unhappy — even uncertain about his spiritual life.

I have instructed more than one ministerial assistant — as I am sure most of you have too — not to lose his sense of humor. All have agreed it is a lot easier to endure the pressures and traumas of the ministry if you can see the lighter side of life.

Please understand that I am in no way implying that we should try to be funny all the time. After all there is a time to laugh. But I am sure that most of you know that whenever you can use a little humor at the outset of a sermon or club lecture you will have a more receptive audience for serious matters later.

When God admonishes us to rejoice in our trials and even leap for joy when persecuted, I am sure He means for us to see the happy and even funny side of the brief, carnal existence He has allowed us as human beings.

Mr. Hill has vividly shown us both in class and sermons the humor in God's Word. Mr. Garner Ted Armstrong occasionally and spontaneously uses humor very effectively on the broadcast. And most of us will recognize how infectious it is.

I would like to suggest a very good book which could be very useful to the ministry. It deals with the humorous side of Churchianity — primarily what little children see and hear (or think they hear) in Church. It is titled "Faith, Hope, and Hilarity" written by Mr. Dick VanDyke.

The compilation of sayings were accumulated from true experiences of many ministers throughout the U.S. For example: A five-year-old boy witnessed a baptism after services in a Baptist Church. He heard the preacher say "I baptize you in the name of the Father, the Son and the Holy Ghost." The boy went home, dug a hole in the

back yard, filled it full of water, held his pet cat over the hole and said, "I baptize you in the name of the Father, Son and In The Hole You Go."

Another little boy ended his prayer by saying, "for Thine is the Kingdom and the power and the glory for ever and ever — amen and F.M."

Your assignment will be easier and your congregations will be more receptive if you keep your sense of humor.

— Les McColm

San Luis Obispo-Santa Barbara, Calif.

### "DID YOU HEAR . . .?"

I heard a rumor yesterday — a real juicy lulu. You know the kind that titillates your ears, salivates your glands, and causes your heart to beat faster — you simply can't wait to hear the whole story.

I hear them all the time — you probably do too. Aren't they interesting, convincing? Don't they sound *SO TRUE*?

But here's the point:

You can't place stock in a rumor! Just because a report *sounds true* doesn't make it necessarily so.

How unfair, unwise, unchristian and cruel to believe every "negative mouthing" you hear about another human being. The purveyor of evil tidings could be misinformed about that person. Or as is oftentimes the case, he could be vituperating his own jealousy, prejudice, guile or personal dislike.

The subtle thing about a lie is that it doesn't *sound* like one. It comes across as being *true*.

Telling lies under the guise of truth is the number one method Satan uses to deceive the world. He hasn't shouted from the mountain tops, "I'm a liar, a hypocrite, a wolf in sheep's clothing, don't believe a thing I say because I'm out to deceive you." Rather, he appears as an innocent, sincere, truth-speaking angel of light.

Satan is a professional liar — he has a "master's degree" in this field.

He deceives by *telling lies* or *perverting* the truth. Granted, a part of what he says may be true — but it is the added color, exaggeration, the imputing of motives, the misinterpretation of intent, the twisting of facts, that makes Satan the greatest of liars. He is a *master* at taking a fault or sincere mistake and making it seem so evil and bad.

The spreading of rumors injects doubt and suspicion and destroys faith in each other. Rumors never build up, they almost always tear down, divide and break up friendships — a point which Satan is infinitely aware of.

Can you think of any good an infectious rumor has ever accomplished?

So the next time you hear a juicy tidbit of gossip — beware! You may be tuning your mind in on a lie or exaggerated half-truth. Have the honesty to be fair, neutral minded, and to withhold judgment until you know the facts. Don't destroy a man's reputation and usefulness by passing on "*Hearsay gossip*" about him that may prove to be unfounded or false.

Give the person the benefit of the doubt. Come to his rescue and defend his name. The Bible says, "Love thinks no evil," "Love covers sin," "Love defends," "To the pure all things are pure." In other words, look for the best, and think the best about others. We all need to review the Love Chapter every so often with this concept in mind.

If the rumor seems to have some basis in truth, and you are troubled by it — go to the offending party if possible, or to someone you can trust. But don't pass it around like candy. You could be playing right into the hands of the greatest liar the world has ever known.

— Richard Rice

MPC Manager

Pasadena

### RE: THE KING JAMES MENTALITY

Brian Knowles' recent contribution concerning the "King James mentality" got me thinking about a similar approach which may be used by those of us dealing with people who rely on foreign language translations of the Bible. This would apply primarily to a small (but nevertheless rapidly growing!) group of ministers who service a foreign language area, and secondarily to ministers in English-speaking areas who have contact with minority groups which speak a second language (Mexican-Americans, Germans in Canada, etc.). My own training was, of course, in English, mainly utilizing the King James Bible.

Several times on visits here in Germany a person has asked me about a particular "difficult scripture" which read differently in his Luther Bible than the way I was used to hearing it! My natural inclination is simply to say: "Well, it really should have been translated to read . . ." In reality I'm basing my comments on my knowledge of another translation, namely the King James English Bible. This could be a snag for others, too — after all, to a German the Luther Bible is just as good as the King James is to me! A good solution is to simply check the scripture later in one of the *Englishman's Concordances*. Mr. Raymond

McNair's comments in the February 4th *Bulletin* really hit the nail on the head on how such cases can be handled — no matter what the language involved is!

Paul Kieffer  
Bonn, West Germany

### WHAT REALLY IS PROOF OF THE TRUE CHURCH?

I've just returned from a three-day Pocket Conference and feel compelled to write these comments. It was very open and candid. There was some discussion among the ministers there concerning tithing, D & R and smatterings of many others.

What impressed me was that none of these doctrines were real influences on me when I was trying to prove the identity of the True Church. I wonder how many people proved the identity of the true Church via the doctrines of D & R, which day is Pentecost, make-up, etc? In most cases these doctrines were obstacles to people rather than proofs. Many people believed our former teaching on these subjects, or were at least influenced, because they had already proven this was God's Church.

The understanding of the purpose in life, what happens after death, God's overall plan, the Resurrection, Heaven or Hell, the exposing of Pagan Holidays and the Sabbath were the major proofs to me and I feel to many others. Most of my understanding about the "issues" came some time after conversion. The foundation is as solid as ever and now we're solidifying the rest of the building.

— Roy Demarest  
Harrisburg, Pennsylvania

### WHAT KIND OF OBEDIENCE?

With the invitation to share our thoughts from time to time with the readers of the *Bulletin*, I would like to share mine on the subject of obedience.

In my many years in God's Church I have witnessed many stages of obedience; from those in the Church as well as from others in all walks of life. I have witnessed this in my children and, of course, in my own life.

A search into just what God requires of us in this respect led me to a study of two words in connection with this subject. To *comply* means to yield, to conform. Compliant and yielding suggests ready but sometimes weak conformance with another's wishes. Whereas *obedient* implies willing submission to control.

Spelling it out this way it is obvious which way God requires of us. But, just how do you explain to others how to be obedient?

In II Chronicles 16:9, God says that He is strong in behalf of them whose heart is perfect toward Him. And, in Genesis 17:1 God told Abraham to walk before Him and to be perfect.

Just how does one do this? Other translations render "perfect" as "wholehearted." To walk before God "wholeheartedly" and to serve God with the "whole" heart. To explain further, Deuteronomy 27:6 explains that we are to use "whole stones" if we build an altar for sacrifice. "Whole stones" or unhewn stones as in Genesis 20:25.

No reworking the stones, no personal touches, no cute little alterations to make the stones fit as we would like them to be. No human handiwork done, just "whole stones." Nothing more, nothing less!

The same should be our "perfect heart" toward God. The same should be our "wholehearted," willing obedience toward our God. No reshaping, no altering with our own ideas and personal little touches or human handiwork in our submission to God. His way — not ours!

So then, to be obedient, to walk before God with a perfect heart means that wholehearted, willing, submissive obedience is required. Deuteronomy 10:12: "What does the Lord your God require of you, but to fear the Lord your God, to walk in all His ways and to love Him, and to serve the Lord your God with all your heart and with all your soul."

If only we could teach this to our people. If only we could live this way ourselves — totally. If only . . .

If only Jeremiah 10:23 didn't apply to us — "I know that the way of man is not in himself: it is not in man that walks to direct his steps" — but it does!

If only we could be as confident as Paul was at the end of Chapter Seven of Romans . . . But, we can be! We must be! and will be! With God's help we can build that altar with "whole stones" and without our own interpretations of obedience. And yes, we can learn the true meaning of I Samuel 15:22, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

— Mel Williams  
Long Beach, Calif.

### A THOUGHT RE: THE "GIVING ATTITUDE"

Going over my notes of Mr. Ted Armstrong's tape on a "Giving Attitude" one thought struck me I would like to pass on. It concerns the rich

man who was told to "sell that thou hast, and give to the poor . . ." (Matt. 19:21), and of his being offered an apostleship. Many times people use this as an excuse not to follow the Bible, or to "prove" we are not really living by "every word."

In verse 16 he asks the question in the first person singular, "... what good thing shall I do, that I may have eternal life?" This is the question Christ is answering.

When it is asked in the plural, "... what shall we do?" (Acts 2:37), concerning mankind in general, the answer is, as we all know, "... Repent and be baptized every one of you ..." (verse 38).

While writing let me say "thank you" to Steve Botha (*Bulletin*, January 21). I agree, let us make this an "Open Forum" of brotherly love and not biting sarcasm.

— David Bedford  
Belfast, North Ireland

#### "THE STOVE BEING GOD'S CHURCH . . ."

Recently, a member wrote us giving thanks for God's Church and her conversion. In her letter she sent an interesting and thought-provoking analogy regarding her housework! She is an emotional and sentimental little lady who often uses these traits to an advantage. The following is her story:

"... My husband disturbed my thoughts with a reminder that we had to get busy cleaning up our kitchen stove which we moved into the basement. He had bought me a late model stove with a double oven. The thought of parting with my old stove made me sick inside, because it was a real part of me. So we decided to put it into the basement to be used during canning season.

"Strangely though, the thought of digging in to give 'old faithful' a thorough cleaning, just filled me with a quick sickening attitude. I didn't want to be bothered getting into such a mess.

"My husband rolled up his sleeves. Out came the burners, the broiler, the oven compartment, the drawers, everything removable. My attitude worsened! Everything was placed in a neat pile by the laundry trays. Now my attitude was ugly! The Amway, SOS pads, Easy-Off, rags, cleanser were all ready. But of course, the elbow grease was the most important thing needed to get the whole mess started. With bad attitude and a grunt, I started in. How could the stove have gotten so greasy and grimy?

"As I scoured and scraped, the minutes passed on and my attitude changed from ugly to almost normal. The clean stove parts brought a great sense of satisfaction. Now I worked harder and quicker. Then I thought about your sermon about

God's Church. Somehow, I drew an analogy about this stove and the Church.

"The stove being God's Church, and all the parts being God's ministers and members. All the parts needed to get the Work (Christ's message) done, (the preparing of food.) God's Holy Spirit would be the power (gas flame or electric coils) that was needed to cook the food, or to get the message out. Many parts and compartments, in the process of cooking the food, get greasy, dirty, and grimy. They must be cleaned thoroughly in order to do a good job, and to be kept in good condition. I see this as God giving His ministers and members a good cleaning when He sees we are in a state of sin, or getting lax in the Work to be done.

"After a long day, 'old faithful' was all back together again and looked almost brand new, except for a few bruises and nicks, but shining and gleaming with cleanliness. Again I thought of God's Church, how it needs cleaning by God once in a while, and through this, it comes out shining and clean — ready to be used again, and again. It may have had some bruises and scratches but God can still use it to get his work done!"

Such were the thoughts of this everyday housewife — how about that!

— Mrs. Dave Stevenson  
Pittsburgh, Pennsylvania

#### BONANZA FOR GOD'S WORK

Inspired by the very inspiring sermon we all heard on the "Spirit of Giving" by Mr. Ted Armstrong, we have initiated a project of developing our personal talents for the benefit of God's Work.

We gave each person who wanted to participate an envelope with a check for five dollars to invest in any way he chose for one month. The response has been astounding!!! Everything from crocheting hats to building dog houses. My wife even baked 80 loaves of bread the first week!

I expected a good response, but this is turning into a bonanza for God's Work. Some have developed their "talents" 10 fold already in the first week.

Are the hearts of God's people in the Work? *Absolutely!*

— Mel Dahlgren  
London, Kentucky

#### MORE SPOKESMAN CLUB IDEAS

Thanks to Mr. Dave Albert for his enlightening article in the recent *Bulletin* regarding Spokesman Club. We are now in our second year of such a breakfast club here in Pittsburgh. It has received

excellent support from its 35 or so members since its inception. All our members are S-Club graduates and most of them completed either the VPTC or LTC programs of former years.

Our operation here varies somewhat from that outlined by Mr. Albert for the Eugene Club. For example, in our meetings we allow a member all the time he deems necessary for presentation of his particular topic. Thus, some men use ten or fifteen minutes on a subject while others require an hour or two. Occasionally, even more time is needed and can be allotted.

We, too, have delved into a great variety of different fields of interest. Some of the men have given intensely interesting and informative book reports. Others have done considerable research and offered helpful analyses on financial investments, education, etc.

The "theme" meeting idea alluded to by Mr. Albert sounds like a productive concept and we anticipate using it in some of our future meetings.

The meeting Director uses the last 25-30 minutes of each meeting for any comments he has. Also at this time biblical or daily living teachings or questions or discussions are usually included.

We also would enjoy learning of any other such clubs and their experiences.

— John Pruner  
Pittsburgh, Pennsylvania

#### **HELP FOR THE ELDERLY AND INFIRM**

It seems every Church area has at least one if not more elderly or infirm people who are not able to attend services regularly if at all. Many times these individuals get rather discouraged and lonely from being cut off from the spiritual meat we all receive on the Sabbath. Facing this problem of what to do for two individuals in this dilemma in my area, I hit upon a good solution to the problem which others could apply also. For just a few dollars a cassette player can be purchased for the individual if they don't already own one. Then each Sabbath or Bible Study night the main message can be taped and passed on to the individuals involved. This will help nourish and keep them in contact with the spiritual meat the rest of the congregation receives, even though they are not there to hear it. The same tape can be used over and over to keep the cost down. Generally some church member will live close enough to deliver or pick up the tapes each week. For some in our area it has made a bad situation more bearable. Maybe some in your areas could profit from it also.

— Mike Swagerty  
Newark, N.J.-Allentown, Pa.

#### ***Editor's Note:***

The following poem was submitted by Dean C. Blackwell of Big Sandy, Texas.

#### **WHEN THE MINISTER CALLS**

My Paw says that it used to be,  
Whenever the minister came for tea,  
'At they sat up straight in their chairs at night  
An' put all their common things out o' sight,  
An' nobody cracked a joke or grinned,  
But they talked o' the way that people sinned,  
An' the burnin' fires that would cook you sure  
When you came to die, if you wasn't pure —  
Such a gloomy affair it used to be  
Whenever the minister came for tea.

But now when the minister comes to call  
I get him out for a game of ball,  
And you'd never know if you'd see him bat,  
Without any coat or vest or hat,  
That he is a minister, no, siree!  
He looks like a regular man to me.  
An' he knows just how to go down to the dirt  
For the grounders hot without gettin' hurt —  
An' when they call us, both him an' me  
Have to git washed up again for tea.

Our minister says if you'll just play fair  
You'll be fit for heaven or anywhere;  
An' fun's all right if your hands are clean  
An' you never cheat an' you don't get mean.  
He says that he never has understood  
Why a feller can't play an' still be good.  
An' my Paw says that he's just the kind  
Of a minister that he likes to find —  
So I'm always tickled as I can be  
Whenever our minister comes for tea.

— Edgar A. Guest

# Ministerial Education & Training

Some time ago a letter was sent to the ministry soliciting comments and suggestions in various areas. Included in the letter was a request for any of the wives who wished to submit comments and ideas to please feel free to do so.

We excerpted many of those comments which we felt would be both helpful and interesting to our ministers' wives and have featured below a good cross section of the response. While we all realize the vital role a wife plays in the ministry, it is all too seldom that we have gone to the effort of developing material specifically to meet their needs. We hope to correct this in the future and are in the process of developing lecture material and, hopefully, perhaps some tapes along this line.

We hope the following comments will spark more ideas and suggestions in this area. We would be more than happy to receive additional material of this type from any of the wives who would be willing to write it up.

— M.E.T. Staff

## FROM FRONT LINE WIVES

I believe the biggest factor in coping with a lot of travel is having the right attitude first of all, and realizing your life is not your own anymore. Whatever sacrifice one has to go through, the blessings that come from it far exceed the sacrifices.

I always tried to make the best of it by taking along different projects I was working on, especially where the children were concerned. In the beginning when we traveled 4 out of 5 days a week, I used the opportunity to teach our oldest and only daughter how to read, respond to verbal commands, and how to recognize different objects we passed. Long before she could walk or talk she recognized people and places and by the time she was 2, she was reading Dr. Seuss' books!

The more one fights the fact that in the ministry one does not lead a normal home life, the less tranquil the mind will be, the more problems will come up between husband and wife, etc.

It was a blessing, I felt, to be able to spend all day long with my husband communicating and

really getting to know one another. We made lots of plans and dreams on the road then that are now — 10 years later — coming to pass.

\* \* \* \* \*

Effective methods which have worked for us include:

(1) Planning ahead: All too often we bring more problems on ourselves because we wait until the last minute to get things ready. We usually know dates of conferences, visiting trips out of town, at least a few days or weeks ahead. So don't wait until the last minute to get sewing done, cleaning, pressing clothes, etc. Also, I try to pack one day ahead so I can give my mind plenty of thinking time. Forgetting things is less likely.

(2) Keep a list of things you must always take when going away. Keep it from one time to the next, and add to it as you find more things which are necessary to take.

(3) Keep your house up continually so if unexpected trips arise, you won't have to worry about having a massive clean-up.

(4) If you have a freezer, make good use of it: when baking, bake something extra for the freezer. Then if an HQ visitor comes and you've had to visit all that week, you'll at least have something a little special already prepared. Also, if you have a neighbor who uses TV dinners, ask them to save the trays for you. Make up your own from leftovers and freeze them. Or, cook double portions of freezable foods so when you've been gone, and come home late, you'll just have to heat up something rather than spending a lot of time cooking.

(5) Keep things handy for lunches, so you can take food with you if need be. One item we find very useful is a wide-mouthed thermos. Then, instead of sandwiches all the time, you can have hot meals like chili, soup, etc., that you may have put up earlier in your freezer. This gives a little variety to packed lunches.

I think that the biggest "technique" is just to realize that it's a way of life, at times, when you're married to someone in the ministry. If you don't condition your mind to be mobile and to expect the unexpected, you'll tend to get disgruntled and fight it every time, and any organization or technique you may have will be ineffective. Also, you must remember that if you make a big problem out of it, your husband's effectiveness is lessened because of his concern for you and your attitude.

\* \* \* \* \*

(1) Be prepared at all times by having at least two complete outfits clean and ready to travel at any given time.

(2) Travel light with mix and match outfits.

(3) Have a check off list of items to travel overnight. Keep it in a dresser drawer where it is handy.

(4) Keep a pillow and blanket in a plastic bag by your suitcase for travel. We often sleep in the car while the other drives.

(5) One main problem of ministers' wives is they don't relax. So learn to relax and take advantage of travel time. I often do mending or knitting or ask questions I don't have an opportunity to ask at other times; they may be unimportant, but I'm curious. It is a fantastic time to discuss the children and their problems or trials.

(6) Have a goal you want to accomplish on the trip.

(7) Last but not least, MAKE IT FUN. Have a special place to take a break and enjoy each other.

My husband and I go to Port Angeles once a month overnight. We always tell people when they ask how we like going to Port Angeles — It's A HONEYMOON!

We stay with a church family in whose home we hold the Bible study. We leave a widow with our children. We always call the children right after Bible study, then we retire after visiting with the people at the study. The place where we retire is a lovely one room trailer overlooking the sound. We love the area and really enjoy every minute we are in the area.

\* \* \* \* \*

Our travelling is not as hectic as it used to be. However, we used to be gone from home more than we were at home. I learned fast to keep our suitcases handy and the clothes ready to go. With very small children and usually a baby we had quite a menagerie of things — potty chairs, gallons of milk and food, diaper bag, suitcases, toys, books, etc.

Finding a routine place for everything and streamlining down to the most essential needs were my biggest helps.

Also I found it helpful with two small girls and a baby to give the older children their suitcase (medium or large), the baby got one (small) and my husband and I split one. It was much easier for me to keep things straight and neat looking. I also started packing in the order of use so on any given day the girls would know exactly what to put on without asking me.

We always took along reading material and I usually read to my husband as he drove. We covered a lot of material this way, and had many

hours of stimulating conversation as well over what was being read.

\* \* \* \* \*

One factor that I have faced in visiting is stress. Having to cope with small, active children, pack meals for all day, and ride in the car tends to wear on one's nerves. The best way I have found to cope with this is to prepare as much as possible the day before. I even pack lunches sometimes the night before and pack the car with toys, books, etc.

Another factor I have found very useful is finding something that can be done in the car. I crochet and hem or mend, read the paper, magazines, write letters, even plan to learn guitar. I also read to my daughter and teach her facts about the scenery, signs, etc., as we travel. I find this way I have done something rewarding and relaxing while riding in the car.

\* \* \* \* \*

Keeping a written list of everything (in major categories) one takes on a trip, especially noting items likely to be left behind (clocks, etc.) has been most helpful. I also make lists of things needed — a "To Do" list, etc., to be sure I remember everything. Also, once an item is on paper, I can go on to other things and not worry about forgetting it later on.

Permanent press and drip-dry clothing are especially helpful on trips, particularly when small children are involved.

For me, electric rollers are handy to help with hair care. I have also found, since my hair is quite long, that the easiest thing for me to do is to have my hair styled (usually in cascade curls) and I can wrap it each night to keep it neat and re-comb it myself as needed.

Since we both have severe cases of hypoglycemia, food is one of the biggest problems we have when we travel. We have found that taking along an ice chest with food is handy for travel in the car; a thermos of juice and several cans of nuts are also a must, since we are often far from conventional sources of food when we have to have it. Restaurants have been very helpful in preparing and substituting food for us.

When I used to be in the car so much of the time, I took along reading, sewing, quilting, knitting or embroidery to do in the car; that way all those hours were not wasted. That was also a good time to talk, plan, and really get to know my husband. For that reason more than any other, I enjoyed it.