

## Interoffice

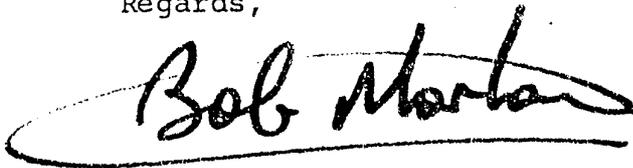
To: ALL MINISTERS	DEPT	DATE 24.11.1981
From: Bob Morton	DEPT.	
Subject: Operating a Business on the Sabbath		

Greetings again. Please find enclosed a rather lengthy answer to a member who raised questions about operating his business on the Sabbath and on the annual Holy Days. I feel it would be profitable for all our ministers to be able to go over the letter and become aware of the various arguments the member was using and of the principles used to answer them. For obvious reasons, I've deleted his name.

The letter is a little strong, but the reasons for this will become clear as you read through it. Under the circumstances, I felt a strong reply was needed and his local minister will be following it up for me.

There may be other cases like this one hiding out there in the woods somewhere. If you learn of any in your visiting, I'd like to hear about them.

Regards,

A handwritten signature in cursive script that reads "Bob Morton". The signature is written in dark ink and is underlined with a single horizontal line.

# WORLDWIDE CHURCH OF GOD

P.O. BOX 202  
BURLEIGH HEADS, QLD. 4220  
AUSTRALIA

HERBERT W. ARMSTRONG  
President and Pastor

ROBERT MORTO  
Regional Director

16 November 1981

Dear

This is to thank you for the letter you wrote me during the latter half of September. Please excuse this delay in replying, but preparations for the Feast meant that a number of letters like yours had to be put on one side for a while.

In your letter, you mentioned you've been advised that you should be closing your business on the Sabbath. I recall that it was Messrs. John Larkin and who jointly gave you this advice around one year ago. At that time I was consulted by them before they spoke to you. Until I received your letter, I assumed you had followed their advice. You mention, however, a number of reasons why you feel this advice should not apply to you.

You also asked that I take your letter with its various points to Mr. Armstrong for his decision. The type of question we normally take to Mr. Armstrong is one in which the principle involved is not clear. In your case, the principle is clear and has been understood and followed by the Church for some time. What has made it unclear to you is that you have allowed human reasoning to cloud the biblical command on keeping the Sabbath.

As with any other question of this nature in God's Church, the most important factor is attitude. The correct attitude is found in I John 3:22 which says: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Our attitude should never be to see how we can barely keep the Commandments of God, and no more. Instead, it should always be to wholeheartedly do everything we can to please God. If you're trying to please God and not yourself or the world, you'll have no difficulty understanding the answer to the question that confronts you.

Even though you don't state it this way in your letter, your real question is: "Would it be pleasing to God for a member of His Church to own, control and derive profit from a business that employs people on the Sabbath?" Any questions regarding the way the business may be legally incorporated or how work is contracted are subordinate to this one.

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The Command to keep the Sabbath in Exodus 20:8-11 and Deuteronomy 5:12-15 clearly tells us that we personally must not work on that day, nor should we cause others to work who are members of our household ("thy son, nor thy daughter") or in our employ ("thy manservant, nor thy maidservant"). Notice, that we can break the Sabbath by working personally ourselves, and we can break it by causing others who are in our employ to work.

You don't mention in your letter how many other directors are involved in your company besides yourself. Nor do you comment upon whether or not they are members of the Church, or if they have the power to overrule you. From the details discussed with me last year I recall that at that time, there were none who could overrule or out vote you, and your letter indicates this is still the case. If your business is such that you own it and control it and derive the benefit of its profits, then you are breaking the Sabbath Command whenever you operate that business -- whether personally or through others -- on either the weekly or the Annual Sabbaths.

You asked me to consider the fact that you have incorporated your business as a separate legal entity from yourself and that it is the Corporation and not you which is the legal employer of its staff. This may be true. But it is human reasoning to conclude that man's legal definitions remove from you the responsibility to keep the Sabbath. If you are the owner of the business and if you receive and control its profits, then from God's point of view you are the employer. Christ sternly warns us against making any Commandment of God ineffective by human regulations which remove from us the responsibility to obey it (see Mark 7:9-13 for instance).

Another point you wanted me to consider is that your business is a corporation of this world employing unconverted people of this world. You seem to be implying that you, as a member of God's Church, would be imposing your religious beliefs on this world by insisting that a worldly corporation close down on the Sabbath. That is not the problem. The real problem is that you personally break the Sabbath whenever you employ others to work for you on the Sabbath. There are one or two exceptions to this principle, but since they are not involved here there is no need to discuss them.

Even though God is not dealing with the world right now and is not forcing His religion upon people in the world, those in the world who work on the Sabbath are sinning. Anyone -- even someone in the world -- who owns and operates a business which employs people to work on the Sabbath is sinning. If those in the world don't ultimately repent, they shall pay the penalty of eternal death for their sins. Fortunately, they will all receive an opportunity to repent. But our opportunity is now! Instead of joining this world in its sins, Christ commands us to come out of the world and forsake its sins so we won't have to suffer the horrible penalty

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the world will suffer during the soon-coming time of the seven last plagues (Rev. 18:4).

A third point you asked me to consider is the fact that you have delegated considerable authority to those who are unconverted and these subordinates are the ones who are allowing employees to work on the Sabbath. You also mention that you believe these semi-autonomous subordinates would try to thwart any attempt you make to close your business down on the Sabbath. As you correctly point out in your letter, Mr. Armstrong found himself in a similar situation when people he had appointed to influential positions in the Work thwarted his policies and led the Work off the track. Mr. Armstrong solved the problem by accepting his responsibilities before Christ and he took firm control. Any who then tried to thwart his policies were fired! Once he saw the need to put God's Church back on the track, he didn't allow ministers in the employ of the Church months or years to conform to his policies where direct sin was involved.

If you have delegated to subordinates to the extent that they are directing your employees to work on the Sabbath, then you have allowed yourself to become "unequally yoked together with unbelievers" (I Cor. 6:14), and you will need to solve this problem in order to stop breaking the Sabbath.

You state in your letter that you can clearly see that a member who is the owner-operator of a small non-corporate business with a small number of employees must close his business on the Sabbath. However, you feel this is impractical and does not apply where the owner has delegated control to the degree that subordinates have autonomy over working hours. Again, this is human reasoning. If carried to its logical extreme, any owner-employer -- no matter how few employees he may have -- could operate his business on the Sabbath simply by making a subordinate solely responsible for organizing work schedules. This would not be true delegation, it would be abdication.

You referred in your letter to the practise of allowing contractors to work through the Sabbath. By this, I assume you are referring to contractors who worked on buildings being erected on the College campus. The principle involved here is that the Church was purchasing a completed product -- in this case, a finished building. If you or I purchase a motor vehicle, God does not hold us responsible to see the one we purchase is built during the week and not on the Sabbath. The Church realized we are simply not responsible and that we would be unnecessarily forcing our beliefs on the world if we insisted that a finished product we were purchasing be built during the week and not on the Sabbath.

Contrary to what you seem to believe, this principle does not necessarily apply to contracted labour -- as in the case of a market gardener who might contract with a labourer to harvest his

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mushrooms instead of simply paying him hourly wages for the job.

You say in your letter that you feel it is relevant that God is a literal partner in your business because the Church is a beneficiary of the Company. This, again, is human reasoning. When God commanded the Israelites to build the Tabernacle in the wilderness, He knew some would use this same human reasoning to conclude that work on the Tabernacle could continue through the Sabbath. This is why He specifically commanded that no work be done on the Tabernacle on the Sabbath Day (see Exodus 35:1-3). The fact that God was the beneficiary did not exempt them from the Commandment or the death penalty for breaking it.

You mentioned, however, that some of the profits of your business are classed exactly the same as if the Church owned the business and extracted its own earnings. Since this may in the future cause certain legal complications for the Church, I would be grateful for full details of the arrangements you have made. Any correspondence you have had with your accountant or solicitor on the subject would be helpful.

You finally asked that, should the Church rule that you should not operate your business on the Sabbath, you be allowed time to solve the problem. I'm sure you realize by now that each time someone works or causes others in his employ to work on the Sabbath, it is sin! Neither I, nor Mr. Armstrong can suspend the Law of God while a member continues sinning. Even God Himself will not suspend His Law while someone continues sinning. God has the power to wink His eye at sin, but to do so would be to compromise. God does not compromise! Rather than compromise with sin, God "gave his only begotten Son, that whosoever believeth in him should not perish" (John 3:16).

What you need to do is what all the rest of us had to do after discovering that we allowed our lives to get off the track into sin. We all had to put aside our human reasoning and deeply repent of the decisions we made that got us off the track in the first place!

Your case is no different from any of the rest of us. Maybe you were given bad counsel during a liberal era in God's Church. But you still made the decision to no longer close your business on the Sabbath and on the Holy Days. You also allowed circumstances to develop to the point where employees are working for you on the Sabbath. Through His Apostle, Christ has commanded us all to repent and get rid of the sin which causes spots and blemishes on the garments of His Bride.

We may organize our life and affairs so we're no longer sinning. But if we don't deeply and bitterly repent of the past sins we have committed, God won't forgive them and we won't be in His Kingdom! Repentance must be truly heartfelt. It must involve a conviction that our sins took the very life of Jesus Christ!

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Again, as I mentioned at the beginning of this letter, the most important factor in this is attitude. If your attitude is one of trying to please God above yourself and the world, the answer I've given will be obvious and clear to you and you'll waste no time repenting of the sin and the human reasoning that has prevented you doing so over the past year. It has been twelve months since the ministry advised you that you are breaking the Sabbath and, to use your own words, you have been wrestling with their advice for many months. Through Mr. Armstrong, Christ is calling on all of us to set our lives back on the track. He reveals in Revelation 19:7 that His Bride will be ready: This doesn't mean every single member of the Church will have made himself ready, however. Those who are not ready will not be there (Matt. 25:10-13).

Thank you again for writing and for this opportunity to be of service to you. I hope that this letter has helped you clearly see the answer to your question. In order to further help you, I'm sending a copy of it to your local pastor,

He can advise you on any of the peripheral questions that may arise from what I have written. In addition, if there's any further advice I can give, please don't hesitate to write again.

Sincerely



Robert G. Morton,  
REGIONAL DIRECTOR.

RGM:vl

## Interoffice

To: ALL MINISTERS

DEPT

23.11.1981

From: Bob Morton

DEPT.

Subject: Hair Lengths

Greetings from the Gold Coast again. In travelling around the various Churches in Australia, I've noticed there are a number of young men in their teens and early twenties who grow their hair so long that it covers the ears and back of the neck. One young fellow has curly locks that go right down to his shoulders and are easily as long as my wife's!

In the past, there has been a certain amount of confusion on this subject because ministers' opinions as to what was short and what wasn't have often differed. Also some have felt they should enforce a standard and some haven't. The result, of course, has been that many ministers have said nothing on the subject for some time.

The standard for teenagers in Y.O.U. is stated on page 2 of Section IV of the new Y.O.U. Manual. For those of you who didn't receive a copy of the Manual, it says:

"Young men's hair styles must be neat and short enough to allow parts of the neck and ears to be seen."

Please let the parents of young people know that this is one of the conditions for attendance at the camp.

I might emphasise that this is the maximum allowable length. Anything longer than this qualifies for what the Manual allows for girls!

A local Queensland newspaper is very interested in our new S.E.P. site and wants photographs of the first group of teenagers to use the site. We intend to make sure they all look like real Worldwide Church of God Y.O.U. members so we're setting up a "Barber shop" on site. Please do what you can in a right and tactful manner to encourage parents to make our job easier.

There's absolutely no reason why those outside Y.O.U. age limits should be allowed to flout this guideline by growing their hair longer than the guideline allows. If there is a problem in your congregation, you should counsel the young men involved to get their hair cut. If an individual's attitude is wrong and he just won't get his hair cut, then his pastor should stop him coming to Services.

Thanks for your help.

Regards,



## Interoffice

To: ALL MINISTERS	DEPT.	DATE 20.11.1981
From: Bob Morton	DEPT.	
Subject: Counselling Members		

Greetings again from the Gold Coast. I thought I'd send you all this short memo in the interests of providing better counselling for the members of the Church.

From time to time I receive phone calls or letters from members who have been counselled by their minister to contact me with questions the minister himself feels are better handled by me. I certainly believe every member of the Church ought to be able to write or call any time they wish and I don't want to discourage it. However, where a local minister has been consulted and he feels the question ought to come to me, there is a better way of handling it.

Rather than counselling the member to contact me directly, the minister himself is the one who should gather the relevant facts and either phone or write me. There are two reasons for this. Firstly, I value your input. It's always a great help when the man on the spot gives his recommendation with concise, cogently stated and logical reasons to making that particular recommendation. I try to do this whenever I write Mr. Armstrong's office and I know those who must answer the questions at that end appreciate it. Secondly, you may learn something that will help you answer similar questions yourself in the future.

Some of you I know are already doing this and I hope this memo helps the rest of you to begin following this simple procedure.

Regards,



# Interoffice

To: ALL MINISTERS

DEPT

DATE

17.11.1981

From: Bob Morton

DEPT

Subject: Bible Study Attendance Forms

Greetings again from the Gold Coast. This is just a brief memo to let you know that we are discontinuing use of Bible Study Attendance Forms.

Pasadena has not been using them for some time and we'll not be renewing our stocks.

Regards,

A handwritten signature in cursive script that reads "Bob Morton". The signature is enclosed within a hand-drawn oval.

## Interoffice

To: ALL MINISTERS	DEPT	DATE 16.11.1981
From: Bob Morton	DEPT	
Subject: Articles for the Worldwide News		

Greetings. For some time I've been intending to write the ministry about the lack of articles appearing in the WWN on Church activities in Australia. While one or two areas do send in a regular stream of articles, there are many activities in this part of the world that members in other areas never read about simply because few people ever think of writing them up and sending them in.

Each Church Area should have someone appointed by the pastor to keep his or her eye open for subjects for suitable articles. Those writing articles should be instructed to give the finished write-up to their pastor who should then send it and any accompanying photographs to me for forwarding to Pasadena.

Now that we've hired John Curry onto our office staff, I plan to have him review each article and provide those writing them with a little help and guidance where it will help improve the quality of the articles which do appear. John is a trained writer and has worked on the WWN staff in Pasadena. He is very much aware of the type of material they want in order to upgrade the publication and make it more interesting to more people.

John has suggested the following as examples of the type of articles that can be written up for the WWN:

- Interesting or unusual occupations by members;
- Dramatic healings or protection from disaster;
- Church activities such as campouts, local fund-raising efforts, etc.;
- Severe droughts, floods, storms etc., affecting large areas or populations (e.g. Darwin cyclone of 1973);
- Outstanding achievements by members or youth in the Church.

Thanks for your help. I'll look forward to seeing many more informative articles in the future.

Regards,



## Interoffice

To: ALL MINISTERS	DEPT	DATE 3.11.1981
From: Bob Morton	DEPT	
Subject: Milking Cows on the Sabbath		

Greetings again from the Gold Coast. I would be grateful for your help with the following. As a result of several enquiries that have come in over the past year, I am contemplating raising the question of milking cows on the Sabbath when I am in Pasadena for the regional directors' conference in January.

In the past, we've taught various things on this subject. Among them, we've said that farmers may milk their cows on the Sabbath to take care of the health and welfare of their animals -- provided not more than one or two hours are spent doing so. From what I understand, however, some of our farmers in the Church are spending much more than this amount of time and a few have asked for some sort of ruling on the subject.

Before we can ask for a ruling, we need to determine exactly what is the problem. I need your help to find out what is happening. How long are our farmers spending each Sabbath in milking their cows and in other "essential" chores? How are various ones of them handling the problem? Do they milk themselves, or do they employ someone to do it for them? If someone else is involved, is the individual an employee or a share-milker?

I would like each of you who has dairy farmers in his area to let me know how many hours are being spent each Sabbath milking cows and how many cows are involved. Any other input you may have would also be valuable.

Please don't announce or publicize this in any way. You should all be aware already of the essential facts I need. If you are not aware of them, then a few discreet enquiries will get them for you. However, for the time being, I want to keep any input on this question exclusively to the ministry, so please don't publish the fact that we're looking into the question. It may ultimately be decided that no change in practise is necessary and so we don't want to alarm our farmers or build the question up into a federal case before we have a chance to review the facts.

If, after reviewing the facts, I feel there is a problem that needs to be resolved, I'll present the question to Mr. Armstrong this coming January when I'm in Pasadena.

Thanks for your help and co-operation.

Regards,



## Interoffice

To:	ALL MINISTERS	DEPT	DATE	2.11.1981
From:	Bob Morton	DEPT		
Subject:	Infectious Diseases			

Greetings again from the Gold Coast. Since Mr. Armstrong's instructions regarding infectious diseases were published in the Pastor General's Report several weeks ago, a number of you have requested some sort of guidelines on quarantine periods for each different sickness so that all ministers in Australia are advising the same thing.

Since we have at least two and possibly three different sets of guidelines floating around the country from past administrations, I hesitate to add another one. However, in the interests of us all speaking the same thing it would seem advisable for every minister to have a copy of the ones we use here in P.C.D. These were carefully prepared a number of years ago by Dr. James Stewart in England at my request. Dr. Stewart was a practising M.D. for over 20 years prior to joining the faculty of the College and these guidelines were put together by him from his research of what is generally accepted by the British medical profession. They may differ slightly from previous guidelines as far as minor details are concerned. However, until we hear further from Pasadena on the subject, the following is what we will be advising from the office and is also what the ministry should be advising when they are counselling members.

As Mr. Armstrong's instructions make clear, infectious diseases are spread mostly by personal contact. Those who are not already immune from earlier contact are very liable to develop the disease if the infecting organism enters their body.

The period of time between the organism's entry into a person's body and the developing of the visible disease is called the Incubation Period. It differs considerably from one disease to another.

During the early part of this incubation period the person does not generally pass on the infecting organism. But in the last two or three days of incubation when the person is "sickening" -- indicated by unusual tiredness, irritability, headache, loss of appetite, perhaps slight cough and sneezing -- the risk of spreading the infection to all who may come into contact with him is very great. The same risk is present during the illness itself. To eliminate this hazard Mr. Armstrong has ruled we must isolate or quarantine the patient. In diseases like diphtheria, typhoid fever and smallpox, quarantine is enforceable by civil law. In these severe infections it may be necessary to isolate whole families for the period of recommended quarantine.

Should members or their children develop any of the sicknesses mentioned in the following list, the individuals affected must be kept away from all Church Services or social activities until recovery is complete and the full period of quarantine for the particular disease has passed.

The following gives the most common infectious diseases with their symptoms, incubation and period of communicability, and quarantine:

#### CHICKEN POX

##### Symptoms:

Sudden fever, headache and a general feeling of illness. Red spots appear, progress rapidly to form water blisters which have a pearly appearance and have been likened to dew-drops. A red ring develops around these blisters, which are distributed mainly over the trunk and sparsely on the limbs and face, with a few in the mouth. Chicken pox is usually a more severe illness in an adult.

##### Incubation Period:

Normally 14 to 16 days.

##### Period of communicability and quarantine:

Chicken pox, one of the most highly contagious diseases of man, is spread mainly by direct contact with a patient. Another person attending and handling the patient may pass the infection indirectly to a third person by hand contact. Thorough hand washing, therefore, after handling the skin of an infected person is essential in limiting the spread of this nuisance disease.

The infected person is infectious for 1 to 2 days before the appearance of the rash until all the blisters have become dry. This usually takes 10 days.

We recommend that the infected person be kept away from Church Services and social occasions for 14 days after the first appearance of the rash.

#### GERMAN MEASLES

This mild illness, mainly affecting young children and adolescents, is almost without complications. It presents a serious hazard, however, to the developing foetus, should a mother who has never had the infection develop it during the first 16 weeks of pregnancy. The foetus may be severely damaged and be born with multiple defects. Doctors often advise that when there is German Measles in a family it is not necessary to be too strict about quarantine within the family itself as it is desirable that young girls especially, develop the lifelong immunity that follows.

Symptoms :

In children there are usually no symptoms. The first sign is the appearance of the typical fine pink-red rash on the face. It spreads rapidly, and by the end of the first day has covered the entire body. By the end of the third day it has usually disappeared completely. In adolescents and adults the rash is preceded by 1 to 5 days of a general feeling of illness. There is usually slight fever, with headaches, loss of appetite and reddening of the eyes. Often there is increased mucus secretion from the nose, and mild sore throat with dry cough. The rash is often more intense than in children, but runs exactly the same course. The lymph glands on the back of the head and neck are usually enlarged in all cases.

Special note regarding pregnant mothers:

Because of the great risk to the foetus, a woman should take special precautions to isolate herself from infection risk during the first 16 weeks of pregnancy. Many young children have German Measles in such a mild form that it is missed and yet they are as infectious as a severe case.

The only safe course of action for the pregnant mother is to isolate herself as far as possible from all groups of people meeting in crowded conditions and public buildings until no new cases have been reported for three weeks. All who have the infection should stay away from Church Services and social gatherings for two weeks from the first day of the rash.

Incubation Period:

16 to 18 days.

IMPETIGO (School Sores)

Symptoms:

Crusting sores which may appear at any place. Usually multiple.

Incubation Period:

Normally 2 to 5 days.

Period of communicability and quarantine:

Infectious while there are any sores or crusts. Infection is spread by hand or skin contact. Isolate child until infection is completely cleared. Mothers and any others who handle a child suffering from impetigo should wash their hands thoroughly afterwards.

## INFECTIOUS HEPATITIS

### Symptoms:

Fever, general feeling of illness, headache, abdominal pain and occasional vomiting. Jaundice stage: Yellow skin and eyes. Nausea and abdominal pain.

### Incubation Period:

Normally 30 to 50 days -- known to be much longer in some cases.

### Period of communicability and quarantine:

Infectious during latter half of incubation period until a few days after jaundice has gone. Scrupulous hand washing after handling the body of a person suffering from hepatitis will help to prevent spread. All food utensils used by the sick person should be boiled after use. These two precautions will do much to limit the spread of the hepatitis virus.

## MEASLES

### Symptoms:

Fever and a general feeling of illness is the first sign. Within 24 hours, congestion of the nose with watery mucus and sneezing are prominent features. The eyes become reddened and a dry cough develops. These symptoms reach a peak with the appearance of the rash on the fourth day.

When measles is suspected, careful examination of the mouth on the inside of the cheeks and lips will reveal characteristic spots. They have been likened to a grain of salt perched on a red base. They tend to be very fleeting and are usually missed. Their presence is always followed within two days by the characteristic measles rash. The rash is much coarser than that of German Measles. It appears first along the hairline and behind the ears to spread rapidly over the entire body. On the face and upper trunk, the red areas join together to produce an intense blotchy reddening.

### Incubation Period:

Normally 10 to 11 days.

### Period of communicability and quarantine:

Infectious from the first signs -- particularly with the eye signs and increased nasal secretion -- until 7 days after the appearance of the skin rash. All children who have not had measles should be quarantined for 7 days, starting from one week after exposure.

MUMPS:

Symptoms:

Sudden onset of fever, headache, painful swelling of one or both parotid glands behind, below and in front of the lower half of the ear.

Incubation Period:

Normally 16 to 18 days.

Period of communicability and quarantine:

Infectious from three days before symptoms appear until 7 to 10 days after symptoms have gone. Doctors often advise that when there is mumps in the family it is not necessary to be too strict about quarantine within the family itself as it is desirable for all children and particularly boys to develop the lifelong immunity that follows. In this way they will be protected against the serious complications of adult mumps when the testes are frequently inflamed with permanent damage to function. However, children or others who have mumps should stay away from Church Services and social occasions for two weeks from the first appearance of swelling below the ear. This will reduce the risk of susceptible men being needlessly exposed to the infection.

SCARLET FEVER

Symptoms:

Characterised by headache (often the presenting symptom), fever, sore throat, tonsillitis, strawberry tongue and rash.

Incubation Period:

Normally 2 to 4 days.

Period of communicability and quarantine:

Infectious during the sickness and for 10 days after the symptoms have disappeared.

WHOOPING COUGH

Symptoms:

Gradual onset of catarrhal stage of cough, often at night. Within a week, cough becomes frequent and spasmodic. Whooping may be absent in young children -- vomiting usually follows the spasm of coughing.

Incubation Period:

Normally 7 to 10 days.

WHOOPIING COUGH

Period of communicability and quarantine:

Infection 7 days after exposure to 3 weeks after onset of characteristic coughing. Most likely to spread infection during the catarrhal stage of cough. Whooping cough is a very serious illness in infants under one year of age. It can be fatal. Every effort should be made to isolate children under the age of 2 years from known cases of whooping cough. On no account should children who have suspected whooping cough be brought to a Church Service. To do so may put the lives of infants under one year of age in jeopardy. Wait for two weeks to see if the suspicious cough does prove to be whooping cough.

NOTE:

General guideline on attendance at Church Services if an individual is suffering from an illness.

If a member or child has had any of the following:

A fever -- rise of body temperature within the previous five days;

A troublesome cough;

Repeated sneezing;

Any form of weeping or wet crusting sore on your body.

Stay away from services until recovery is complete or until you have sought advice about the condition. Many serious diseases, such as whooping cough, are unidentifiable yet highly infectious in the early stages. By following these simple guidelines members will eliminate the risk of passing on a potentially serious infection which could be fatal to young babies.

BRINGING NEWBORN BABIES TO SERVICES:

Newborn babies should not be brought to Church Services or socials under four weeks old. There are many dangers that may not be apparent to the parents of a young baby, but which could seriously endanger the child's life and health -- especially during the colder months of the year.

I hope these guidelines are helpful and enable us to "all speak the same thing" in this area of counselling.

Regards,

A handwritten signature in black ink, appearing to read "Bob Markham", with a large, sweeping underline that extends across the width of the signature.

# Interoffice

To:	ALL MINISTERS	DEPT	DATE	26.10.1981
From:	John Larkin	DEPT		
Subject:	Fleet Programme			

Mr. Morton has asked me to write to you all about the Fleet Programme he has approved.

In 1982 we are planning to replace nine of the ministerial fleet vehicles. Most of these vehicles were purchased before the 1st January, 1980. We will have replaced ten vehicles during 1981. As a general rule (budget permitting) new vehicles will be purchased at a rate of one every five weeks. We will inform you as to when your vehicle is due for replacement. We are allowing the following types of vehicles as a choice factor:

- A. Falcon 3.3 auto
- B. Commodore 3.3 auto
- C. Sigma SE 2.6 auto

All of the above vehicles will be fitted with air-conditioning, cloth seats and stereo-cassette radios. "Extras" above and beyond those mentioned may, upon approval from Ministerial Services, be fitted at your own expense.

Enclosed is a maintenance schedule which must be followed for each type of vehicle. We appreciate the excellent condition and resale value that most of the cars are in when they are ready to be traded in, but we require everyone to take good care of our vehicles. If the car is in A1 condition, we are able to give it a second life by passing it onto an assistant or associate pastor or staff member instead of trading it in.

Normally fleet vehicles will be replaced prior to the odometer reaching 120,000 km. This is to ensure the best operational level for the operator and reasonable resale advantage.

Replacement, however, may be deferred when finances do not permit replacement at the normal mileage (km) level or when a minister gives a factual recommendation as to why we should hold on to the car for another 10 to 20 thousand kilometers.

Sometimes ministers choose to install personal equipment in a new car. This may only be done if no obvious screw holes are left showing and there is no damage to the vehicle's appearance or structure. However; no fuel saving devices, filters or pollution bypass equipment may be installed without prior approval from Ministerial Services.

Purchasing Procedures:

All original invoices should be sent to Ministerial Services for our records. Original registrations may be required to be kept on the vehicle in some states. In this case, please be sure to forward a copy to us. Most original registrations, however, should be sent to Burleigh Heads for our records with a copy kept in the vehicle.

Registration on all new vehicles should be handled by the delivering dealer. Please make sure the registration has the following address listed as the owner:

Worldwide Church of God,  
P.O. Box 202,  
Burleigh Heads, Qld. 4220.

If your state requires an in-state garaging address on the registration, it should read:

Worldwide Church of God,  
C/o your name,  
Your in-state garaging address.

Insurance Update:

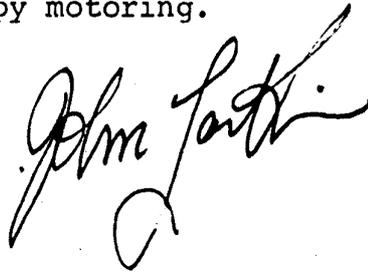
Liability insurance for all fleet vehicles is provided under the Church's master policy.

In the case of AT FAULT (your fault) accidents, you will be subject to a charge of up to \$100 for the first such accident. Subsequent accidents within a three-year period will be subject to charges of up to \$250 per occurrence.

Our master policy affords liability protection to the Church against any and all claims brought as a result of the use of a fleet vehicle driven by any employee or his wife. Coverage is extended to protect the Church in the event of vehicle use by a family member or other driver (emergencies only) IF given permission to drive.

If you have any questions or recommendations with regards to any aspect of the fleet programme please feel free to contact us.

With regards and happy motoring.



RECOMMENDED MAINTENANCE SCHEDULE

This maintenance guide is a minimum maintenance routine and is intended to serve as a reference for your fleet vehicle. Some manufacturers require more frequent maintenance and their guidelines should be followed, especially where validity of the warranty is concerned. Manufacturer's guidelines for maintenance are to be followed, for all vehicles, as closely as possible, except where we have recommended more frequent maintenance.

Please try to take into consideration the fact that your individual area and driving habits may shorten the intervals listed in this guide. Below, are regular maintenance items and the service intervals that we are recommending.

SERVICE ITEM	MILEAGE INTERVAL	SERVICE REQUIRED
<u>Air conditioning:</u>		
Belts	15,000	-Inspect tension, replace as required
Charge	Check sight glass at 30,000 miles and run the unit at least 5-10 minutes per week including during the winter. This is to prevent shrinkage of the seals and the entrance of moisture into the system.	
<u>Axles:</u>		
Ball joints and tie rod ends	6,000	-Inspect and lubricate
Differential fluid	40,000-50,000	-Change
Front and rear brakes	30,000-40,000	-Check, replace as required
Front wheel bearings	30,000	-Repack
Universal joints	6,000	-Inspect and lubricate
Tire rotation	20,000	-Rotate and check balance and alignment
<u>Carburetor:</u>		
Automatic choke	30,000	-Check and adjust as required
Carb. choke shaft	Every 7,500	-Apply solvent
Carb. air filter	30,000	-Replace
Fast idle cam and pivot pin	Every 7,500	-Apply solvent
Idle speed and mixture	15,000	-Check and adjust as required
<u>Engine:</u>		
Crankcase inlet air cleaner	30,000	-Clean
Fan clutch, belts and hoses	15,000	-Inspect, replace as required
Fuel filter	30,000	-Replace
Manifold heat control valve	30,000	-Apply solvent
Oil and filter	Gas 5,000/Diesel 3,000	-Change oil and filter
Positive crankcase vent valve	15,000	-Check, replace as required
Radiator and cooling	30,000	-Drain, flush, and replace coolant
Tune-up	15,000-30,000	-Replace plugs*, points, wires as required
<u>Suspension:</u>	Check shocks, springs, etc., repair or replace as required	
<u>Transmission: **</u>	30,000-36,000	-Change fluid and filters, adjust as necessary

\* Spark plugs with cat. converters will last about 20,000 miles. Spark plugs without cat. converters will last about 15,000 miles.

\*\* This is a very important service item, as we have lost numerous transmissions. Please be very diligent in this area for your safety.

## Interoffice

To:	ALL FULL-TIME MINISTERS	DEPT	DATE	26.10.1981
From:	Bob Morton	DEPT.		
Subject:	New Update Forms			

Greetings. We've finally managed to get in gear again after the Feast. From all areas, the ministry and membership are reporting their most profitable Feast of Tabernacles ever. To a large degree, this is a result of the efforts of the ministry in drawing closer to God and striving to "all speak the same thing." Many members openly commented on the positive messages they heard and the personal benefit to them of the spiritual food and fellowship that is returning to the Church in Australia.

Enclosed is a supply of new update forms. They are:

- 1) Disfellowship Notice;
- 2) PM Addition;
- 3) Non-Member Notice.

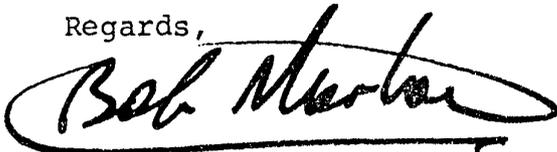
Please destroy all the old Disfellowship and PM Addition forms in your possession and immediately begin using these new ones.

The new Non-Member Notice is self-explanatory. Once an individual is made a "non-member", he or she will need to go through the same steps that any other person needs to go through to become a member of the Church -- counselling, PM status, baptism. A "non-member" will appear on our files as a regular P.T. subscriber, a co-worker, a P.M., depending upon what action he or she takes after being made a "non-member". We are expecting Pasadena to give us more information on the "non-member" status in due course.

Since the new Non-Member Notice replaces the older Invalid Baptism form, please destroy any unused copies of these you still have in your possession.

Thanks for your help.

Regards,



P.S. Sorry we're not sending you more of the PM Addition and Disfellowship forms. We'll get more to you next month.

ALL MINISTERS: Greetings. Mr. Morton thought it would be profitable for all of you to receive these guidelines which were sent to all F.O.T. speakers. Regards,

John Larkin.

## Interoffice

To:	All F.O.T. Speakers	DEPT	DATE	30-9-81
From:	Bob Morton	DEPT		
Subject:	Sermonettes			

Greetings. I'd like to take this opportunity to write to you regarding sermonettes at this coming Feast and remind you of one or two basics. I realize you should all know these already and be following them whenever you give sermonettes, but it won't hurt for me to repeat them.

A sermonette is to serve as an introduction to the service. It is to get the members' minds off the physical and onto the spiritual and to prepare them for the sermon to follow. A sermonette serves to edify the congregation on a limited subject. Please don't treat it as a mere assignment or a filler. It must be of value to them.

Sermonettes should be between 10 and 12 minutes. If you shoot for 10 minutes then you'll easily get it within the allotted 12. If you need to go beyond 12 minutes then ask for more time -- 15 minutes is the absolute maximum.

Every sermonette must have a definite theme. Some try to cover too much ground and end up with a hash containing good ideas, but too many scriptures and lacking any connecting or underlying theme to make them meaningful.

A good principle to follow is to try to expand a point or principle and not try to condense a subject. Take a point and amplify it. Don't attempt to shrink it into the time allowed.

There are some things you should avoid in selecting a topic:

- a. Avoid new doctrine. If in doubt, check it with an experienced minister ahead of time.
- b. Avoid trying to save the congregation. This is completely outside the scope and purpose of a sermonette.
- c. Avoid correction. Within the short time limit you'll only succeed in offending the congregation.
- d. Avoid personal pet peeves and things that you personally don't like. Never use a sermonette to air personal gripes or to grind a personal axe or ride a personal hobby horse.
- e. Avoid obscure picky points that are not relevant. They rarely help people to grow spiritually.

- f. Don't speculate -- this is the fast way to heresy. Preach the Word as you have been taught.

There are three basic types of sermonettes that, provided they are well thought out and presented, will always be helpful:

- a. Explain a difficult scripture. Members need this type of subject more than we tend to think.
- b. Instruct them on a principle of Christian living.
  - i.e. How to teach your children about God;  
How to use your second tithe;  
Why go to a minister for anointing.
- c. Exhort them to do something. This could include correcting a minor problem in a positive way.
  - i.e. Get adequate prayer in during the Feast of Tabernacles;  
Cut down on the noise during services;  
Pray or fast for themselves or for someone else.

Always check your idea ahead of time with the minister who is scheduled to preach the sermon.

If you follow these brief guidelines we should have some really profitable sermonettes for this year's Feast.

Regards,

A handwritten signature in black ink that reads "Bob Martin." The signature is written in a cursive style and is underlined with a single horizontal line.

## Interoffice

To:	ALL MINISTERS	DEPT	DATE	11.9.1981
From:	Bob Morton	DEPT		
Subject:	New Member Listing			

Greetings again from the Gold Coast. Enclosed is the new Member listing for your area. The following information should help you correctly interpret the symbols:

Firstly, you'll notice there are several information columns toward the right-hand side of the listing:

1. Class -- this records whether the individual is a Member (MM) or a Co-worker (CW).
2. Status - A -- this records whether the individual is the wife of a member (WF), or a Prospective Member (PM), or a Head of Household (HH).
3. Status - B -- this records whether the individual is a Minister (OM), or a Ministerial Assistant (MA), or a Deacon (DC).
4. Status - C -- this record shows if the individual is scattered (S).
5. Mail -- this record shows whether we've had mail returned from that address (MR), or that the record is inactive (IA).

In the case of an MR in column 5, please provide us with a new address so the individual can begin receiving his or her mail again. An IA code is switched on in this column when someone has moved overseas or gone to College. In this latter case, the record is kept on file for a while, then dropped.

It is your responsibility to help us keep the listing up-to-date by sending in completed update forms. Often we receive incomplete forms which cause delays, are time consuming for my staff and expensive.

The following instructions are to be followed when you update the listing. Please discard all previous instructions and use only the update forms listed below. It's essential that you write in the title, full name, address and postcode of anyone whose record you're updating. Do not send me incomplete cards and I will not send you incomplete pay cheques!

ADDRESS/NAME CHANGE: Use to change a name and/or address of a record already on your lists. Please check "active" if the individual is a Member and "PM" if he or she is a Prospective Member.

Should a Member or Prospective Member on your listing die, use this form and mark it "DECEASED."

Please ensure that you fill in the old address as it appears on your Member Listing.

If a PM does not appear on your list, please don't use this form to add him to it. Instead, send us a "PM Addition" form.

PM ADDITION: Only the local minister can raise an individual to PM status on our records. If you feel someone you are visiting is likely to be baptised in the next six months to one year, then you should make them a PM by sending in this form. A completed PM Addition notice must be sent in for any PM who has transferred from another country.

If the PM does not attend our services regularly or, if for some other reason he or she is to receive literature by mail, please mark the notice with the letters "ATN." If this is not done, we will assume the individual is attending and should begin receiving mail at Church.

PM DELETION: Clearly indicate on this form whether or not the individual is to receive any literature -- if they can, please list the regular publications they can receive.

BAPTISM NOTICE: Where a "special mailing address" is entered, this will not normally appear on the Member Listing -- except where both husband and wife are both listed as Members. In this case the "special mailing address" will appear against the husband's record. If the newly baptised Member does not attend services regularly or, if for some other reason he or she is to receive literature by mail, please mark the notice with the letters "ATN." If this is not done, we will assume the individual is attending and should begin receiving mail at Church.

NON-MEMBER NOTICE: This replaces the "Invalid Baptism Notice." It is used to notify us of a "Member" who has lost interest or found his or her baptism to be invalid, but who is in no way hostile to the Church.

Supplies of this new notice have not yet been received from Pasadena. When they arrive, they'll be sent to you automatically.

DISFELLOWSHIP NOTICE: Please note that the term "Inactive" on this notice is obsolete and will be dropped when new supplies are printed. The reason for disfellowshipment must be clearly stated on this notice. Normally a DF will be cut off all literature subscription lists, but will receive the PT or GN if he or she writes in again. Should you wish the individual to continue to receive our literature without being cut off, please clearly indicate this on the Disfellowship Notice.

REINSTATEMENT NOTICE: This notice is self-explanatory. Again,  
the term "Inactive" beside the "Spouse's Status" is obsolete.

Special forms are available on request to record ordinations.

Please refer to your Church Listing whenever you fill in an update form and write the individual's name and address as they appear on the Listing. The serial number if it is available is to be clearly written along the top of the form.

Thanks for your help.

Regards,

A handwritten signature in cursive script that reads "Bob Mark". The signature is written in black ink and is underlined with a single horizontal line.

## Interoffice

To: ALL MINISTERS CONCERNED	DEPT	DATE 9.9.1981
From: Bob Morton	DEPT	
Subject: Holy Day Offerings		

Greetings. Now that we're getting close to the Holy Day season, I want to outline the procedure for handling Holy Day offerings. I know these have been spelled out before, but so far we haven't had an occasion in which everyone has done it correctly. This year, however, we're all going to get it right!

It is important that money collected on Holy Days be handled and banked according to sound accounting and auditing principles. It is also important that one individual be responsible to see that all instructions are followed, responsibilities properly delegated and the right kind of checks are carried out. Attached is a list of areas the church will be meeting in for Trumpets and Atonement this year and the name of the minister responsible for offerings in each area. You will be responsible for seeing that the audit procedures are carried out in your area for each offering. These procedures will be included with the Holy Day Offering and Attendance Report which is enclosed.

You should not become personally involved in counting, carrying or banking the money. Your responsibility will be to see the procedures are properly carried out and to personally report the attendance and offering figures to the Office.

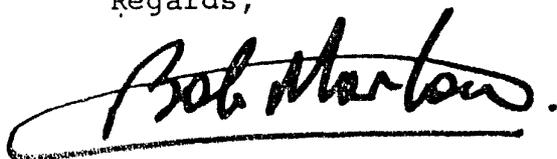
In the past we have had to chase a number of ministers asking for attendance and offering figures following each Holy Day. If you are responsible for reporting figures for your area, then don't drop the ball!

On no account should the money be "laundered" through someone's bank account. Instead, the deposit is to be made as it is via the enclosed direct deposit slip through a branch of the National Bank.

In the event of late Holy Day Offerings handed in on the Holy Day after the deposit has been made at the bank, please use the spare direct deposit slip enclosed and advise the Office accordingly. If the second slip is not needed it is to be discarded. Any Offerings handed in after the Holy Day is over, are considered regular income to the Church.

Thanks for your help. We're looking forward to the best ever festival period for God's Work in Australia.

Regards,



## Interoffice

To: ALL MINISTERS	DEPT	DATE 27.8.1981
From: Bob Morton	DEPT	
Subject: Weddings/Funerals		

Greetings again from the Gold Coast. This memo is to clarify a minor point of policy regarding the conducting of weddings and funerals. Occasionally, a minister is asked to perform a ceremony for a friend in another church area and rings up to find out the policy on the subject.

Provided the pastor of the church area involved agrees and provided extra expense for the work is not incurred, this is perfectly alright. However, members should normally be encouraged to have these services conducted by their own pastor or a minister in their own church area.

The church will not pay travel, meal and accommodation expenses for a minister from another area to perform a wedding or funeral service when it has a full-time minister living in the area and available for the service.

Should the members involved wish to have a minister from another area perform a service, then they should be willing to stand the extra cost involved. It would be irresponsible for the Church to divert funds from the Great Commission simply because it would be "nice" for a particular minister to conduct the service.

I know most of you understand this. However, it seems it has never been made clear and, as a result, one or two ministers have used Church funds unnecessarily.

Regards,

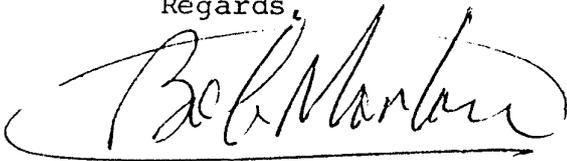


## Interoffice

To: ALL MINISTERS	DEPT	DATE 21.7.1981
From: Bob Morton	DEPT	
Subject: Baptism Formula		

Greetings. Thought you'd all appreciate a copy of the baptism formula they are now handing out at the Refresher Programme. This is what we should all be following.

Regards,



## BAPTISM CEREMONY

MINISTER ASKS: "HAVE YOU REPENTED OF YOUR SINS?"

INDIVIDUAL RESPONDS: "YES"

MINISTER STATES: "MR. (REPEAT PERSON'S FULL NAME AND SAY:)  
AS A RESULT OF YOUR REPENTANCE OF YOUR SINS, WHICH IS THE  
TRANSGRESSION OF GOD'S HOLY AND RIGHTEOUS AND PERFECT LAW,  
AND YOUR ACCEPTANCE OF JESUS CHRIST AS YOUR PERSONAL SAVIOUR,  
YOUR LORD AND MASTER, YOUR HIGH PRIEST AND SOON COMING KING,  
I NOW BAPTIZE YOU, NOT INTO ANY SECT OR DEONOMINATION OF THIS  
WORLD BUT I BAPTIZE YOU INTO THE NAME OF THE FATHER AND THE  
SON AND THE HOLY SPIRIT, BY AND THROUGH THE AUTHORITY OF  
JESUS CHRIST FOR THE REMISSION OF ALL OF YOUR SINS. AMEN."

MINISTER BAPTIZES THE INDIVIDUAL.

MINISTER TELLS THE INDIVIDUAL: "CONGRATULATIONS, YOUR SINS  
ARE NOW FORGIVEN!"

## Interoffice

To: ALL PASTORS CONCERNED	DEPT	DATE 17-7-81
From: MR. MORTON	DEPT	
Subject: WORLD TOMORROW BROADCAST		

Greetings. It has come to our attention over the past few weeks that some ministers and members have contacted television and radio stations directly when problems with the broadcast have arisen. Please direct complaints here, to Burleigh Heads, and on no account contact the stations.

To help you direct problems to us in this area, we are enclosing monitor request forms for those areas where the Television broadcast is received. Please fill in the "Monitor Request" form and return it to us. Then please pass the "New Monitor Questionaire" form to the monitor you have selected. Envelopes are provided.

In the near future "Monitor Request" forms will be sent out for Radio monitoring as well.

Thank you for your help.

Regards,

*Bob Morton*

## Interoffice

To: ALL MINISTERS	DEPT	DATE 25.6.1981
From: Bob Morton	DEPT	
Subject: Taping Equipment and Tape Programmes		

A number of you have been enquiring lately on the policy regarding local tape distribution programmes and the purchase of tape copying equipment.

The Work in the U.S. does not pay for high-speed duplicating equipment. Nor is there any policy encouraging the setting up of local tape-copying and distribution programmes. However, there's no policy against a pastor purchasing duplicating equipment, if it is needed, from locally raised funds.

If a pastor feels there is a need for a tape-copying and distribution programme within his local area, he may go ahead and set one up using locally raised funds. I would advise, however, that he be very careful about who receives tapes and why. An indiscriminate distribution programme can really escalate costs. Normally, tapes would go to certain scattered brethren, to shut-ins and to those who have missed a number of services due to prolonged illness.

For those who miss the occasional service or who may wish to hear a sermon again, I would recommend a tape library from which locally preached sermons, plus those tapes that are sent from Headquarters, can be borrowed like a library book. The Pastor should check the library regularly to see that the tapes and what is on them are current.

Members should not, of course be asked to contribute their tithes as regular offerings into a local fund for the purchase of tapes or taping equipment. I understand this has been done in the past and it should cease. The financing of a local tape programme would be an excellent project for a local fund-raising drive.

Regards,

*Bob Morton*

## Interoffice

To: ALL CHURCH PASTORS AND ASSOCIATE PASTORS	DEPT	DATE 9.6.1981
From: Bob Morton	DEPT	
Subject: DFY List		

Greetings from the Gold Coast. For some time we've intended producing a complete list of all people who have been disfellowshipped from the Worldwide Church of God. This list is now ready and is enclosed.

Please realize that the list is confidential and should not be made available to anyone other than the ministers responsible to you. Should one of your deacons on the door want to know if a certain visitor is on the list, he should be instructed to consult either yourself or another minister who can check the list for him.

Regards,

Bob Morton

## Interoffice

To:	ALL PASTORS AND ASSOCIATE PASTORS	DEPT	DATE	11.6.1981
From:	Bob Morton	DEPT		
Subject:	Disfellowship Letter			

Greetings again from the Gold Coast. Occasionally it is necessary to send an ex-member a letter confirming their disfellowshipment from the Church.

This need not be normal practice, but it is advisable whenever you suspect the individual may try to gain entry to a service or social activity. The law will always uphold us if a letter has been written to the person advising him of the fact that he is disfellowshipped.

It always pays to remember that letters of this nature may end up in a newspaper article, so it pays to be brief. Attached is the letter I normally use. For legal reasons I never mention any details about the cause for disfellowshipping. We don't have to do so.

Regards,

A handwritten signature in cursive script that reads "Bob Morton". The signature is written in black ink and is underlined with a single horizontal line.

SUGGESTED DF LETTER

Dear .....

This letter is to confirm the decision I was forced to make when we last met that you are disfellowshipped from the Worldwide Church of God.

This means that you may not attend any of the services or social activities of the Church. It also means that members are instructed by scripture not to contact you or fellowship with you. Any attempting to do so will, themselves, be in danger of being disfellowshipped.

If, at any time in the future, you wish to begin fellowshipping with the Church again, please don't hesitate to contact me.

Sincerely,

(Name)

AM  
12-6-81

## Interoffice

To:	ALL FIELD MINISTERS	DEPT	DATE	20.5.1981
From:	Bob Morton	DEPT		
Subject:	Address/Name Change Cards			

Greetings. We've just received a supply of Address/Name Change cards for use by the church pastor. Please begin using these whenever you become aware of a member changing his or her name or address -- i.e. following a wedding, transfer, etc.

Thanks for your help.

Regards,



# Interoffice

To:	DEPT	DATE 23.4.1981
From: Bob Morton	DEPT.	
Subject: Business Cards & Stationary		

Greetings from Australia. I'm trying to get all our corporate stationary back on the track -- starting with our business cards. We'll be following the card used in the U.S. and standardizing it throughout the entire region.

A copy of my card has been enclosed and any we produce will look like this. Please let me have the details that need to be included on your card and we'll print them for you.

Mr. Armstrong wants to have the Work represented in a standard manner worldwide so could you also let me have a copy of all corporate stationary you use in your area -- i.e. letterheads, envelopes, cards, receipts, wrappers, etc. We'll get back to you with any changes that need to be made. Meanwhile, carry on with what you're using.

Regards,



## Interoffice

To:	ALL PASTORS	DEPT	DATE	14.4.1981
From:	Bob Morton	DEPT.		
Subject:	Newsstand Subscriber Programme			

Greetings again. This is just a brief memo to accompany the attached information on the Newsstand Subscriber Programme. These notes are designed to guide you in the setting up of new outlets and in running the Programme. Later on, they'll form part of a larger Coordinators' Manual.

You'll notice the notes mention a Newsstand Information Card. This is not yet available. As soon as it is printed, we'll send it to you.

From now on all requests for new stands or additional magazines, etc. should be channelled through Media Services. Robin Jackson will be doing most of the work from this end.

In every area, the Church Pastor will be the Local Co-ordinator of the Programme and he is responsible for passing on the instructions in the attached notes and for approving at the local level all new outlets in his area.

Since we are automatically sending cheques out to the various proprietors of outlets, please inform Robin Jackson immediately an outlet is cancelled.

As a rough guideline regarding payment for an outlet, most smaller outlets are receiving \$25 per month. Larger and more prestigious outlets are receiving more. Our best outlets are at the main Sydney air terminals where the cost per magazine is 2.5¢. Some of our smaller outlets are currently costing us 25¢ per magazine! These latter outlets will need to be renegotiated or discontinued as time goes on. Please try to keep the cost down by setting up a few larger outlets rather than many smaller ones.

Regards,



THE PLAIN TRUTH  
NEWSSTAND SUBSCRIPTION PROGRAMME

GOAL

To publish the Gospel as a witness (Mark 13:10)

OBJECTIVES

- A. Give people the opportunity to review The PLAIN TRUTH before subscribing.
- B. Give people an opportunity to read The PLAIN TRUTH even if they do not subscribe.
- C. Familiarize people with the name -- The PLAIN TRUTH.

THE PLAIN TRUTH  
NEWSSTAND SUBSCRIPTION PROGRAMME  
REPRESENTATIVE'S RESPONSIBILITIES

The PLAIN TRUTH Newsstand Representative needs to:

1. Work closely with his Pastor by following his instructions, seeking his advice and informing him of problems and developments.
2. Maintain good relationships with outlet managers.
3. Keep the newsracks clean and in good repair, maintain an orderly arrangement of magazines and supply the racks properly with Newsstand Information Cards.
4. Closely monitor the newsracks for vandalism and theft of large numbers of magazines.
5. Attend all newsstand personnel meetings.

REPRESENTATIVE'S DEMEANOR AND APPEARANCE

As you know, one of the most important responsibilities representatives of The PLAIN TRUTH Newsstand Programme have is to conduct themselves as good examples to the community. When contacting store, shop or public service outlets, their demeanor and appearance should reflect the fact that they are representing Mr. Herbert W. Armstrong. Although it is not necessary they dress in a suit, it is vital they maintain a well-groomed appearance. They should leave the store manager with a favorable impression of the Church and College by their appearance, conduct and attitude.

THE P. IN TRUTH

NEWSSTAND SUBSCRIPTION PROGRAMME

SURPLUS MAGAZINE DISTRIBUTION

If surplus magazines are available at the end of the month, 10 - 15 can be given out to interested Church Members after Sabbath services. The following week they can place them in libraries, university lounges, hospitals, barber shops, etc. Please instruct Church Members to ask the manager's permission before placing any magazines, and never place them in mail boxes or distribute door-to-door.

DISTRIBUTING OLD ISSUES -- POLICY CHANGE

Only the current issue and the two previous issues should appear on the newsstands.

For those locations where you are not presently using newsstand display racks, you may distribute issues which are over three months old.

We encourage you to do your best to distribute all copies of the current issue before the next shipment arrives, but if you do have magazines left over, please distribute them as quickly as possible and be sure to let Media Services know whenever you have a recurring surplus.

THE PLAIN TRUTH

NEWSSTAND SUBSCRIPTION PROGRAMME

GOALS AND PURPOSES

The PLAIN TRUTH is published in the public interest. It deals with matters of social, family and environmental concern. It includes articles on international news, politics, philosophy, religion and education especially where these have a bearing on the quality of life.

The magazine is not a political publication and is not backed by any political party or by any pressure group.

The publication rights of the magazine are owned by the Worldwide Church of God and the purpose of The PLAIN TRUTH is to inform and educate, putting world events into true perspective and creating an awareness of the seriousness of the times in which we live. Direct emphasis is placed on the values of Christian morality and the social results of the increasing rejection of these values. Space at times is given to controversial ideas, which may help clarify in the reader's mind the different aspects of essential issues.

In a world continually confronted by problems and crises, The PLAIN TRUTH strives to give reasons for the bad news and answers to life's dilemmas which, if applied, could bring good news and right results.

It is also the policy of this magazine to consider the options if right solutions are not applied. In line with this we announce the good news that when mankind fails to avert the ultimate disaster, it will take a Divine Plan to save this earth and establish a new order where all living will be able to enjoy lasting peace, happiness, security and prosperity.

THE PLAIN TRUTH

NEWSSTAND SUBSCRIPTION PROGRAMME

QUESTIONS CONCERNING THE PLAIN TRUTH MAGAZINE

WHO PUBLISHES THE PLAIN TRUTH MAGAZINE?

The PLAIN TRUTH is published by Ambassador College and the publication rights are owned by the Worldwide Church of God. A related corporation is the Ambassador International Cultural Foundation, publisher of QUEST magazine which is carried by most major magazine distributors throughout Australia.

WHAT DOES THE MAGAZINE DEAL WITH?

Matters of social, family and environmental concern. It includes articles on international news, politics, philosophy, religion and education especially where these have a bearing on the quality of life.

WHAT IS THE PURPOSE OF THE MAGAZINE?

To inform and educate, putting world events into true perspective and creating an awareness of the seriousness of the times in which we live. Direct emphasis is placed on the values of Christian morality and the social results of the increasing rejection of these values. Space is at times given to controversial ideas, which may help clarify in the reader's mind the different aspects of essential issues.

IS THERE ANY POLITICAL GROUP INVOLVED?

The magazine is not a political publication and is not backed by any political party or by any pressure group.

HOW IS THE MAGAZINE SUPPORTED?

The PLAIN TRUTH carries no subscription or newsstand price. It is made freely available to the public by the voluntary contributions of members of the Worldwide Church of God and of readers who have become convinced of its value.

WHO WRITES THE PLAIN TRUTH?

Most of the articles are written by the PLAIN TRUTH editorial staff, although from time to time there are interviews with world figures which highlight topics of national or international importance.

THE PLAIN TRUTH

NEWSSTAND SUBSCRIPTION PROGRAMME

COMMERCIAL ADVANTAGES OF HANDLING THE PLAIN TRUTH

A unique customer service -- available regularly every month.

The magazine is equal to or better in quality than many which retail at \$1.50.

Surveys indicate that up to 40% of magazines will go to regular customers after only a few months distribution. This attracts regular customers to the store or outlet.

The eye appeal of PLAIN TRUTH displays is considerable. In many outlets such as airports and bus stations the "FREE" sign will attract passers-by into the store. It can convert a percentage of passing traffic into customers -- who often buy merchandise in addition.

The PLAIN TRUTH is in competition with no other magazine. It handles world news/human interest-type articles from a completely different perspective than any other publication.

Tests at many newsstands have proved that distribution of The PLAIN TRUTH does not affect sales of news-oriented magazines such as TIME or NEWSWEEK. This is one reason we have acceptance at major airports, rail stations, etc.

There is no other magazine anywhere near the quality of The PLAIN TRUTH available free on a regular basis. It is one of a kind -- completely unique -- without competitor or equivalent.

Major newsstand outlets include:

Sydney and Brisbane Airport Terminals,  
Sydney and Adelaide Railway Stations,  
Melbourne city centre, Perth city centre,  
Hobart city centre and most major provincial cities.

## Interoffice

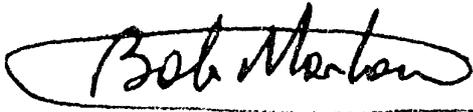
To: ALL MINISTERS	DEPT	DATE 13.4.1981
From: Bob Morton	DEPT.	
Subject: Court Cases		

Greetings. From time to time we learn that the name and doctrines of the Worldwide Church of God have come up in a court case -- usually a divorce or child custody case. Often the lawyer representing the member has been ill-equipped to handle the proceedings when religious matters are introduced and points are sometimes made against the member that should never have been allowed in the first place. We can often help -- provided we are contacted in advance.

Please remember to immediately contact me whenever you learn of an upcoming case. I will need to know the general details plus the name and phone number of the lawyer who will be representing the member.

Thanks for your help.

Regards,



## Interoffice

To: ALL MINISTERS	DEPT	DATE 2.4.1981
From: Bob Morton	DEPT	
Subject: Third Tithe		

Greetings. A number of ministers have asked when members should begin their Third Tithe year. I recently checked this with Mr. Tkach to verify what I heard years ago and it hasn't changed.

Members should calculate their Third Tithe year from either the Feast of Unleavened Bread or the Feast of Tabernacles -- whichever is nearest their baptism.

Some have also asked how to advise members who want to get their lives back on the track and who have just gone through their Third Tithe year without actually keeping it. I discussed this also with Mr. Tkach and he said they should make every effort to make up for it. Even though this may not be their regular Third Tithe year now, there's nothing wrong with them setting their lives straight in this manner. I know God will somehow bless those whose attitudes are right and who put Him first in their lives.

Regards,

*Bob Morton*

# Interoffice

To:	ALL CHURCH PASTORS	DEPT	DATE	2.4.1981
From:	Bob Morton	DEPT		
Subject:	Local Elders			

Greetings again. There are just one or two points I'd like to clear up concerning Local Elders. The first is that Local Elders do not need to set aside Third Tithe. Mr. Armstrong has long taught that, following the principle of Deut. 14:29 where third tithe was for the Levites, it is not necessary for the ministry to save it. Please check with your Local Elders and see that they understand this. Local Elders not in our employ should, however, set aside second tithe in order to keep the festivals.

In addition, many Local Elders are still claiming mileage at the old rates. The current RACQ rates are:

~~8 cylinder car = 20¢ per km  
6 " " = 18¢ per km  
4 " " = 15¢ per km~~

*ALL NOW 25¢/km 6/1/83*

Please use these rates when reimbursing our non-employed ministers for the use of their cars.

That's all for now.

Regards,

*Bob Morton*

## Interoffice

To:	ALL MINISTERS	DEPT	DATE	2.4.1981
From:	Bob Morton	DEPT		
Subject:	Feast of Unleavened Bread			

A few of our members who are involved in the baking industry have asked over the past few months for advice on what they should do regarding the Feast of Unleavened Bread. I discussed this with Pasadena several months ago and they were following the policy that, so long as they cleared out their dwelling place, there would be no problem producing and selling leavened products through a bakery shop or store.

Mr. Tkach has just advised me that this ruling has been clarified and changed. Members involved in the baking business should deleaven their shops. I know this will place a burden on one or two and, as ministers, we may need to be ready to help them financially for obeying God. God will bless those who approach this in a right attitude, however.

On the phone, Mr. Tkach mentioned that it would probably be best for someone to simply shut up their shop or bakery during this period and take a vacation.

Regards,



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## Interoffice

To: ALL MINISTERS	DEPT	DATE 26.3.1981
From: Bob Morton	DEPT	
Subject: Local Church Accounts		

Following my memo on the use of Minex for Church socials, I thought I'd better say something on Local Church Accounts as well. Each local Church can and probably should have a Local Church Account. This can be financed by various fund-raising activities and used to cover the cost of Church socials, picnics, tapes and taping equipment for scattered members within the area, etc. However, there are a few guidelines that should be followed whenever a Local Church Account is established. I've listed these below. Most of them are common sense. One or two of them are to protect either you as the local minister or the Church itself.

1. Never use the words "Worldwide Church of God" in the name of the account. This is illegal. It also means the account is a corporate account of the Church and subject to our strict auditing and reporting procedures. Also, never open the Church account in your own or anyone else's personal name. The best way is to set up a "Trust Account" -- i.e. "Bathurst Church of God Trust Account."
2. Have more than two signatories to the Account and make it a requirement that two signatures appear on each check. Never allow anyone to sign blank cheques to make it easier to handle the account -- this destroys the security you have with two signatures. It is best to have three or four leading members or deacons sign the cheques and keep your own name off the account whenever this is possible or practical.
3. Never write out a cheque to yourself to reimburse expenses -- no matter how legitimate it may be. This way, no one will ever be able to accuse you of taking the money.
4. Have someone competent keep a simple set of books in which all deposits and withdrawals are noted with details of receipts.
5. Always keep receipts and write details of every expense on the back -- i.e. "Two hundred pounds of hamburger meat for Sydney Church picnic, February 10th, 1981" -- then make sure someone signs it. If you give a member some money and he comes back without a receipt, then have him write out a note and sign it to the effect that he used the money to buy hamburgers for the picnic.

2. Local Church Accounts

This is for your own protection and for the protection of the signatories to the account.

6. Never use the Local Church Account for Third Tithe purposes by making loans or gifts to needy members out of it. If you need Third Tithe urgently we can telegraph the funds directly to your Minex Account within the hour.
7. Never use the Local Church Account for Minex purposes or make purchases in such a way that one of our corporate cheques must be made out to the Local Church Account.

These few guidelines should help things run smoothly. Should you have an account which does not comply with 1 and 2 above, then please take steps to rectify the situation. We'll be most happy to advise on any questions regarding this. From time to time we will be asking you for details of what is in your Local Church Account so please be sure to keep the books up-to-date.

Regards,

Bob Martin

## Interoffice

To: ALL MINISTERS  
From: Bob Morton  
Subject: "Inactive" Status

DEPT

DATE 26.3.1981 /

DEPT.

Greetings. Some of you have enquired about the "inactive" category on the update cards we recently sent you.

The "inactive" category was instituted in GTA's day for those people who became tired Christians and just stopped attending. Since putting the Church back on the track we have not been using the status. Non-attendance is really a valid reason for disfellowshipping people. Currently, the "inactive" status exists only in the computer.

Regards,

Bob Morton

## Interoffice

To: ALL MINISTERS

DEPT.

DATE

19.3.1981

From: Bob Morton

DEPT.

Subject: Counselling for Rebaptism

Greetings. From time to time it is necessary for a minister to counsel someone for rebaptism -- after having been baptized by one of our own ministers. Since this subject is not being covered in the current Refresher Programme, I'm enclosing notes from a lecture I've given on the subject in the past.

Hopefully, such counsellings won't come up often. However, with our current efforts to get back on the track here in Australia, we do have a number of newer members questioning their conversion -- and the competence of the minister who originally counselled them.

If the notes don't answer all your questions, please don't hesitate to give me a ring.

Regards,



### REBAPTISM FOR THOSE PREVIOUSLY BAPTIZED BY GOD'S MINISTERS

Be super-cautious about whom you rebaptize and when. Some people become discouraged over their spiritual growth or human weaknesses and decide, on their own, that they do not have God's Holy Spirit. They realize they aren't able to live a perfect Christian life so they feel that their baptism was not valid. Sometimes they will come to this conclusion after a strong sermon that condemns them.

The first thing to determine when someone comes doubting their former baptism is: are they just weak? Do they want an excuse for their sins, weaknesses and shortcomings by saying, "I don't have God's Spirit."?

Ask if they have been praying effectively and regularly. Are they studying the Bible every day? When was the last time they fasted? In many cases, people have become lax in prayer, study and fasting and are not growing as they should. This has nothing to do with their original baptism. It's a matter of their present spiritual condition.

If they're not praying, studying, fasting regularly, don't

discuss the subject any further with them until they are and have been doing so for a number of weeks.

There are cases when people didn't really repent and need to be rebaptized. If at all possible, send them back to the same minister who originally baptized them. Always counsel people for rebaptism with another experienced minister present if at all possible.

The key question is whether or not they really understood repentance and had repented before they were baptized. Were they counselled in a group or did the individual spend time by himself being counselled for baptism? Did the minister ask him about his faith in Jesus Christ as his personal Saviour? Make them explain how they felt about repentance. Were there any dramatic changes in their lives prior to baptism when they were preparing for it?

After baptism, what difference did they notice in their relationship with God? Were they able to pray more effectively? Were they able to study more effectively? Did they notice a difference in their ability to overcome basic character weaknesses? Did they feel totally surrendered to God and His Word? Look for the fruits in their life.

If you determine the individual had not repented and needs to be rebaptized, start from scratch and go through the whole baptism procedure. Don't assume that because they've come to a right conclusion about their former baptism, they are now ready to be baptized. Be super-cautious about rebaptizing anybody. Seek advice from a more experienced minister if you are unsure.

## Interoffice

To: ALL MINISTERS	DEPT	DATE 20.3.1981
From: Bob Morton	DEPT	
Subject: D & R Decisions		

From time to time, it is necessary for a minister to determine when an individual or couple is or isn't bound in marriage. Most cases are simple and easily decided according to basic principles. Some need to be taken higher for a decision and a few have gone all the way to Mr. Armstrong.

It is policy, however, that decisions or requests for a decision be written up and sent to the Regional Director. This has not been done in a number of cases in the past and we should begin doing it as a routine matter.

If the decision is a clear one of a marriage and divorce before coming into the Church, then there is no problem. However, if it is more complicated, it should be written up and sent in -- even if you've made the decision. If you feel you can't make the decision, then write it up and send it in giving your recommendation as to what the decision should be. I'll then get back to you.

Thanks for your help.

Regards,



## Interoffice

To:	CHURCH PASTORS	DEPT	DATE	11.3.1981
From:	Bob Morton	DEPT.		
Subject:	Visit requests, and requests to attend Church.			

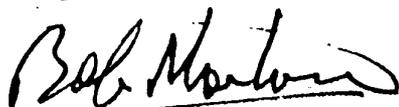
Greetings. It's good to be back from the Refresher. Like those who have returned before me, I can only repeat that it certainly was my most profitable trip ever to Pasadena.

While I was there, I discussed the Work's previous "open door" policy with Mr. Tkach. Mr. Armstrong was unaware of this policy and was quite upset when he heard about it. In order to conform with the current policy, we're making a change in the way we handle visit requests.

From now on we'll respond to these requests with a letter advising that we've forwarded their request to our minister nearest them and that he will be in touch just as soon as he can.

This places a certain amount of extra pressure on each of you to contact these people within as short a time as possible. From the number of visit letters and requests to attend Church coming in now, it seems God is calling more people into the Church. We must give them every opportunity to accomplish God's plan and purpose in their lives. Once you've determined they really are being called and should be baptised within the next six months, then please feel free to invite them to services--provided, of course, there are no obvious or serious problems that would affect the Church.

Regards,



## Interoffice

To:	ALL PASTORS	DEPT	DATE	20.3.1981
From:	Bob Morton	DEPT		
Subject:	Monthly Church Report			

We've had a couple of questions come up regarding the box on the Monthly Church Report which asks for the number of individuals that attend Bible Study at least once a month.

We don't have to have a highly accurate figure here. Just try to assess it as best you can. However, please don't take this to mean the figure is not important -- it is. We use it as a basis for making future manpower plans and for budget analysis and projections.

Bob Morton

## Interoffice

To:	ALL MINISTERS	DEPT	DATE	11.3.1981
From:	Bob Morton.	DEPT		
Subject:	Anointed Cloth Letter			

Greetings. In going through the form letters we use here, I noticed the office has not been using the standard letter in use elsewhere in the world whenever an anointed cloth is sent out. We've now set that right and a copy is included with this memo for your information.

In addition, I understand we don't have a standard letter for the field ministry to use whenever people contact you for anointing and you have to send a cloth. Enclosed is a batch of the form letter currently in use in the U.S. This should be signed by the minister and sent out with the anointed cloth.

In some areas ministers are in the habit of having people contact the deacon who sends out cloths from a stock supplied to him. This practice should be discouraged. God's Word says we should contact the elders and they should make decision as to whether to go personally or send a cloth. Since this is a ministerial decision, it should not be delegated -- or should I say "abde gated".

Under most circumstances, the minister himself should personally anoint the sick individual and cloths should be sent only when circumstances do not permit him to do so.

Regards,

*Bob Morton*

Dear Friend:

I am grateful for your faith in following God's instruction of asking one of His ministers to pray for healing.

One of the blessings often experienced by God's faithful is that of miraculous HEALING of afflictions and infirmities (Ex. 15:26; Ps. 103:3). Jesus healed those who came to Him in faith (Matt. 14:14; 9:29), and He is still healing people today through His chosen servants. James 5:14-15 instructs Christians to call upon the elders of the Church for prayer and anointing when they are sick. "The prayer of FAITH will save the sick"--according to God's purpose, time and way.

Because it was impossible for the apostle Paul to personally anoint all who requested it, he set us the example of anointing cloths and sending them to those who had requested prayer for healing (Acts 19:12). The Church of God follows this example today. If a person wants to turn to God for healing, then he or she should request an anointed cloth, fulfilling the command in James 5:14. There is no magical power in these cloths. They do not heal. They are merely a symbol of our faith and obedience. God knows the need and faith of the person who is sick, and in His love and mercy He will act accordingly.

Just place this cloth upon the forehead of the one who is sick as I would do with my own hands if I could come--or, if you prefer, the cloth may be placed directly on the afflicted part of the body. After you have applied the cloth, please destroy it.

That is all--just leave the outcome in God's hands. It is GOD HIMSELF who will do the healing, not me or the handkerchief. Healing expresses a deeply personal relationship between an individual and his God.

Again I thank you for the privilege of being used of God in helping you in this way.

Most sincerely, in Jesus' name,

# WORLDWIDE CHURCH OF GOD

P.O. BOX 202  
BURLEIGH HEADS, QLD. 4220  
AUSTRALIA

Herbert W. Armstrong  
President and Pastor

Telephone: 075 35 4233  
Telex: 42113  
Telegrams: Ambscol

Dear

THANK YOU, and God bless you, for trusting in HIM for your healing! Almighty God alone can heal the sick. No doctor, no drug or medicine, can heal. Healing is an act of forgiving sin -- that is, physical transgression of the laws of the body -- I do not mean spiritual sin. None but God can forgive sin, or heal the sick!

I am grateful for your faith in following God's instruction of asking one of His ministers to pray for your healing, according to James 5:14-15.

I have had special and earnest prayer for you, and your healing. If I could, I should come to your home and anoint you with oil. Since that is impossible, I have done as the Apostle Paul did -- anointed a small plain handkerchief and laid hands on it, and I send it to you in the definite knowledge from many experiences that God still honors this Scriptural method, and stretches forth His hand to HEAL (see Acts 19:11,12). Just place this handkerchief upon the forehead of the one who is sick as I would do with my own hands if I could come -- or, if you prefer, the handkerchief may be placed directly on the afflicted part of the body -- and the sickness or disease will depart, and the body made whole and WELL!

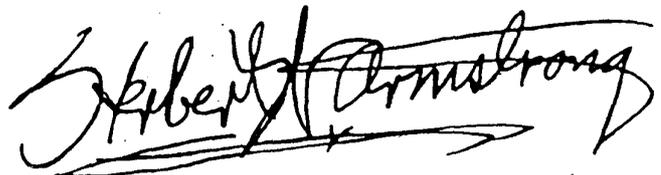
That is all -- just take God at His Word -- it is GOD HIMSELF who will do the healing, not me or the handkerchief. So just accept and believe in God's PROMISES, which He has promised for YOU, and in faith apply this handkerchief to the body, and GOD WILL PERFORM the HEALING HE HAS PROMISED! He will not fail you!

Now just a word of caution. Remember, it is not I or this handkerchief that does the healing -- it is GOD! Give all thanks and glory to Him! Do not leave the handkerchief on the body. Just PLACE it on the sick body for a few seconds -- or while you yourself pray to God if you wish -- then BE SURE YOU BURN THIS PIECE OF CLOTH AT ONCE! Do not keep it around -- destroy it -- BURN IT! It's just a cheap rag, and I do not want anyone, ever, to point later to one of these handkerchiefs and say, "There's that blessed handkerchief that healed me." If God can use me and this cheap piece of cloth to His honor and glory, well and good. But it is GOD who heals, so burn this handkerchief AT ONCE! If you need prayer again later, write or wire me. We can send other handkerchiefs when needed.

Do NOT under any circumstances send me any money for this healing. It is only RIGHT, and obeying God's command, to place HIS TITHE as well as your offering into HIS WORK -- to GIVE, in order that the GOSPEL may be GIVEN to thousands of others. Whatever you may send of your tithes and offerings from time to time for us to use in sending the precious Message to others is acceptable, and right. But you pay nothing for this healing -- GOD GIVES YOU THAT WITHOUT MONEY AND WITHOUT PRICE, and it would only bring a curse upon you and me both if you paid me for praying for you, or if I accepted money for that.

Again, I thank you for the privilege of being used of God in helping you in this way, and I rejoice in the healing that is SURE.

Most sincerely, in Jesus' name,

A handwritten signature in black ink, reading "Herbert Armstrong". The signature is written in a cursive style with a large, sweeping initial "H". The name "Armstrong" is written in a more standard cursive. The signature is underlined with a double line.

# Interoffice

To:	ALL MINISTERS	DEPT	DATE 11.3.1981
From:	Bob Morton	DEPT	
Subject:	The Land Sabbath		

Before I went away on the Refresher Programme, one or two pastors were asking about the latest policy on the land Sabbath. I was able to discuss this while I was in Pasadena and the policy from November 14th, 1973 is what Ministerial Services is following. You may already have a copy in your files. In case you don't, I've included a photocopy with this memo.

Regards,

*Bob Morton*

**POLICY**

WITNESS MADE

SUBJECT

**LAND SABBATH**

DATE ISSUED

**Nov. 14, 1973**

NO.

**702**

CHURCH ADMINISTRATION

**THE LAND SABBATH**

**And Its Application**

**In the Twentieth Century**

Mr. Herbert W. Armstrong and  
Mr. Garner Ted Armstrong have  
reviewed and approved the follow-  
ing instructions and policy.

# POLICY

AC 678

WORLDWIDE  
CHURCH OF GOD

SUBJECT

LAND SABBATH

DATE ISSUED

Nov. 14, 1973

NO

702

CHURCH ADMINISTRATION DEPARTMENT

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SUBJECT

LAND SABBATH

DATE ISSUED

Nov. 14, 1973

NO.

702

CHURCH ADMINISTRATION DEPARTMENT

page 1

**I. BACKGROUND AND REVIEW OF TOPIC**

As a Church we have been zealous to seek God's will for us from the Old Testament as well as the New Testament. We have been zealous to keep God's Commandments and have endeavored to apply and keep all of God's laws.

However, in the Old Testament there are many laws which were specifically concerning boundaries, temple washings, etc. Many of these laws are good principles, but Christians should not be expected to apply them in the letter in our modern society. For years we have taught that all the temple laws given in the Old Testament should not be applied today. They were given specifically for a temple, and since no temple exists today it is impossible for us to keep them.

In like manner are boundary laws and laws surrounding the jubilee plan.

We are no different today than the New Testament Church was during the time of the apostles. They were also zealous to keep all of God's Commandments and laws. They had to study and struggle to determine what laws were applicable to New Testament Christians scattered in various countries--living under the domination of worldly governments and paganized customs.

Of course, we know that circumcision was one of the major problems the early New Testament Church had to face. If we consider the magnitude of the problem it may help shed some light on some current situations causing some difficulty.

Circumcision was certainly upheld by all the Scriptures of the Old Testament. Circumcision could not be considered one of the laws of Moses because it was instituted at the time of Abraham. There were many other reasons why those who argued for enforcement of circumcision on New Testament Christians seem to stand on fairly solid ground.

It took a boldness and courage by the original apostles who saw the evidence of God's Spirit in the Gentiles to finally determine "that we trouble not them, which from among the Gentiles are turned to God:

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but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood" (Acts 15:19-20).

Here we find that the New Testament Church used its authority in determining which laws of the Old Testament were binding on the New Testament Christians and how those laws should be applied.

Obviously, the apostles preached and taught the Ten Commandments, the Sabbath and Holy Days plus the spiritual principles behind many Old Testament judgments and statutes. But they obviously recognized the difference between God's spiritual laws and physical laws of land, property, temple, etc.

Today God's Church has the authority to determine which physical laws from the Old Testament are binding on New Testament Christians and how those laws are to be applied.

## II. EXAMINATION OF BIBLICAL CONTENT

The land sabbath law is given to us in Leviticus 25:2-4 and in Exodus 23:10-11.

First of all, we must understand that we are not keeping this land sabbath in the way God had intended for ancient Israel. Indeed, we cannot keep it literally.

The reason for this is obvious. We are not the nation of Israel. We have not inherited the land. Rather, we are strangers and pilgrims looking for a country (Hebrews 11:13-16). We cannot rest all the land in our whole nation. Not even in our Church do we have all Church members rest their land in the same year. What we have done is to adapt this national principle of the land sabbath and try to apply it to the New Testament Church.

Thus we must face the fact that whichever way we use the principle of the national land sabbath, it must be an adapted application.

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There were a number of factors in the giving of the land sabbath to the nation of Israel. First of all, the national land sabbath was tied up intimately with the Jubilee cycle. It fell also on the year of release. The farmer had to release others of all debts, and he, too, was released from all debts. This factor is not applicable today. Though the farmer may rest his land and derive no income from its produce, he must continue paying on debts that he has incurred to mortgage companies, insurance companies, utilities, taxes, etc.

In Leviticus 25:2, God stated that He gave the land to the Israelites. There were no taxes on the land. There were no mortgages on the land. God gave them the land to use as a gift--at no charge. It was not to be considered their own land. And it could not be sold. Thus the main condition for temporary use of this land was that they had to rest it in the seventh year as well as to tithe on the increase.

Today, however, Church members have to purchase their own land. The taxes have to be paid on that land as well as on the produce derived from it. And tithes are paid over and above both of those.

Was the land sabbath a test of faith for the Israelites? The answer, in a way, is no. This test of faith did not occur in their seventh year, for God promised them that in the sixth year they would obtain the produce of two years or a double portion. This was enough to carry them through their seventh year. Thus in the sixth year the farmer had in his hand--in his bins, silos, storage houses--the food that would carry him through the seventh year. It was no test of faith in the seventh year. It shouldn't have been difficult for him to decide to keep the seventh year land rest when he already had enough food in his possession to survive.

But do God's people get a double portion in their sixth year? The answer in the majority of cases is no. In fact, our farmers would increase their cost and taxes if they received double.

Most of our farmers do not farm to provide food for themselves. This is another big difference between the farmer in the Bible and today's modern businessman farmer. Today's modern farmer farms for the country. He farms for a living--but the living is not obtained from the food as he consumes it. He sells the food to be able to

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obtain money. He does not want to store the food over for the next year. He wants to sell the food and be able to put the money away.

God never asked the people to rest the land with their bins empty. He promised that they would have sufficient in storage to carry them through that year. If God does not provide a farmer with double portions today, we might ask, "Should he keep the land sabbath?"

We believe that God gave His Law for the benefit of mankind. God's Law is both logical and for the good of those who obey it and for the good of others around them. It was never given to inflict harm or cause unnecessary burdens.

In any scripturally unclear matter it became the right of the apostles in the New Testament to make judgmental decisions to clarify an issue for the good of all concerned. It is also true today that God's Church has the authority to bind judgments for the good of the people. God's Church has exercised it in many areas of applying principles of God's Laws in the Old Testament for the benefit of New Testament Christians or, in some cases, unbinding those principles.

Circumcision was a national law or custom the same as the land sabbath. Both were national customs for Israel to be observed by the whole nation.

With the passage of time since the original statement of land sabbath application in our society, we have grown as an institution in understanding how to apply the principle more effectively.

This paper is the end product representing a lengthy study into the entire land sabbath situation. The following policy has been prepared in conjunction with all Headquarters Evangelists, as well as those individuals representing the farm program at Big Sandy.

#### IV. POLICY

The land sabbath is to be taught as an ecological principle. The principle is that God wants us to take care of the soil. It is advisable

# POLICY

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that God's people, after working the land for six years, allow it to rest in the seventh year. This rest may be done in part--a little at a time over a period of years--or may be done all at one time, if desired.

However, this principle is not a binding law for which the transgression is sin--and the penalty is death. This is merely an ecological principle which is intended to take care of the land.

This principle comes under the same category as other ecological laws, such as the law referring to capturing birds. The Bible tells us not to take the mother bird--for she will die in captivity--but we may capture the baby birds. This allows the mother to lay more eggs and breed other baby birds.

This principle is something the ministry should not enforce in any way. It becomes a member's personal responsibility.

## Interoffice

To:	ALL MINISTERS	DEPT	DATE	11.3.1981
From:	Bob Morton	DEPT		
Subject:	Night To Be Much Observed			

Greetings. It's good to be back from the Refresher Programme and at work again. Trying to be a student again from 8.00 am to 6.00 pm and then a Regional Director from 6.00 pm to 8.00 am for several weeks has been a little taxing on the system.

A number of ministers have written in asking for more information on how Mr. Armstrong wants us to observe the Night To Be Much Observed this year. I discussed this with Mr. Tkach and he is instructing everyone to continue to follow the policy laid down by Mr. Armstrong in 1970. This policy was outlined in Mr. Meredith's ministerial letter of April 8th, of that year and reads as follows:

"Mr. Herbert Armstrong had intended to write you all a note regarding how to conduct the "Night To Be Much Observed." However, with the financial crisis and many other things, he has been extremely busy and unable to. In fact, he is out of town today. So he told me to go ahead and tell you that he has now decided that there should not be any type of service or Bible Study on that evening with the new format we will now be using.

"He said to simply tell the brethren to have two or three families eat and fellowship together on that evening in an attitude of thankfulness and rejoicing for the deliverance from sin which we as New Testament Christians experience. The host or leading man should simply ask God's blessing on the meal and the occasion but no further "sermonizing" will be necessary or helpful since the brethren will be meeting, for the most part, without an ordained minister present.

"You ministers be sure to explain carefully the Sabbath before the meaning of this night of rejoicing and then tell the brethren to bear that in mind as the background and focus of the spiritual fellowship through that particular evening. But we feel it is better NOT to give them an outline of some kind of service lest some of the weaker or foolish or possibly even hostile brethren might use this as an opportunity to upset others or cause confusion in some way. Then, they will all get to hear from God's ministers twice on the very next day, the Holy Day, anyway. So, no Bible Study or sermonizing is necessary on the previous evening. It will merely be your responsibility to appoint Elders and Deacons to check with the brethren and be sure that the widows and other single people

(  
are included in the dinner and fellowship with one or more families so that no one is left out of the fine feast and fellowship on this night which pictures Israel's thankfulness and rejoicing in coming out of Egypt and our deliverance from sin."

I hope this clears up all questions on the subject. If it doesn't, please don't hesitate to give me a ring.

Regards,

Bob Martin .

## Interoffice

To:	ALL FULL-TIME MINISTERS	DEPT.	DATE	19.1.1981
From:	Bob Morton	DEPT.		
Subject:	Prospective Members			

Greetings. We've just received the attached memo from Rod Matthews. I'd be grateful if each Church Pastor would supply me with the information needed to comply with the request.

Some PM's are already listed on our computer and appeared on the last printout we sent you. However, you should send a card for every PM you have who is not on the list.

Thanks for your help.



# Interoffice AC 1048

To: Regional Directors

DEPT

31 Dec 80

From: Rod Matthews for Mr. Tkach

DEPT

Ministerial Services

Subject: Prospective Members

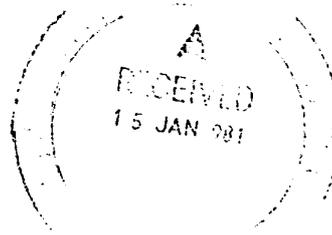
We were recently requested to provide the Legal Office with computer statistics on those who are PM's outside the United States. In reviewing the output, we determined that some international offices appear to maintain PM status on their files and some do not. So the figures we were able to provide them had to be accompanied by a disclaimer that 1) they were incomplete, and 2) we could not guarantee that a consistent definition was used everywhere.

In order to standardize this category worldwide, and ensure that any international statistics are comparable with those maintained for the U.S., could you please ensure that the ministers in your area provide you with data enabling your files to be maintained as accurately as possible on the recording of PM's. The following definition is used here to evaluate whether an individual is a PM:

"A PM is an individual who shows sincere personal interest in the church, and by your good judgement shows good promise of becoming a member in the relatively near future, possibly within six months to one year."

Thank you for your assistance.

*Rod*



## Interoffice

To:	ALL PASTORS	DEPT	DATE	29.12.1980
From:	Bob Morton	DEPT		
Subject:	Update Cards			

Greetings again. I thought you'd all like to know that Mr. David Hulme arrived in the country last Thursday. He's probably the most experienced man we have in the International Work when it comes to media and advertising and is on loan to us for a couple of months from Canada.

While he's here he'll establish a viable newsstand programme, lay the groundwork for Mr. Armstrong's radio and television broadcasts to be placed on the air and get a newspaper and magazine advertising campaign going for the coming year.

I've set aside half-a-million dollars out of next year's budget to cover these items to enable us to preach the gospel in the way Mr. Armstrong wants it done. Included in our plans is the placing of his latest series of Wall Street Journal ads in the major newspapers throughout the country.

Please read this to your congregations and let them know that we should be seeing the results of his efforts early in 1981.

Enclosed you'll find the following update cards which have been in use elsewhere in the Work for a number of years:

Baptism Notice;  
Disfellowship Notice;  
Reinstatement Notice;  
Invalid Baptism Notice;  
PM Addition Notice;  
PM Deletion Notice;  
Ordination Notice; and  
Ministerial Address Change Notice.

Please begin using these immediately.

Also enclosed are two envelopes addressed to me. The smaller one is for your regular weekly communications. It should include any of the above update cards plus your weekly Church and Bible Study Attendance Notices. This envelope is to be sent in by the Pastor of each church and posted no later than Monday morning of each week. This means you'll have to collect your Church and Bible Study Attendance Notices from the deacon on the Sabbath and include them in the envelope. Please don't allow the deacon to send them in separately.

The large envelope is for your Monthly Church Report Form and your Monthly Minex Card. These should be posted within three days of the end of the month.

Any time you need to replenish your supplies of any of these items, just include a memo.

That's all for now.

Regards,

A handwritten signature in cursive script that reads "Bob Martin". The signature is written in black ink and is underlined with a single horizontal line.

## Interoffice

To: ALL MINISTERS

DEPT

DATE

18 December 19

From: Bob Morton

DEPT

Subject Birthdays

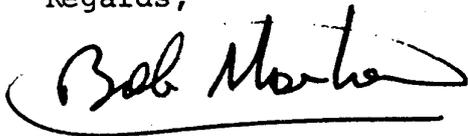
Greetings again. A number of questions have come up regarding birthdays--especially the observance of "milestones" such as the traditional twenty-first birthday.

Attached is the article from the May 1980 Good News on birthdays. You'll notice it says nothing about "mile-stones." I discussed these with Mr. Joe Tkach yesterday and he said the Church is following what the article says. In other words, we don't keep birthdays--including twenty-first birthdays.

I know this will generate the usual "but, what about ..." questions. Everyone of these I've ever heard has been an isolated exception which should not necessarily become the rule for a whole host of allowances which causes everything to drift off the track.

I hope this clears up all (or most) of the questions on the subject.

Regards,



# Should Christians Celebrate Birthdays?

By Kenneth C. Herrmann

**P**aper plates and party hats lay strewn across the kitchen table. Some plastic forks and a few napkins have ended up there also. A now-empty ice cream carton sits on the sink. On the table, crumbs on a large plate are all that remain of a chocolate cake. Eleven icing-smearing, pastel-colored candles are stacked beside the cake plate.

In the living room, brightly colored wrapping paper lays crumpled on the floor amid several boxes of different sizes and shapes. New clothing is laying across a chair arm. In the chair sits a middle-aged woman wearing an exhausted smile as she watches her son and his friends through the window. Out in the street, the happy, excited cries of a dozen adolescents break the afternoon as they fight over who will have the next turn riding the new bicycle.

A joyous, harmless celebration? After all, it is only a child's birthday party. But would such a scene ever occur in the home of a member of the Church of God?

## The biblical record

Search your Bible! It reveals God's attitude as opposed to your own human reason or some idea you have allowed Satan to pump into your mind. How many birthday celebrations do you find in God's Word? Only two.

At the first, an Egyptian pharaoh marked the day of his birth by hanging his chief baker (Gen. 40:20-22).

At the second, Herod granted the request of Herodias' daughter and had John the Baptist beheaded (Matt. 14:6-11).

The children of Job may have been holding birthday celebrations when they partied together, "And his sons went and feasted in their houses, every one his day; and sent and

called for their three sisters to eat and to drink with them" (Job 1:4).

Notice how perfect, upright Job viewed these "harmless" celebrations and reacted to them: "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be my sons have sinned, and cursed God in their hearts" (verse 5).

It was at one of these very feasts that, by God's express permission, Satan caused a blast of wind to flatten the house Job's children were in, killing all 10 of them (verses 18-19).

Job himself actually cursed his own birthday, "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived" (Job 3:3).

Notice the record of the first century historian Josephus:

The Jews in Christ's day knew God's attitude toward birthday celebrations, "Nay, indeed, the law does not permit us to make festivals at the births of our children" (Flavius Josephus, *Against Apion*, Book II, section 26).

## What about Christ's birthday?

But what about the most important holiday in traditional Christianity — Christmas — the celebration of the supposed "birthday" of Christ? Search your Bible again! You will find no mention of the exact date of Christ's birth anywhere in its pages — and no command from God Almighty to observe any such day. The traditional celebration of Dec. 25 does not come from the Bible, but from paganism, as any knowledgeable person must admit and any encyclopedia will show. (For more

information, write for our free booklet, *The Plain Truth About Christmas*.)

The day of Jesus' birth is unknown. But the day of His death is known (Nisan 14, A.D. 31), and His true followers are commanded to observe that day annually in remembrance of Him.

Christ instructed His disciples to show His death by keeping the yearly Passover and partaking of the symbolic unleavened bread and wine (Luke 22:19-20). Paul shows that, just as the original Passover lamb was slain as a type, "Christ our passover is sacrificed for us" (1 Cor. 5:7). Paul went on to explain the proper manner in which to annually observe the day our Savior died as our Passover lamb (verses 7-8).

But most of the world has utterly refused to keep the true Holy Days God ordained. The world has instead followed its own ideas, under Satan's deceptive influence, and produced the mishmash of confusing and conflicting religious beliefs we see around us today. (Write for our free booklet, *Pagan Holidays or God's Holy Days — Which?*)

In response to man's Babylon of religious anarchy, God thunders: "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear" (Isa. 1:14-15).

That's what God thinks of worldly customs and celebrations!

## The Roman calendar

We live in a world that is geared to the Roman calendar. We remember the dates of our births, pay our taxes and have our tombstones engraved

with the day we die in accord with a pagan system of calculating time.

"But isn't our Roman calendar of Christian origin?" some in the world might ask. "Doesn't it have the approval of almost all the Christian sects?"

History answers: "Our [Roman] calendar is not Christian in origin. It descends directly from the Egyptians, who originated the 12-month year, 365-day system. A pagan Egyptian scientist, Sosigenes, suggested this plan to the pagan emperor Julius Caesar, who directed that it go into effect throughout the Roman Empire in 45 B.C. As adopted it indicated its pagan origin by the names of the months — called Janus, Maia, Juno, etc.

"The days were not named but numbered on a complicated system involving Ides, Nones and Calends. It was not until A.D. 321 that the seven-day-week feature was added when the emperor Constantine adopted [a false version of] Christianity. Oddly enough, for his weekdays he chose pagan names, which are still used" (*Journal of Calendar Reform*, September, 1953, page 128).

Men have even applied pagan names to the seven days of the week: *Sunday, Moonday, Tiwdsday, Wodensday, Thursday, Friggasday* and *Saturnsday*. The single designation given in Scripture was the term "Sabbath" to the seventh day of the week; all others were called the first day of the week, the second day of the week, etc.

In this present world, we are obligated to make use of the Roman calendar, but let's recognize it for what it is. The very calendar the world uses to celebrate its "birthdays" is erroneous to begin with!

#### **Birthdays with God-given calendar?**

The calendar given by God to Israel in the time of Moses was not at all adapted to birthday celebrations. Have you pitied (or perhaps envied!) the individual who was born Feb. 29 and, technically, could receive gifts and congratulations only once every four years? This single irregularity of the Roman calendar affects only about one individual in every 1,461. But the irregularities of the calendar God gave would affect the birthday

observances of one person in every eight.

The calendar still in use by the Jews is fundamentally the same one God gave Moses for the children of Israel. But why isn't this calendar suitable for birthday observance?

The Roman calendar has a single month, February, that varies in length according to a simple one-year-in-four pattern. God's sacred calendar, committed to the Jews for preservation to our time, has three months that vary in length from 29 to 30 days after a rather complicated pattern. Three times as many people are affected.

A still greater deterrent to annual

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Instead of looking  
backward to a physical  
birth into this temporary  
life . . . Job understood  
the true values of life and  
looked forward to a  
rebirth into life eternal as  
a spirit being  
and member of  
the Family of God . . .

---

birthday observance is the insertion of a 13th month in the third, sixth, eighth, 11th, 14th, 17th and 19th years of a 19-year time cycle. Imagine the confusion of attempting to schedule birthday parties!

It is true that some Jewish people, following pagan customs, attempt to use this ancient calendar to observe their birthdays. A rather intricate set of human rules governs whether to move the celebration ahead or back one day, or back one month in the absence of the 13th month. Different regulations are applied and the practice is not uniformly followed by all.

What wisdom prompted God to give mankind such a calendar?

It certainly discouraged the practice of observing birthdays and other anniversaries. The net result was to deprive mankind of the opportunity to set aside birthdays. God's people

certainly knew the date of their births, but they kept track of their ages by calendar years, not birth dates.

However, for those who understood, the whole purpose of life was to prepare and look forward to a new birth — to a resurrection from the dead.

#### **The correct attitude**

To this world, the day of a person's birth is important. But the Bible makes a seemingly cryptic statement that "the day of death [is better than the day of one's birth]" (Eccl 7:1). How can this be?

Paul gives us the answer. Writing near the time of his death, he said, "I have fought a good fight [in overcoming in this human life], I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:7-8).

The day Paul began this life as a baby could hardly be compared in importance with the day he, at death, made certain his reward by enduring the problems and trials of a Christian life to the end.

Job looked forward to the time of his rebirth: "I know that my redeemer [Christ] liveth, and that he shall stand at the latter day upon the earth [referring to Christ at His Second Coming]: And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26).

Notice chapter 14, verses 14-15: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee [referring to the time when Christ will call, and all who are in their graves will hear His voice and come forth in a resurrection]: thou wilt have a desire to the work of thine hands."

Instead of looking backward to a physical birth into this temporary life where we are composed of dust, Job understood the true values of life and looked forward to a rebirth into life eternal as a spirit being and member of the Family of God in the Kingdom of God.

This is the event you should be looking forward to as well. □

## Interoffice

O:	FULL TIME MINISTERS IN	DEPT VICTORIA	DATE 17 December 1980
From:	Bob Morton	DEPT	
Subject:	Registration of Motor Vehicles in Victoria		

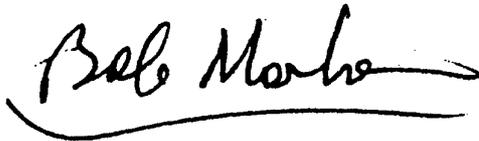
Greetings from Burleigh Heads. As you are no doubt aware it is Church policy to have motor vehicles registered in the name of the Church. In Victoria the Worldwide Church of God is now listed as a "verified corporation" with the Motor Vehicle Registration Branch.

We have forwarded to the Motor Registration Branch in Melbourne a list of your names, type of car, and registration plate numbers, so that they can update their files.

If your vehicle is registered in your name only could you please go to your local MRB and have it changed. We have included a copy of the letter we received from the MRB and our reply for your information. Please note that if you need to change your registration show the local MRB both letters.

Thanks for your help and cooperation.

Regards,



# MRB

Motor Registration Branch  
560 Lygon St., Carlton  
Postal Address: Box 1644N, GPO  
Melbourne, 3001  
Telephone 345 1722  
Telegraph "Motoreg"  
Carlton South

Ref. WOR/33524

Regional Director  
Worldwide Church of God  
P O Box 202  
BURLEIGH HEADS Q'LAND 4220

Dear Sir

In reply to your letter of 7/11/80 I wish to advise that as you have not stated the registered numbers of any motor vehicles which may be registered in Victoria I am unable to identify them on my records and amend where necessary.

Please forward any registration certificates requiring amendment of name, quoting the above reference number.

Yours faithfully

P J THOMPSON  
Officer in Charge  
Per 

26 November 1980 PL/JL

WORLDWIDE CHURCH OF GOD

P.O. BOX 202  
BURLEIGH HEADS, QLD. 4220  
AUSTRALIA

HERBERT W. ARMSTRONG  
President and Pastor

ROBERT MORTON  
Regional Director

The Officer in Charge  
Motor Registration Branch  
GPO Box 1644N  
MELBOURNE. VIC. 3001

17 December 1980

Dear Sir,

In your letter WOR/33524 dated 26 November 1980 you requested the registered numbers of any motor vehicles we have registered in Victoria.

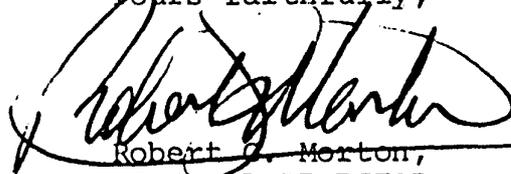
We have listed below the ministers' names, the types of cars, and the registered numbers for these vehicles as follows:

R. Dean	Falcon	IOQ-322
K. Lewis	"	AEF-306
B. Orchard	"	KPB-832
K. Gubb	"	AMO-184
P. Whitting	Corona	ASZ-733
D. Austin	Sigma	ATS-635
R. McQueen	"	AUK-397
R. Regazzoli	"	AUK-716

The men will have their registration certificates amended at their local MRB if the vehicle is registered in their name only.

Thank you very much for your help.

Yours faithfully,



Robert G. Morton,  
REGIONAL DIRECTOR.

RGM:vl

# Interoffice

To:	ALL MINISTERS	DEPT	DATE	16 December 198
From:	Bob Morton	DEPT		
Subject:	Accepting Tithes			

Occasionally we receive a cheque from one of our field ministers who is sending in tithes handed to him either on the Sabbath or on a visit.

Even though it may be very convenient for our members to hand you their tithes in this way, our auditors are horrified by the practice and recommend it be discouraged. Could you please explain this to members who pay their tithes in this way. We appreciate their attitude of trusting the ministry and also their desire to support the Work of the Church, but they should send it in themselves. In the case of widows who save smaller amounts, the money can be sent in less often or handed in as part of the offering on Holy Days.

If you ever do receive money and there's no way you can avoid sending it in yourself never "launder" it through your personal bank account. The best way to get it to us would be to send it via money order and give the donor a copy of the money order butt.

I hope this clarifies what should be done in most cases. If there are any situations that are unclear, please let's know and we'll be happy to advise you.

Regards,



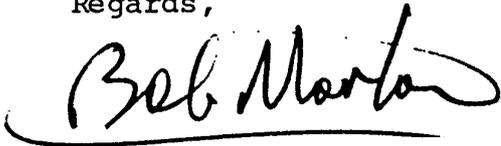
# Interoffice

To: ALL MINISTERS	DEPT	DATE 15 December 19
From: Bob Morton	DEPT	
Subject: Tithe of the Tithe		

We've been inundated with questions from ministers enquiring how we want members to pay their Tithe of the Tithe. If you review my memo on the subject you'll notice that I requested they mail it in and specifically label it as Tithe of the Tithe.

We ultimately intend setting up a deposit book system especially for the Tithe of the Tithe. However, six months are needed to print all the deposit books. Meanwhile, would you please ask the members to mail it in and label it as I requested. They should not use any of the existing deposit systems for Tithe of the Tithe.

Regards,



## Interoffice

To:	ALL CHURCH PASTORS	DEPT	DATE	11 December 1
From:	Bob Morton	DEPT		
Subject:	Monthly Church Report			

Greetings. A number of Church Pastors have been asking about some sort of monthly report for church areas. In order to establish a uniform reporting system that is consistent with the rest of the world, we plan to begin using the standard Monthly Church Report that has been in use elsewhere for a number of years.

### OVERVIEW

The Monthly Church Report is designed as a monthly communication device from the church pastor to the Regional Director. The report has three main purposes: (1) to give the Regional Director a monthly overview of trends in the church as a whole, (2) to provide a mechanism which stimulates the church pastor to formerly analyze the church area at least once each month, (3) to provide a file record of activities in each local church.

### PROCEDURES

The Monthly Report should be filled out and submitted during the first week of each month. All sections need not be completed every time. It may either be typed or handwritten. The top (white) copy and the second (canary) copy should be mailed to me to arrive within the first week after the end of the month.

Following are some specific instructions which may be helpful in completing the report:

1. Church Area: Complete a separate report for each church in your circuit. Give the complete name of the church, adding A.M., P.M., North, South, East, West, etc. if applicable.
2. Average Weekly Church Attendance: This can be an approximate figure, representing the average weekly Sabbath attendance for the month being reported. No distinction need be made between adults and children. (Please note: we still need the Weekly Church Attendance forms sent to Burleigh Heads to give the official attendance figures.)
3. Number of Individuals that Attend Bible Study at Least Once a Month: This will, of practical necessity, be an approximate number if members attend both large, general studies as well as smaller, in-home studies.

The ideal figure we want is a count of how many individuals attended any type of Bible Study at least once during the month. I realize that it will not always be possible to obtain such an ideal figure.

4. Number of New Individuals Contacted for the First Time: This is the number of totally new adult individuals you have contacted for the first time (on a personal basis) because of their expressed interest in the Church or Work. Please note: this is not a PM count. These are merely people contacted. Some may or may not become PM's.
5. Plans and Goals Accomplished: This section allows you to reflect on current projects and activities. These could include socials, special lectures, special Bible Studies, outings, deacon and elder meetings, etc. You may wish to include the number of Spokesman Club meetings directed, number of Bible Studies (local, outlying, or in-home), etc.
6. Sermon Subjects: Indicate sermon topics and speakers. If there were exceptional reasons for choosing those topics, please make note of those reasons in the "comments" section of the form.
7. Bible Study Topics: List topics covered in the major central Bible Study or, if the church area has no central Bible Study, the general topics covered in the in-home studies.
8. Significant Trends: It is very important to detect and report general trends in the local church membership. Both positive and negative trends should be included. Examples of trends would be: certain types of prevalent problems or questions, reactions to church projects or activities, general lethargy, disinterest in the goals of the Work, critical attitudes toward Headquarters or the Ministry, etc. Please try to distinguish between one or two sporadic occurrences and true trends.
9. Plans for Next Month: List special or non-typical activities. Routine sabbath services, Bible Studies, Spokesman Clubs, etc. need not be listed.
10. Comments: This is the area for questions, suggestions, criticisms, and comments on any aspect of your job or other aspects of the Work.
11. Vacations and Time Off: Please be sure that this section is accurate and complete.

Thanks a lot for your help. This Monthly Church Report will be a great help in assisting me to do my job more effectively.

Regards,

Bob Martin

## Interoffice

To:	ALL MINISTERS	DEPT	DATE 11 December 19
From:	Bob Morton	DEPT	
Subject:	Job Descriptions		

At last we have job descriptions ready for the positions of Pastor, Associate Pastor and Local Church Elder. The first two of these were recently prepared by Pasadena as preliminary drafts and we have simply changed a word here and there to adapt them to an international situation. For the purpose of clarification, "headquarters" refers to Mr. Herbert W. Armstrong or any of his personal assistants in Ministerial Services at Pasadena. Currently, we don't have any Assistant Pastors. However, we may have one or two in the future so I've enclosed that job description as well.

The job description for a Local Church Elder is an old one, but it adequately describes the job. One interesting point about this job description is that the preaching of sermonettes and sermons is not listed as one of the responsibilities fundamental to the office of Local Church Elder. Instead, these are additional responsibilities that can be delegated to a Local Church Elder by his pastor.

Please study these job descriptions carefully -- especially in the areas in which you have responsibilities. Each pastor should make sure that all ministers responsible to him clearly understand what they are responsible for. Those working under a pastor should be willing to cheerfully fulfill any responsibilities delegated to him or comply with whatever system or frequency of reporting that the pastor requires in order for him to keep in touch with his church area as a whole.

If there are any questions on any of these job descriptions or their application to you personally, just let me know.

Regards,

Bob Morton



10. To set a Christian example for the local church and community.
11. To administer Church assistance to needy brethren according to Headquarters guidelines.
12. To correspond regularly with the Regional Director on activities, trends, feelings, and conditions of the church or circuit. (Submission of the Monthly Church Report and the Annual Church Report are the minimum requirements of this duty.)
13. To select and maintain a suitable local hall for church meetings.
14. To perform required and customary ceremonies in the local church (Passover, baptism, anointing of the sick, blessing of children, ordinations, marriages, and funerals.)
15. To administer Spokesman Clubs in the local Church.
16. To select and evaluate men qualified to become church elders and to submit elder ordination requests to the Regional Director.
17. To submit required expense reports and member status/address change records to the Regional Director.
18. To supervise the maintenance of an accurate, up-to-date name, address, and phone number file of all area members.
19. To conduct local Bible studies as feasible, necessary, or desirable, within available financial and manpower resources.
20. To coordinate or assist in local evangelistic activities as directed by the Regional Director.
21. To approve all local church elder and non-fleet assistant pastor expenses for which reimbursement is requested from the Regional Director.
22. To disfellowship any member who continually causes internal trouble and strife within the Church.
23. To render judgments in matters of contention between members.
24. To direct all Y.O.U. activities in the church area.
25. To respond to special requests and projects as directed or requested by Headquarters and/or the Regional Director.

JOB DESCRIPTION

JOB TITLE: Associate Pastor                      DEPT.: Ministerial Services

DATE: November 12, 1980                      SUPERVISOR: Church Pastor

JOB SUMMARY:

The associate pastor may be assigned any or all of the job duties of a church pastor. The only difference between the church pastor and the associate pastor is the level of responsibility. The associate pastor is supervised by, and responsible to, the church pastor, while the church pastor is directly responsible to the Regional Director.

The specific job duties of any individual associate pastor are those assigned to him by the church pastor. (The job description of the church pastor should be consulted for the duties that may be assigned to an associate pastor.)

JOB DESCRIPTION

JOB TITLE: Assistant Pastor                      DEPT.: Ministerial Services  
DATE: November 12, 1980                      SUPERVISOR: Church Pastor or  
Associate Pastor

JOB SUMMARY:

An assistant pastor is a church employed elder who, by character, ability, and knowledge, is judged capable of ultimately becoming a church pastor or associate pastor. Presently he lacks only the experience or maturity (or both) to be given a pastor's responsibility. He assists a church pastor or associate pastor in administering local church operations. This is primarily a training position for the job of associate pastor or church pastor. Only rarely should it be a permanent position.

The assistant pastor does not have line authority over local elders or deacons, rather works in a staff position to the pastor. The pastor provides opportunities for the assistant to "learn by doing" all the major job functions of a pastor.

JOB DUTIES: (Selectively assigned by the pastor as the individual is qualified to fulfill them acceptably.)

1. To give sermonettes and sermons.
2. To lead songs and give announcements.
3. To anoint the sick.
4. To visit and counsel members and prospective members (including baptismal counselling).
5. To perform, or assist the pastor in performing, customary church ceremonies (Passover, baptism, anointing of the sick, blessing of the children, ordination, marriage, funeral).
6. To regularly conduct Bible Studies.
7. To supervise specific local church social, fund raising, or Y.O.U. activities.
8. To assist the pastor in administering church assistance to needy members.
9. To assist pastor in locating and maintaining a suitable local hall for church meetings.

10. To direct Spokesman Clubs.
11. To assist the pastor in maintaining an accurate, up-to-date name, address and phone number file of all local members.
12. To assist the pastor in submitting the required expense reports, ordination notices, status change records, and member address changes to the Regional Director.
13. To assist the pastor in local evangelistic activities.
14. To complete other specific professional assignments as directed by the pastor.

## JOB DESCRIPTION

JOB TITLE: Local Church Elder            DEPT.: Ministerial Services  
DATE: January 12, 1976            SUPERVISOR: Church Pastor or  
Associate Pastor  
JOB SUMMARY:

A local church elder assists the Pastor and Associate Assistant Pastors with the duties and responsibilities involved in the care of the local congregation.

### RESPONSIBILITY:

The Local Church Elder is responsible to the Church Pastor. His responsibilities fall into two categories: 1) Those fundamental to the office of Local Elder and 2) those additional responsibilities which can be delegated to the local elder by the pastor.

#### I. BASIC RESPONSIBILITIES FUNDAMENTAL TO THE OFFICE OF LOCAL ELDER

1. Assist the pastor in the administration of the Church with his wisdom, experience, and counsel.
2. Visit the brethren and others whom God is calling to understand His purpose.

Develop personal relationships with lay members and prospective members by cultivating their friendship, trust and confidence.

3. Anoint the sick as instructed in James 5:14.
4. He is to teach the brethren. This is accomplished by building sound relationships through hospitablity and concern.

#### II. ADDITIONAL RESPONSIBILITIES

These can be delegated to the local elder by the pastor dependent upon individual circumstances, administrative needs, and pastoral judgment.

1. Organizational Responsibilities
  - a. Business affairs
  - b. Church chequeing accounts
  - c. Hall management
  - d. Supervision of choirs, bands
  - e. Scheduling of special music
2. Public Speaking
  - a. Preach sermonettes

- b. Preach sermons
  - c. Conduct PT Bible lectures
  - d. Conduct group Bible studies
3. Conduct Church Ceremonies
    - a. Funerals
    - b. Passover services
    - c. Blessing of little children

RELATIONSHIPS:

1. Church Pastor or Associate Pastor

Accountable to the Church Pastor and Associate Pastor for the proper interpretation, understanding and fulfillment of his function.

2. Assistant Pastors, Deacons and Trainees

Maintains and cultivates a cooperative relationship with Assistant Pastor, Trainees and Deacons in the congregation. Such a relationship is a properly expected Christian relationship and one which will promote unity and harmony in the church.

3. Members and Prospective Members

Maintains and cultivates personal relationships with lay members and prospective members to cultivate their friendship, trust and confidence and respect in order to effectively serve them and help them grow by exemplifying Christian character.

NEED:

The first criterion for ordination of an elder is to fulfill a need within the local congregation. While it is hoped that a majority of the men in a large church could meet the minimum qualifications of an elder, only the most highly qualified should be ordained as the need arises.

QUALIFICATIONS:

An elder must meet the minimum qualifications for service in an ordained office that are outlined in I Timothy 3 and Titus 1.

In particular, he should:

1. Be an outstanding pillar in the local church who is respected by the congregation for his example of obedience and dedication.
2. Exhibit wisdom, good judgment, sound-mindedness and balance in the conduct of his personal affairs.

3. Be people oriented; sensitive to the needs and feelings of others and be able to seek and enlist the cooperation of others.
4. Have proven organizational or administrative ability and be able to get things done.
5. Be spiritually mature; have a depth of understanding of the scriptures and be able to explain them.
6. Be respected in his community or by those with whom he works outside the church; successful in his particular field.

## Interoffice

To: ALL MINISTERS	DEPT	DATE 25 November 198
From: Bob Morton	DEPT	
Subject: Women's Clubs		

Since my memo on Spokesman Clubs, a dozen or so Church Pastors have enquired about Women's Clubs. It's perfectly alright to have Women's Clubs and they can be very profitable -- provided they are properly conducted, and are uplifting.

A Women's Club should not merely be a female version of a Spokesman Club -- manual and all! Nor should it become involved in community activities. Also, women should not give mini-sermonettes by being required to explain scriptures. Instead, the club's purpose should be oriented toward the self-improvement of its members and their mutual benefit through fellowship with one another in a more formal and inspiring situation.

I understand the College in Pasadena has only just published a new Women's Club Manual. As soon as I can obtain copies, I'll send it out for the guidance of those who would like to start a Women's Club.

Regards,



## Interoffice

To: ALL MINISTERS	DEPT	DATE 24 November 19
From: Bob Morton	DEPT	
Subject: Dating		

One or two questions have arisen regarding the applications of the Church policy on dating to those who attend Church, but who aren't baptized.

In order to truly obey the scriptural command in II Cor 6:14, baptized Members should avoid romantic involvements with non-Members before they ever start. The policy of the Church is to help them do this. The policy is that baptized Members should not date unbaptized members of the opposite sex at all -- whether they are Prospective Members attending Services or not.

An exception to this can occur where the Member is not dating, but is really escorting a Prospective Member of the opposite sex to an organized function such as a Church Social or a Family Evening. However, one-on-one situations are dates and do lead to romantic involvement and should not take place between Members of the Church and non-Members.

I hope this clears up any misunderstanding on the subject.

Regards,

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## Interoffice

To: ALL MINISTERS	DEPT	DATE 20 November 1
From: Bob Morton	DEPT	
Subject: Sports		

Following Mr. Armstrong's recent ruling on sports, a number of members and ministers have enquired about Rugby. There's no question that Rugby Union, Rugby League and Australian Rules clearly fall within the category of sports Mr. Armstrong has banned as far as the Church is concerned.

Perhaps a game of touch Rugby properly and cleanly played would be O.K. The important thing here would be the attitude of those playing. If it is played by either side in a wrong attitude, then our members shouldn't become involved.

Regards,



## Interoffice

To	ALL MINISTERS	DEPT	DATE 20 November 19
From:	Bob Morton	DEPT	
Subject:	Weddings		

Several ministers have been asking various questions about conducting weddings. They range from who is allowed to conduct weddings to who are we allowed to conduct weddings for.

Mr. Armstrong has always felt that, except in emergencies, Local Elders should not conduct weddings. He has said that it is not until a man is ordained to the rank of Preaching Elder that God bestows upon him the full responsibilities of the ministry and empowers him to conduct all the duties of a minister of Jesus Christ -- including conducting weddings.

This does not mean that a Local Elder cannot conduct a wedding when a Preaching Elder has fallen sick or, for some unforeseen reason, cannot be there to conduct it himself. Because of this all our Local Elders should be registered as Marriage Celebrants and should be familiar with our ceremony.

The ceremony we are to follow is the one given in the little black instruction book sent automatically to all ministers when they're ordained. If you've mislaid yours or have not received one, please let us know and we'll get you a copy.

It's perfectly in order for a minister to conduct a wedding for non-members. However, in every case the minister performing the wedding must make sure the couple has been properly counselled and that it is a wise marriage. Never marry anyone unless you've counselled them yourself and never marry them if you don't think it's going to work out.

No minister should ever perform a wedding where one of the individuals involved is a baptized member and the other isn't.

I hope this answers most of the questions on the subject. I understand that the Refresher Course has an excellent session on marriage counselling which should help those who have never had any instruction on the subject.

Regards,



From: Bob Morton  
Subject: Credit Cards

DEPT

Greetings. Sandy and I have just returned from an extremely profitable trip to Perth for the Sabbath of Thanksgiving. Over 500 people attended the service and the meal following.

On the way back we called in at Adelaide for a Sunday-night Bible Study. Unfortunately, we ended up in the same hotel as the rock group "Kiss" and were turned out in the middle of the night by a bomb scare.

One kid was running around selling the weirdest posters of various members of the group. I've never seen a group before whose music, appearance and act is so obviously demon-inspired as this one. We need to be thankful, not only that God has delivered us from Satan's attack, but that one day He'll deliver the kids of this world from the influence of Satan's demons through groups like this one.

Arthur Andersen and Company, our auditors in the U.S., have advised that the Work no longer supply company credit cards to its employees. There are, of course, sound auditing principles behind this advice and it is being followed.

Because of this, we intend phasing out all company credit cards with American Express, Diners Club, Ansett, TAA and Avis. If you feel you need one of these cards, all you need do is pick up an application form locally and apply personally. As soon as your personal card is granted, simply cut your company card in half and mail it to me.

If you're carrying a company credit card and feel you don't need one any longer, please cut it in half and send it in immediately.

Should you experience any difficulty obtaining a card from one of the airlines, just let me know and we'll furnish you with a letter detailing your need to travel in your job to back up your request.

Until the company cards are totally phased out, please send in all "cardholder copy" slips with your regular monthly Minex Card and state on the back of each slip the purpose for the expense with your initials.

Once you have your own credit card, you can claim reimbursement for legitimate expenses in the same way you claim for any other expense. However, no credit card expense will be reimbursed unless the "cardholder copy" of the expense record is enclosed and details of the purpose for the expense are filled in and initialled on the back of the slip.

Should anyone have any questions about this, please be sure to let me know.

Regards,

*P. D. A. I.*

## Interoffice

To: ALL CHURCH PASTORS	DATE: 13 November 19
From: Bob Morton	DEPT:
Subject: Bible Studies	

Some time ago, all Church Pastors were admonished in the Pastor General's Report to get back to having regular weekly Bible Studies. Now that things have settled down I think we should plan to do this as soon as possible.

Wherever we have one or more full-time ministers living in a church area, we should have a regular mid-week evening Bible Study.

In churches where we don't have a resident Pastor or where we have only a local elder, Bible Studies can be fortnightly or even monthly and can be linked more closely with the Sabbath Service itself -- Sabbath morning or Sunday.

By definition, a church is a regular Sabbath Service that meets every week. Those areas that meet on the Sabbath less frequently than this are Outlying Bible Studies and should be reported as such.

Attached you'll find the latest Regional Church Information Report which gives the official list of Churches in Australia. You'll notice that all Outlying Bible Studies are reported simply as attendance figures (combined where more than one study is involved). Attendance for an Outlying Bible Study will be recorded as belonging to the Church in which you the Pastor are resident.

Some of the Outlying Bible Studies we've had in the past are too small to be reported and could easily be handled around a dining table on a regular visit. We're not trying to see how many Outlying Studies we can report, so I'd like to encourage you to evaluate those you have and recommend to me which ones should be kept as official Outlying Studies and which should be either handled on an irregular and informal basis or dropped altogether.

Thanks and regards,



P.S. Please remember that members should be encouraged and not commanded to attend a mid-week Bible Study.

Joe Tkach

( FROM MINISTERIAL SERVICES

The month of August has been an encouraging month for everyone. Many letters have come in from ministers and church members alike expressing their joy and gratitude to see Mr. Armstrong take full control of the ministry and Church again.

The response in Pasadena to Mr. Armstrong's scheduled live address from Tucson via microwave telecast was most outstanding. About 3000 members filled the auditorium, and the gymnasium, and nine southland Churches were tied in by telephone hook up. Unfortunately, as sometimes happens with a live broadcast, a physical or technical difficulty required him to postpone the address one or two weeks. We are all anxiously waiting to see and hear from him in the near future.

The Member's Hotline has served a valuable purpose by keeping our members informed of important news involving the Work, particularly news concerning the attack against the Church by the state of California. In the future, the Member's Hotline will only be produced when there is very important or urgent news, instead of every week as it is now. On Sabbaths when there is no Member's Hotline, portions of the Pastor General's Report can be read to the congregation to keep them informed on general news or developments.

The money saved by not reproducing the Member's Hotline every week can be used for hall rental for weekly Bible studies in church areas where Bible studies are now non-existent. In John 21:15-17 Christ emphasized His desire that we keep the flock well fed.

Jude's exhortation in Jude 3 to "earnestly contend for the faith which was once delivered unto the saints," was not without reason. Notice verse 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

The same holds true today. There are those who would love to destroy God's Church and scatter His flock. We must not underestimate the enemy. We must, as God's ministers, "Be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine."

Christ's admonition to "feed my sheep" falls upon us! Mr. Armstrong wants every local congregation to be having weekly Bible studies. Smaller Bible studies in private homes can substitute until halls can be located. The Bible studies are extremely important tools in making God's Church ready for the soon return of Jesus Christ.

( Stay close to God and remember always to pray for Mr. Armstrong. As the China trip draws near, pray even more earnestly for his health, success, and protection. Pray for God's guidance and protection for Mr. Rader as he makes advance preparations for these extremely important meetings with top officials of the Chinese government.

Your servant in Christ,  
Joe Tkach

## Interoffice

To: ALL MINISTERS

DEPT

DATE

12 November 19

From: Bob Morton

DEPT

Subject: Splitting the Tithe

Some of you have been asking about the circumstances under which a converted husband may split his tithe between himself and his unconverted wife. I spoke with Mr. Tkach about this yesterday and here are the guidelines which haven't changed since I asked Mr. Armstrong himself about the principle ten years ago.

Splitting the tithe should not be advised as the solution to a budgeting problem. It can be advised, however, where an unconverted wife is hostile to her husband's tithing to the Church and the marriage is put at risk as a result of that hostility. In such cases he can give her half his tithe to give to her church if she wishes. She should be told it's God's money and that it belongs to Him, but it's her decision as to what to do with it. The same principle would, of course, apply to second and third tithe if these also are an issue in the marriage.

He can follow this practice as long as her hostility to his tithing continues.

An exception to this would occur if the hostile wife has her own full-time job and, as a result, has a tithe from her own income to give to her church. These exceptions should be handled as exceptions and checked out.

Hope this answers all the questions on the subject. If it doesn't, please let's know.

Regards,



# Interoffice

To: ALL MINISTERS

DEPT

DATE

5 November 19

From: Bob Morton

DEPT

Subject: Second Tithe

Almost everyone has been asking questions about second tithe and how it should be used. The following guidelines should cover most of them.

Following Mr. Armstrong's instructions on tithing, members should save second tithe based upon their gross salary or wage and this should be set aside each pay day.

Also, I am cancelling registration fees for the Feast of Tabernacles. Instead, members should be instructed to send in the tithe of their tithe. This is one tenth of the second tithe they save each pay day. The tithe of the tithe should be sent in by mail on a regular basis and clearly indicated each time as tithe of the tithe. This should remove whatever inequalities that existed with the Registration Fee and place the burden of paying for the administration of God's Holy Days and assistance to needy members during the Feast upon those who are better able to afford it.

Sending in the tithe of the tithe is a custom that has been followed in the U.S. and Canada for many years and is the way Mr. Armstrong feels the administration and assistance needs of the festivals should be financed.

Two other questions have been asked on a number of occasions recently. They are: (1) Can members save their excess second tithe from one year to another to pay for a trip to a more distant festival site the following year? and, (2) Can members put second tithe into the offering? Both these questions are currently before Mr. Armstrong. As soon as we know something, we'll be sure to let you know.

Meanwhile, if there are any other questions on the subject, please don't hesitate to ask.

Warmest regards,



# Interoffice

To: ALL CHURCH PASTORS

DEPT

DATE

4 November 19

From: Bob Morton

DEPT

Subject: S.E.P. and Y.O.U. Camps

Now the Feast is over, a number of areas are beginning to think seriously about S.E.P. and Y.O.U. camps for the summer holidays. I understand we've had some that have been very successful in the past and certainly intend to do everything we can to have more in the future.

By way of a guidelines for this year and in the future, the organizing and running of all camps and major Y.O.U. activities must be directly supervised by a full-time minister who will be completely responsible for all aspects of the activity. This in no way is intended to reflect on the admirable job done by those who've organized camps in the past or who're doing so this year. It's just a matter of getting back on the track by having the ministry actively involved in all Y.O.U. activities as Mr. Armstrong has instructed. I'd be grateful for a memo from all areas organizing S.E.P. or Y.O.U. camps or other major Y.O.U. activities for this summer. Once we have a complete picture of what's happening, I'll get out a few more specific guidelines.

Thanks and regards,

*Bob Morton*

# Interoffice

To	ALL FIELD MINISTERS	DEPT	DATE
From:	Bob Morton	DEPT	21 October 198
Subject	Spokesman Clubs		

Some of you have been wondering whether or not it's o.k. to restart Spokesman Clubs and, if so, what format should be followed. From now on, Spokesman Clubs will follow the format outlined in the Spokesman Club Manual. They should be directed by a full-time minister who is an Ambassador College Graduate.

If any of you don't have a copy of the Spokesman Club Director's Manual (Revised last November), please let me know and I'll get you a copy.

Other leadership training classes or graduate clubs should not be restarted.

*Respectfully,*  
*Bob Morton*

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# Interoffice

To:	ALL FIELD MINISTERS	DEPT	DATE
From:	Bob Morton	DEPT	23 October 198
Subject:	Sermons and Bible Studies		

Greetings again from Burleigh. This is just a brief note to confirm something that was mentioned in the recent ministerial conference. Only ordained ministers should give sermons and take Bible Studies. The responsibility of feeding the flock has been given to the ministry and we mustn't delegate it to lay members of the Church.

Sermonettes are different. If any of you have an exceptional speaker in your Spokesmans Club who is doctrinally sound, it's not wrong to have him give sermonettes. However, we must first make sure his attitude, character, humility and example are such that the rest of the congregation regard him highly. Above all, he must be deeply converted and thoroughly grasp the importance of the office God has given to His Apostle, Mr. Herbert W. Armstrong.

Christ said, "By their fruit you shall know them." He'll show by the fruit He brings forth in an individual's life if that person is being called to give sermonettes or whether or not he should be considered for the ministry.

I hope these guidelines clear up all the questions on the subject. If they don't, please don't hesitate to let me know. Meanwhile, if there are any questions on other subjects, just ask. I'll probably answer them in memo form so everyone can have it and we can all speak and do the same thing.

Regards,

