

# The Bulletin

of the Worldwide Church of God and Ambassador College



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MAY 20, 1975

## Church Administration

Greetings again! Things continue to move along just a little faster than we can keep up, it seems.

We hope all of you will have had a fine Feast of Pentecost. Speaking of Pentecost, requests for guest speakers for combined Holy Day services are multiplying. In the past there wasn't an excessive number and most requests centered around the Days of Unleavened Bread. Recently, though, trends have changed and we receive many requests prior to *each* Holy Day.

Ministers at Pasadena appreciate the opportunity to go to a local area and observe the festivals, but for the sake of effectiveness, budgetary considerations, and planning, there are some things that I would like all of you to be aware of.

The more often services are combined in a given area, the greater the chances that the services will become less special. Of course, metropolitan areas are an exception to this in most cases, though even here, overcrowding, high costs of meals, inadequate sound systems, facilities, etc., can cause the festival to be "endured" rather than "enjoyed."

One of the most significant factors you should consider when combining churches (outside of metropolitan areas) is *inflation*. The cost of gasoline, travel time, meals, and oftentimes lodging, can be an imposition on members who live miles from the central location. Often, combined services are held between two or three circuits in a central city.

Members living 75 miles in the opposite direction from the regular church location are required to drive the normal 75 miles early on the morning

of the Holy Day (or previous evening) and then 75 miles *beyond* the normal destination. Mr. Ted Armstrong has asked, because of budgetary and other considerations, that we reduce the number of men normally serving as guest speakers during the Holy Day seasons.

Another situation that creates special problems is for you (the pastor) to invite the guest speaker you choose. Please don't do this. (Of course, when you want to give Mr. Herbert W. Armstrong, or Mr. Garner Ted Armstrong a special invitation, feel free to do so.) If you make your own arrangements with someone you know in Pasadena or Big Sandy, no one knows who and how many men are going where, and yet all such travel impacts the budget. If you are planning a combined service on a special occasion and want to have a guest speaker, please *make your arrangements through C.A.D.* You may, of course, feel free to request a specific person.

However, there may be reasons we would feel your request inadvisable, so please accept the decisions made. We will always be coordinating the Festivals in a manner directed by Mr. Ted Armstrong.

Hand in hand with the above, we have had instances where some areas wanted a guest speaker, but when told that we were limiting the number of men going out for festivals, "collections" were begun in the local area to finance the guest speaker's trip.

Please, fellows, let's not get this practice rolling. If an area should have a guest speaker, Headquarters will take care of the costs. The congregations, even though they are willing, should not be burdened by extra collections, etc.

Perhaps from the individual minister's point of view this is a minor problem if a problem at all. Hopefully, these suggestions will streamline proce-

dures somewhat and help all of the Churches continue to have enjoyable, well-planned festivals.

### Our "Open Door" Approach

I would like now to cover some general counsel concerning our "open door" approach. As a result of the expansion of the role of the minister — the public lectures to the PT subscription list, etc. — I think it would be good for all of us to think of some of our assets and liabilities. Not too long ago I mentioned to Mr. Ted Armstrong the need to positively "educate" the ministry as a whole about its part in a more "open door" approach toward church services, Bible studies, etc. I distinctly remember that he was somewhat taken aback when told that some of the ministers *might not* be thrilled with the possibility that a "stranger" could at any time walk into Church services unannounced or uninvited. At any rate, there are a few ideas I would like to share concerning this subject.

Most of you, by the way, have expressed enthusiasm about this "open" policy and even the less enthusiastic comments have been reasonable in view of our previous teaching on this subject. So, please don't think I'm trying to "get" anybody.

I personally feel all of us as ministers in the Church of God ought to be thrilled if a total stranger (or a group of strangers) walked into church services. Whether this stranger was the mayor of the city, the local sheriff, the local derelict or an old class "chum."

I don't think anyone in God's Church would *deliberately* offend someone or make them feel unwelcome. In other words, I don't think anyone would make this mistake as an act of "commission," but I feel this would be an act of "omission." I think all of us are aware of the parable of the judgment in Matthew 25 where Christ showed that the acts of "omission" or failure to aggressively reach out to others in a spirit of service, comradeship and brotherhood were the things for which people were judged.

As ministers, we need to educate the flock about their responsibilities to *welcome* new people or strangers into the fellowship of the congregation. Whether the person is there for one day or the rest of his life should make no difference — except it might be more significant and potentially meaningful if the person was only going to be there for *one day*.

The expanded role of the ministry and the small "mini-lectures" or studies are going to force the Church into the spotlight more. The members must be prepared to handle that role. They must

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of the Worldwide Church of God and Ambassador College

EDITOR IN CHIEF

HERBERT W. ARMSTRONG

EDITOR

GARNER TED ARMSTRONG

EXECUTIVE EDITOR

C. WAYNE COLE

SENIOR EDITORS

DAVID JON HILL, HERMAN L. HOEH,  
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MANAGING EDITOR

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ASSOCIATE EDITORS

CHARLES V. DOROTHY, BRIAN KNOWLES

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be educated about *their* responsibilities as Christians representing the personality, balance, and warmth of Christ.

The following letter could be used as an example of the need for a good sermon along this line:

"And there is yet something else you can do to make the Church of God the truly great church it has the potential to be. Teach your members to cease and desist from treating co-workers as if they (the co-workers) have measles or some other contagious disease. While I am sure not all members are guilty of this unchristian behavior, some members do display a 'holier than thou' attitude toward non-members and co-workers. If members deal at all with co-workers, it is at the end of a ten-foot pole, and this ought not to be! Aside from practicing this form of snobbery on a personal level, some members practice this in their want ads. Just a casual glance at the advertisements in the *Worldwide News* will show many of the advertisements biased in favor of 'members only.' Co-workers are people too, and I am sure that many of them are just as dedicated and as loyally committed to the Work as those who are baptized members. Inasmuch as they back this Work and

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# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG  
PRESIDENT and PASTOR

May 15, 1975

OFFICE OF  
GARNER TED ARMSTRONG  
Vice President

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

GREETINGS in Jesus' name!

First, CONGRATULATIONS to all you men worldwide who will be ordained on Pentecost (were ordained by the time you read this), or who are to be ordained very shortly after Pentecost. It is deeply rewarding and fulfilling to all of us in Christ's ministry, and especially those on various CAD teams around the world, to see the steady growth and development of so many dozens of you fellows right out there "on the firing line" serving and helping the brethren!

Furthermore, I know the entirety of the Church was very encouraged by the large two-page spread of pictures in a recent edition of the Worldwide News showing the number of graduates of Ambassador College going directly into the field as ministerial trainees and assistants. As I said in my "Personal" column then, we all know that a very large number of those, who while neither immediately put on the payroll nor designated an "official" ministerial trainee, will nevertheless continue to develop and grow as they endeavor to serve their brethren in the local areas, and I'm sure we are going to see a very large number of additional ordinations within a year or so. I hope all of those young men who are graduating, but who are not given any specific assignment in the ministry, can be given every conceivable encouragement and help by you local pastors and all others in the local areas.

First, it would be a terrific blessing to our Ambassador College graduates if you fellows in the pastorates could announce out of the pulpit that IF any of our Ambassador College graduates are coming into that area, they might make fine prospective employees for any of our church businessmen or those in a field which would require additional help.

I hope that every effort will be made to aid or assist any of our college graduates in locating in a local area, and certainly I would hope that you would all encourage them to take part in church activities such as Spokesman's Clubs, church socials, and perhaps, if you feel they are qualified, even begin to bring them in in some capacity (even as an assistant deacon) in helping during church services. As you know, we had hoped for many years in the past to develop more and more along the lines of having our Ambassador College graduates contact the nearest local pastor in the area where they may choose to

locate, and then, over a period of time, as these graduates make themselves available for volunteer work within the Church, and show by their fruits that they are becoming qualified for the ministry, they can be inducted right on into God's Work within that local area -- perhaps in many cases as a local elder not in our employ! In this way, the college contributes to the sound and stable growth of the church, not only in the older more traditional method of hiring a minister immediately upon graduation and sending him into the field with a commission, but also by supplying literally dozens of local Church areas with fully-qualified, college-trained young men and women, who, while they may NEVER be in our employ full-time, will nevertheless form the very backbone of many local congregations.

It is tremendously encouraging to see this new strength and vitality throughout God's Church in the ministry, and I think you all know how pleased and inspired my father and I both are at this continued growth and development in so many of your lives.

I am leaving almost immediately following the writing of this letter for Big Sandy for the commencement address at 11:00 A.M. on Friday, May 16, and then for Sabbath services and Pentecost, to return to Pasadena on Monday.

Mr. Charles Hunting is, I understand, in the Poconos at the moment, and will be taking services there, and will be coming on to Pasadena, arriving at about the same time I do. My father is underway once again on a trip which will take him to Paris, to Kenya for a big campaign, on to Rome, and then to Warsaw (Mr. Armstrong's first official trip to Eastern Europe, where he will be introduced to leading officials in government by Poland's Honorable Manfred Lachs, President of the International Court of Justice).

The income showed a fine increase for the month of April, but then began tapering off a bit through the first week of May. I know you will be kept fully informed through Frank Brown's reports in the Bulletin -- but I wanted to remind all of you again that it is absolutely essential that you continually brief and inform the brethren of the overall financial picture as you are given it through the pages of the Bulletin or in statements in the WN; even though you may feel they "know what is going on," or may have read it elsewhere, it is far more effective and far better for you, as the pastor of the local church, to continually address these situations from the pulpit in your Bible studies and during the announcement section of your sermon.

My father's letter went out about a week ago, and the letter of mine, which includes many letters sent in by members, co-workers and donors, just went out. I was exceedingly moved and pleased with the fantastic response of so many of the brethren to a previous co-worker letter which went out, that I wanted to share many of these letters with the brethren. Some are really unusual, as I am sure you will appreciate when you read them.

Hopefully the income will not continue its present downward slide (standing at about a -2.7 percent on the year-to-date), and I

hope all of you realize that even though we are showing a minus for the year-to-date, we are nevertheless not facing any immediate budgetary problem, simply because we are living within our means!

The saddening thing here is, however, that our income does not provide for a great deal of additional growth at this time! It means we are faced with continually trying to selectively renew and keep the Plain Truth circulation at its most viable point, rather than going ahead with programs (such as even investigating newsstands in the United States and elsewhere around the world) which could very greatly increase circulation in an immediate way. Further, it means we cannot hire as many ministers as we might like -- and need to call more and more, as I just outlined above, on volunteer-type help until such time as our CAD budget will permit.

I was very pleased to see a fine upturn in the Building Fund after I mentioned it only briefly in a recent letter. However, Frank now informs me that while the Building Fund had taken a very healthy, encouraging -- and needed -- upward turn, it has slackened off again just recently. Please do what you can to remind the brethren. Please keep the brethren aware of the fact that we have retrenched, that we have jettisoned MANY aspects of what used to be considered the Work, while not hurting what is REALLY the Work (preaching of the Gospel of the Kingdom of God as a witness and a warning to the world) one whit! But it is time to turn our eyes toward more solid progress and more solid building! We are contracted for payments on existing facilities, and those payments must be met! As I have said to our fellows here on many occasions: "There is no legal power on earth which is going to do anything to us one way or the other if we simply quit broadcasting, telecasting, conducting campaigns, or publishing the Plain Truth or other publications. But there ARE legal powers which REQUIRE payments to be met on our obligations."

By the way, I feel I will have some very good news for you relative to the Feast site in the Ozarks before too many more weeks or months. Bill McDowell, in a telephone call just recently, informed me that the vote on the bond issue is just around the corner, and it looks as if God's Work will experience a very wonderful "shot in the arm" by the influx of very close to one million dollars from the sale of the Ozarks Feast site, yet guaranteeing our continued use of the facilities for a solid ten years! I will keep you completely informed on this.

Bill and I also had a chance to talk over the entire Feast of Tabernacles preaching schedule, and you will all be informed (Bill has already telephoned some of those directly involved), and I am sure we will have the travel plans and the Feast of Tabernacles preaching schedule out well in advance this year.

I will be having meetings with our division heads and other meetings with the doctrinal committee within the next few days after writing this, and you should be hearing from us once again on the subject of tithing and on the subject of race (as we have mentioned in previous Bulletins).

I went over thoroughly the entire reports, including the reaction from all of you fellows either pro or con or neutral, concerning the same areas. We should have something in its final form on its way to you very soon.

As I have said recently, I have been very pleased to see the tremendous reaction on the part of many of the brethren when they are given a good, solid, thorough, biblically-oriented lecture-type sermon, which painstakingly wades through the basic fundamental doctrines we know to be true! Each time I preach a sermon which includes a great deal of heavy Bible study in it, comparing scripture with scripture, and painstakingly expounding, explaining, magnifying and clarifying the meaning of the Bible, I am given a tremendous amount of feedback as to how much the brethren enjoyed and appreciated it! I want to reemphasize this once more: that in our responsibility to "feed the flock," we need to continually ask ourselves whether or not we are preaching on our own "pet peeves," current things we are reading or have noticed in the news, a particular problem which may relate to only a tiny minority of the local congregation, political situations, philosophies, personal tastes or desires of our own, or whether we are preaching SOUND DOCTRINE!

I have had a tremendous amount of feedback from the two times now I have sent out a taped sermon -- a great deal of it from the ministers themselves -- and, as I have said before, while I don't want to overdo this to the point I am preempting the pastor in his own pulpit, I nevertheless would like to send out one more taped sermon sometime early in the summer.

That's about it for now. CONGRATULATIONS once again to all you fellows (many of whom I know personally) on your ordinations!

Your brother in Christ,

A handwritten signature in cursive script, reading "Barney Ted Armstrong". The signature is written in dark ink and is positioned below the typed name "Barney Ted Armstrong".

## Herbert W. Armstrong UPDATE

**Pasadena, May 14**

Last night I returned to the Pasadena area completing a seven and one-half week journey abroad. As you are now aware from *The Worldwide News*, Mr. Armstrong returned a week earlier while I remained behind in Paris.

In my last update for Mr. Armstrong, we were returning from Bombay to London and had planned to continue on two days later for a visit to Kenya in anticipation of Mr. Armstrong's campaign there on June 6, 7 and 8. Subsequently, however, we learned that President Kenyatta's nephew (the Ambassador from Kenya to Egypt) would be unable to meet us in Nairobi as had been planned due to the death of his father-in-law. However, it was necessary for Mr. Gotoh and me to fly quickly to Kenya in order to complete the arrangements for Mr. Armstrong's trip commencing on the 25th of May.

It was necessary for me to remain in Paris, as I mentioned before, because two of Mr. Armstrong's Japanese Sons, Mr. Yamaguchi and Mr. Nokoa, as well as Mr. Matsufugi, had arrived in Paris and it was impossible for Mr. Gotoh to remain there as he had commitments in Tokyo. Consequently, during the week that I remained in Paris during Mr. Armstrong's absence, I was able to be of assistance to our Japanese friends who were establishing ties not only with the French government, but also improving Japanese Israeli relations. Coincidentally during the same period of time Prince Mohammed (brother to King Hussein of Jordan) and his wife, the Princess, were visiting in Paris and I was able to spend time with them and the Jordanian Ambassador to Paris.

During the same week Mr. Bistrizky, who is a member of the Board of Directors of the Ambassador International Cultural Foundation and Executive Director of the Arthur Rubinstein International Master Competition, arrived in Paris and considerable work was done with him in planning future cultural events for Pasadena. He arrived in the company of another member of the board, Maestro Henryk Szeryng, perhaps the foremost violinist of the world, and a man noted for his great humanitarian efforts worldwide. For

years he was the Mexican government's cultural representative to UNESCO in Paris, and for years has been known as one of the Mexican government's outstanding leaders in the entire cultural field.

Mr. Armstrong leaves on Sunday for the Bay area where he will be speaking to a combined church group on Pentecost, and will leave immediately the following day for another extended trip. He will arrive in Paris during the early morning hours of Tuesday and on Wednesday there will be a luncheon at The Hague hosted by the President of the International Court of Justice, Justice Lachs, and a dinner on the same evening which will be hosted by Dr. Nagendra Singh. On Friday, the 23rd, there will be a dinner in Paris at which time the Ambassador International Cultural Foundation will be introduced to a distinguished group of French citizens, in addition to prominent members of the Diplomatic Corps. And on Sunday, the 25th, Mr. Armstrong will be departing for Kenya and the extensive program which has been arranged for him will lead to his public appearances on June 6, 7 and 8. Immediately thereafter it is necessary for us to fly to Tokyo for our first meeting of the Board of Directors of the Ambassador International Cultural Foundation of Japan, after which time we will return to Europe over the pole by way of Amsterdam where we hope to visit Warsaw.

As I may have mentioned in an earlier *Bulletin*, we are hoping that the Japanese Work will be launched on July 12th, and the "dummy" issue of the new magazine to be published by the Foundation may be available on that date. Many of the leading citizens of the world will not only be contributors to the magazine, but will serve as members of the board of the Foundation — all of which, of course, will ultimately inure to the benefit and the general reputation and prestige of the Church and the College.

— Stanley R. Rader

## Doctrinal Research

### ORIGIN OF THE WORD "CHURCH" — THREE-RINGED CIRCUS OR ONLY ANOTHER SIDESHOW?

by Lester L. Grabbe and Gunar Freibergs

A recent leaflet from the "Foundation for Biblical Research" (exposition No. 114) purports to give the "Genesis of the word 'Church.'" The exact purpose of the leaflet is unclear since the conclusion says it doesn't matter anyway. One would strongly suspect, however, that some dig is being taken at our use of the name "Church" of God.

The publication in question is typical of the *ax-grinding* approach to a subject. That is, the basic purpose is not to seek out the facts with an open mind but simply to "prove" a pre-conceived prejudice. No attempt is made to give the real arguments on both sides. The arguments on the other side are either ignored or distorted — or a little of both. Every person quoted to support one's point of view becomes an "eminent scholar" or a "noted authority." Opponents, whatever their reputation, are dismissed with little or no consideration.

The typical way of beginning an *ax-grinding* argument is to state that such and such a view (the standard view which requires dethroning before the *ax-grinder's* view can be invested with the crown) is "unproved." Of course, almost any view can be called "unproved" since absolute proof is seldom available. But this label of "unproved" suddenly now makes the current view suspect and even practically disproved — at least in the *ax-grinder's* mind.

Thus, by a simple label the *ax-grinder* has dismissed the chief obstacle and now feels free to erect his own hypothesis, no matter how improbable, absurd, and certainly unproved it may be.

Thus, we soon read such statements as, "Those who wish to grace it [the origin of the word 'church'] with an air of respectability say . . ." presumably implying that the prevailing theory arose through religious bias. The Liddell and Scott Greek lexicon is quoted to show the prevailing theory is not believed by everyone. Of course, no mention is made of the fact that the particular edition quoted is decades out of date and the more recent editions do not contain such information. A

Scottish monk of 849 A.D. is stated to be the first who "guessed" (of course, he couldn't possibly have really known) at the origin of the word. No mention is made of the fact that Anglo-Saxon literature is almost non-existent before his time, so that his mention of the word is one of the earliest we have (the earliest known occurrence goes back only to the 7th century).

We trust this illustrates the method used in *ax-grinding*. Now for the question of the origin itself.

#### Questions of Etymology

Any English etymologist is aware that the origin of the word "church" is problematic. So is the etymology of hundreds of other words. But a scholar has to work with such data as he has. The accepted origin for "church" is the Greek word *kurikon* from *kuriakon* "Lord's (house)." It is generally thought to have been borrowed into Gothic in Eastern Europe and from there spread throughout the Germanic languages, including Old English. This etymology is not absolutely certain since there are gaps in the history of the word. But as the *Oxford English Dictionary* says, "no other conjecture offered will bear scientific statement, much less examination."

The two-volume work, *The Circle and the Cross* by A. H. Allcroft, argues the word comes from Latin *circus* "circle" — which he connects with Celtic *ciric* — and was named for the shape of the cemeteries at which Christian churches were eventually erected. Allcroft was a classical scholar of tolerable reputation half a century ago and even published a volume or two on British archaeology. (However, archaeology was only in its infancy at the time.) It is not our object to examine his arguments in great detail. His suggestion is possible, though he too has gaps in his information and has to draw inferences as well.

Yet it is a fact that Allcroft's theory has not been adopted by English etymologists. It is not mentioned in the *Oxford Etymological Dictionary of English*, the *Merriam-Webster International Dictionary of the English Language* (both second and third editions), or Klein's *Comprehensive English Etymological Dictionary*. All of these give the derivation from *kurikos*, as do the *Larousse Dictionnaire des racines des langues européennes* and the *Duden Etymologie, Herkunftswörterbuch der deutschen Sprache* (article "Kirche"). The *Oxford English Dictionary* further states the proposed derivation from Latin *circus* is to be "set aside as untenable."

Please understand that we have no real desire to prove the origin of the word one way or the other.

But since the leaflet in question appears to show some concern for the scholarly evidence, a point of scholarship is involved. Yet the argument is all one-sided and the overwhelming consensus of the standard works conveniently ignored. In fact, from reading the leaflet alone one is left with the impression great droves of erudite English professors reject the one and embrace the other. Such is hardly the case. By the end of the paper, this implied multitude of adherents has swelled its ranks to the point of full unanimity: "All scholars realize its connection with the Celtic *ciric*.... Such gross distortions of the data do not tend to bolster one's confidence in the integrity of the research.

### Where Does Circe Fit In?

Even though the connection made between *circus* and "church" is somewhat improbable, at least it comes from the reasoned arguments of a serious classical scholar. When we come to Circe, however, one would think the Furies had been let loose. One irresponsible statement follows another, and unrestrained speculation is made even more blatant by the dogmatic tone in which it is couched. Even Velikovsky and Hislop would be hard put to compete.

For example, we read, "The word *circus*... has its origin with a great sorceress who was the progenitor of the Latin race. Her name was Circe...." This is completely incredible. The word *circus* has nothing to do with Circe. It is a very basic word meaning "ring, circle." (See the standard Lewis-Short *Latin Dictionary*.) The great stadium of Rome was called the Circus Maximus because it was oval-shaped. It was primarily a race track. From this and similar stadiums, the term came to mean any race track. It is only in modern times that this Latin loan word into English took on the meaning of a trained animal show. The older meaning is still evident in such names as Piccadilly Circus.

It is further stated — presumably to give cogency to the "circus" idea — that Circe was a tamer of wild animals. Circe was no such thing. She was a sorceress. She didn't tame animals — she turned people into animals. There's a subtle difference. She was anything but a female version of P. T. Barnum.

We are further assured she is the "progenitor" (*sic*) of the Latin race. Perhaps we're too skeptical, but we just don't take our mythology so seriously. Regardless of what the Italians think of themselves, most of us don't view them as half divine.

Furthermore, if one wants to quote classical

mythology, one should at least be above board with his data. The unqualified statement that Latinus was the son of Circe is hardly correct since this is only one of many traditions. The oldest source the *Odyssey* (N. B., Odysseus is the man, not the writing, contrary to the leaflet) says nothing about Circe being the mother of Latinus. Neither does the *Aeneid* which is supposed to be the story of the Latins and Romans (it is a well-known fact that Vergil used earlier traditions in composing his epic poem). Only Hesiod connects Circe with Latinus.

Similarly with the location of Circe's island. Only Strabo puts Circe's island near Patmos. Homer, Hesiod, Vergil, and other traditions all connect her with the west coast of Italy, a goodly distance from the site of John's visions.

All of the discussion about the woman of Revelation and the possibility of Circe being from Babylon is of no consequence as far as trying to connect her with *circus* or "church" and is permeated with inconsistencies and errors. A Circe-like figure may have been extant in Babylon, but that does not necessarily make Circe a Babylonian or Chaldean priestess. In fact, recent research has shown a good deal of mythological figures and motifs are common to both the classical world and the ancient Near East. (See, for example, O. Eissfeldt, *Sanchuniaton von Beirut und Ilumilku von Ugarit* and M. Astour, *Hellenosemitica*.) But common features do not always say what some would have them say. A Japanese mother could perform an act of biblical origin by floating her baby in the bullrushes, but that would not make him a Semite, a Jew, or a relative of Moses.

The connection of Circe with the woman of Revelation — while interesting — appears to be so much wishful thinking when the facts are examined. Had the author bothered to read carefully Book X of the *Odyssey*, instead of just taking someone else's word for it, he would have found: (1) Circe did not have a specific golden cup from which she dispensed mixed drinks; (2) the "mess" which the all-authoritative "some" equate with the Mass was simply one translator's chosen English word for the Greek words *kukao/kukeon* which mean only "to mix/mixture"; and (3) the mixture of cheese, barley meal, honey, and wine was not Circe's secret recipe. As the *Iliad* XI, 624-41 shows, it was common refreshment for exhausted men. The cup which Circe later drugged and gave to Odysseus was not said to contain those particular ingredients. But it wouldn't have been particularly significant if it had. (By the way, the 11th edition of the *Encyclopaedia Britannica*

specifically suggests caution about a number of the conclusions of Robert Brown. The author of the pamphlet would have been wise to take that advice rather than depend so heavily on him.)

We could go on and discuss such statements as that Latinus' name adds up to 666 (Latinus in Greek does no such thing — count it for yourself). But we trust the point has been made.

In sum, the proposed evidence is only a generous portion of baseless dogmatic assertion. We would consider the statement, "No one can be absolutely sure if our word 'church' is from Circe," the height of optimism. One can, conversely, be almost absolutely certain "church" is *not* from Circe! It is certainly as absolute as any argument from silence can be. Not one shred of tangible evidence for such a connection was adduced.

### Honesty, Integrity, and Accuracy

To repeat, the origin of the word "church" is neither here nor there. The Greek *ekklesia* means "called assembly, gathering." (It does not mean "called-out ones" as has been commonly believed. The original meaning seems to have to do with "calling forth" people to assemble. But that etymological meaning was lost long before the New Testament. The term was a very general one in Greek by Jesus' time and could refer to any gathering, secular or religious. Even the mob in Ephesus is called an *ekklesia* in Acts 19:31.) Any word which approximates the Greek could be used. We could talk of the "Assembly of God" or the "Congregation of God" or perhaps even the "Crowd of God." If anyone has put store by the word "church" as somehow sacred or efficacious in itself, we would all agree that does indeed verge on superstition.

Yet the attempt to cast some sort of pall over the use of the word "church" is a veritable travesty on scholarship. The argument of the leaflet gives a certain aura of learning. When carefully scrutinized, though, the air of intellectual insight turns out to be pure illusion. Unfortunately, we have found this typical of such polemical writings aimed specifically at our teachings. This example will hopefully serve as a caution to any who have assumed the scholarly atmosphere of these attacks was genuine.

Of course, this is also a warning to us to see that our publications are accurate and can bear up to their claims. Some in the ministry have urged us to produce quick answers to the attacks coming from various groups. It is important to understand why we cannot and must not do that. Any attempt to churn out hasty expositions without

serious study can only be disastrous in the long run. What we need is patience while a thorough study from various angles is done by qualified people. If the teachings of others are right on any point, we should admit it and change — as we have already done on certain issues. Now is not the time to throw together shallow "rebuttals" to the charges being made from a few quarters. We need to take the time to issue sober, thought-out, careful studies of scripture. The truth will speak for itself.

Also don't forget that some of the literature attacking us (overtly or in thin disguise) is coming primarily from groups in which only one or two individuals are forming doctrine. They answer only to themselves. They are so new they have no past history of beliefs or practice to reckon with. Of course, if they would only realize it, they are in fact establishing a status quo — a *tradition* — and will soon be as autocratic and enamored of, and hide-bound by, their past teachings as they accuse us of being. If their tradition is based on the same flawless logic and erudition as exemplified in the leaflet just discussed, they will soon find members within their own ranks demolishing these their beloved and hallowed truths. □

## CHURCH ADMINISTRATION

(Continued from page 266)

give of their substance according to their ability and as God inspires them to do so, I cannot see why any member need feel that he or she would compromise his or her position in the Church by socializing with a co-worker.

"Teach your members to *include* co-workers in some of their fun and festive occasions, if they wish to participate. Invite co-workers to take an active part in attendance at literature booths during fairs, lectures, etc., if they care to participate and are able to do so.

"In ancient Israel, the congregation of Israel, (the then Church of God) was not a private club for the exclusive benefit of the children of Israel. Even the strangers who *sojourned with* the children of Israel were to share equally in the blessings. Especially notice Numbers 15, verses 15-16. Also notice Solomon's prayer at the dedicating of the temple: II Chronicles, chapter 6, verse 32. All through the Old Testament, the children of Israel were exhorted *not* to disparage the stranger, but to *include* him on a share-alike basis."

I don't know whether the individual who wrote that letter is a member or not — but from the context I judge he is not a member. But, it illus-

trates our need as a church to develop intense warmth, acceptance, and love for the "stranger."

Perhaps we have so emphasized "coming out of the world" that we have overlooked the other side of the coin. "I pray *NOT* that you should take them out of the world, but that you would keep them from the evil in the world." As well, "I send you *INTO* the world." Christ went into the synagogues of his day (I'm not advocating this for our day — but think about it). He didn't feel like he was contaminated by an unconverted person, stranger, publican, prostitute, priest, or lawyer. He could hold his own physically, intellectually, and spiritually (exhibiting love, concern, and understanding) with *all* people. As the Bible indicates, Christ "grew in favor with God and *man*." Apparently there was so much favor at one time that he was concerned that some of them, at least a certain element, would try to make him "king" or their leader.

The qualifications of a minister require that he have "a good report of them which are without." He should be respected by his fellow men, not thought of as some kind of irresponsible kook who has gone off the beam mentally or physically. He's not "hung up" with "chemicals" — such as white sugar vs. brown, teflon vs. aluminum, dresses vs. slacks, how one spends part of their money, whether one has 1 beer or two, etc., etc., etc. At times some of us have been "hung" up on these things. As a result members were too — and then new members/co-workers, PMs, when they came into the Church ran into the same things. They didn't get the unreserved enthusiastic welcome of a potential friend, but the "lowdown" of the things they had to do when they "came into the Church."

We need to educate ourselves and the people God has given us the charge over about the proper approach to new people coming into God's Church. They need to find the warmth, enthusiasm, and friendship showing the fruits of the Spirit. They need to see in the lives of the members and ourselves the evidence of God's Spirit. People that have a purpose for living — thrilled with physical life, yet looking forward to God's Kingdom. When they see that — there can be no greater drawing card for God's Church and His way of life. We (members and ministers) have the opportunity to *be* this. I think it's a responsibility and a rewarding challenge.

So much for now. Keep up the good work and please keep us informed as things progress.

— C. Wayne Cole

## International Division

### UPDATE FROM THE PHILIPPINES

The Philippine branch of God's Work has come of age in 1975 — well, almost. With the decision in the latter part of 1974 that the International offices "go it alone" financially, we reacted with both shock and excitement in Manila. The shock came from the initial thought that it might mean the termination of the Work of spreading the gospel in the islands. The excitement came after realizing that with the *Plain Truth's* new format we would be able to print our own edition at least once every month, improving on the quarterly old style magazine we had last year. After a careful study of the budget we realized that we could afford to do this for at least one year, even though we would be working on a very tight budget. We were very thankful that for the past four years we had been building up reserves and were in a position to initially operate with a slight deficit if necessary, without really hurting our financial standing.

The position however, made us realize that the priority for this year should be in the Church development program in order to provide a base for the future.

After chopping as much as we could off the budget we faced the fact that we still needed 23% increase in money to meet even a small deficit budget for fiscal year of 1974/75. As mentioned, the big outlay was in the P.T. printing. So we felt the need to really reach the people and pray for God to provide us with more co-workers, donors and members to join us so we could continue the Work in this country. To accomplish reaching the people, *Plain Truth* lectures were organized similar to those which had taken place in Britain during 1974.

These lectures began in February. Invitations, through promotional material, were sent to subscribers of the *Plain Truth* (inserted in their copies) inviting them to hear the topics "Is this the End Time" and "There's a New World coming." One lecture series per month was planned and so far the three we had have proved very successful.

Here are the statistics for the three cities covered:

Dagupan City:	Members	New	Total
February 8	63	191	254
February 9	49	213	262
<b>Baguio City:</b>			
March 1	69	72	141
March 2	34	65	99
<b>San Fernando:</b>			
April 6 A.M.	55	106	161
April 6 P.M.	55	86	141

All these cities are in Luzon, the main island of the country. The latter part of the year will see us in the Visayas and Mindanao. You will notice we shifted to a one-day affair for the third lecture. We found that having the lectures on two consecutive days wasn't expedient for the people. With the high cost of transportation, low wages, and traveling distance, many people could not afford to come on both days. With San Fernando we changed to a one-day format with a lecture in the morning at 10:00 and the other in the afternoon at 2:00. This cut in half the time and expense incurred by the subscribers. Follow-up Bible studies were held after each lecture for three consecutive Sundays and monthly studies have been inaugurated in each case, with the minimum figure of 25 interested people being reached.

The fourth lecture being held in Lucena City, south-east of Manila, will see the beginning of a more vigorous campaign to attract the people. Sample P.T.'s with tickets of invitation attached, will be distributed in the local area to business establishments and public offices. The tickets will carry a free gift subscription to the *Plain Truth* with a coupon that has to be detached and handed in at the lecture itself. Local newspaper advertising was going to be utilized, but a big fire two weeks ago burned out the only newspaper in the area. However, future lectures will make use of local advertising. Returned coupons indicate that about 100 will attend. We have received almost 200 "yes" responses to the lecture, but based on past experience we can expect only 50% of those to turn up. But coupled with the new campaign to attract more, we expect to fill the hall's capacity of 300.

### Mr. Armstrong's Campaign

The recent April 19 campaign Mr. Armstrong conducted has already been adequately covered in the *Worldwide News*. However, you might like to know that as a result of the three campaigns Mr. Armstrong has conducted since May last year, the

interest in the Work has picked up considerably. Although I do not have exact figures at hand, we do have about 30 people regularly attending the Manila church as a result — and at least six to eight have been baptized already. Almost 800 new subscribers have been added to the *Plain Truth* list as a direct result of publicity activity just prior to the last campaign. Our worry now is not how to attract new subscribers, but how to keep the list down! The budget dictates we cannot go beyond 40,000. We're 3000 past that already. However, renewals will reduce that substantially to well below 40,000. Our aim is to attract many thousands of new readers and we can do this easily by dropping out, via renewals, those not really interested.


### University Lectures

The university lectures on Dating and Marriage continue. We try to arrange these to coincide with the P.T. lectures to "kill two birds with one stone" while in a particular city, thus saving time and expense. An average of 500 to 800 students are exposed to the Work in each case, and coupons offering the dating and marriage booklets are distributed during the lectures. We have just recently been contacted by the University of the Philippines at Dilliman (Manila) in connection with the lecture. U.P. is the largest and most prestigious university in the nation. Two other lectures are already lined up for colleges in Manila once the new school year begins in June. And one is already organized for June in Cagayan de Oro City in Mindanao following the P.T. lecture there. This will be at the Xavier University, run by the Jesuits and headed by Irish priests! (We are also using their auditorium for the P.T. lecture! The spirit of ecumenism is very prevalent among Catholics here.)

### Church News

Church membership this year is way ahead of 1974. As of April there were 1,500 baptized members throughout the country, representing an increase over last year of almost 32%. Forty-six were baptized in the three months from January to March. We have eight churches, four outlying Bible studies, plus the new monthly Bible studies — with five ministers and two assistants feeding the flock. We still have four leaders of small groups in Mindanao. The accompanying map shows where all the churches and Bible studies are located. We plan to have resident assistants in Naga City and Cebu City this coming fiscal year.

Two new Feast sites in Mindanao replace the



### WORLDWIDE CHURCH OF GOD PHILIPPINES

CHURCH AREA	MINISTERS/ASSISTANTS
Manila	Colin Adair Pacifico Mirto Jose Raduban George Hood Edmund Macaraeg
Urdaneta / Baguio	Pedro S. Ortiguero
Naga City	Pacifico Mirto Edmund Macaraeg
Cebu City	Jose Raduban George Hood
Iloilo City	Jose Raduban George Hood
Don Carlos / Kiara	Encardio Benitez Juanito Gapul

### OUTLYING BIBLE STUDIES

AREA	MINISTERS/ASSISTANTS
Dagupan City	Pedro S. Ortiguero
San Fernando, Pampanga	Pacifico Mirto
Butuan City	Vivencio Carmelotes
Tagum	Marciano Moning
Lupon	Pedro Casing
Matanao	Antonio Ilustisimo

★ FEAST SITES

old areas of Don Carlos and Tagum, providing better opportunities for the brethren to enjoy the highlight of the year. Baguio City remains the main feast site in the Philippines.

### Summary

As well as printing the P.T. for the Philippines, we also print 25,000 for Southeast Asia. However, this is paid for jointly by Pasadena and Australia. The Manila office also services what we call Northeast Asia comprising Japan, Korea, Taiwan, Hong Kong and Guam.

I said at the beginning that the Philippine branch of God's Work had come of age — almost. The explanation of this statement is that while we are self-supporting internally and pay for printing the *Plain Truth*, we cannot yet afford to print the GN, CC, or booklets. We still rely on Headquarters' and Australia's generosity in providing these for us. (We are planning a religious supplement to be included in the P.T. starting July, and offered to selected areas of the country. This is to fill the gap created by our inability to increase GN circu-

lation due to cost to HQ.) Also the Australian office provides us with computer services and labels for the *Plain Truth* for which we are very grateful. Still, for a third-world developing nation like the Philippines, it is rewarding to see just how the members and helpers do contribute financially in *almost* making us self-supporting. The income at the end of April was 35% over the last fiscal year. Our 23% projected increase has been surpassed by more than 10%, making our small deficit budget appreciably lower. Yet as we prepare for the 1975/76 fiscal budget, we see a need for that same increase and more. The printing of the P.T. alone will cost a quarter of a million pesos (U.S. \$40,000). We certainly appreciate your prayers that our increase will continue. If you could see how badly the people in this part of the world need the message we have to give them, you would understand *why* we appreciate your prayers and concern.

— Colin Adair  
Regional Director  
Philippines

## Media

Media has been busy developing a plan whereby we can air the "Garner Ted Armstrong" telecast in more cities more effectively than ever before. We expect to start a whole new group of stations in September.

The 1975-76 media plan calls for a 13-week hiatus from the present line-up of TV stations from September 8th through December 8th.

During this hiatus a number of high quality television programs will be produced for release beginning in December. Knowing in advance the program subject will permit us to provide better promotion.

Each local church where the telecast will be aired can then be informed of what is coming and do some promotion themselves.

Money saved during this 13-week hiatus will be diverted into 13-week contracts with new stations in new markets. For the new group of stations we will select the best programs of the 1974-75 season. When December rolls around we will select the most desirable stations of the new group and of the old group for 39-week contracts utilizing the new programs.

Your radio and television recommendations will help us in our market-by-market planning, so if you have not returned the recommendation forms we sent recently, please hurry them on to us. We greatly appreciate your help.

One-hour TV Specials are currently being scheduled in cities across the U.S. We wanted to make everyone aware of this so that if you want to participate in the Fair/TV Special program you can get us your confirmed fairs as soon as possible.

To confirm a TV Special may take up to 30 days of negotiations.

Therefore, we need your fair confirmations approximately 60 days in advance.

If you haven't sent in confirmations as yet, please hurry them to us as soon as you confirm each fair.

We are all excited about this new, highly coordinated program and want to include as many of you in it as is possible.

— Dan Ricker

## Mail Processing

Our mail count for the month of May is still low at this point. We anticipate a favorable response to our large promotional letter advertising *The United States and British Commonwealth In Prophecy*, but the *major* returns from this letter will not begin reaching us until some time in June. As of May 9 our letter count for the month stands at 41,687 letters, bringing the total mail received for the year to 817,551 letters.

### April Recap

It's been a while since we shared with you a picture of how our various mail sources are performing. Below is a general summary showing the comparative percentages of these sources. Although the WATS line is not a producer of *mail* we have included it because of its significant contribution to the literature requests which MPC processes.

Radio & Television	23,355	11.3%
Plain Truth	7,259	3.5%
Good News	1,097	0.5%
Advertising & Booklets	3,161	1.5%
Booklet Cards	3,607	1.7%
Direct Mail	33,797	16.4%
Member & Co-worker Mail	65,281	31.6%
Correspondence Course	2,735	1.3%
C/A Cards	1,677	0.8%
Miscellaneous	4,627	2.2%
Fair Booth Cards	360	0.2%
WATS Calls	59,900	29.0%

### Another Gold Star for WATS

Another new record has been established for the second month in a row by WATS. Over 59,000 telephone literature requests were processed during April — a phenomenal increase of over 100% when compared to March! Even during the lightest day over 1,000 calls were taken. A breakdown of the sources for the calls shows that 74% came from TV, 20% from Radio, and the remaining 6% came from other sources, mainly *Plain Truth*. Though the 6% may seem small it actually is the beginning of what looks to be a very successful area of future expansion — the addition of the phone number to the *Plain Truth* ads. About 80% of the calls were new subscribers.

In this day of inflation any news of savings is

good. WATS is happy to report that because of the volume of calls received during April, the cost per call decreased to about 45 cents — or about 25 cents for equipment and 20 cents for labor.

In preparation for a busy summer, and at the phone company engineer's request, we have ordered eight more lines for a total of 20. The cost will remain about the same as it is now. All in all, things are going strong and we anticipate continued growth in the WATS area as God grants us bounteous "increase."

— Richard Rice

#### RESPONSES TO MR. H. W. ARMSTRONG'S MARCH 25 CO-WORKER LETTER

Following are excerpts from the many inspiring comments members have written in response to Mr. H. W. Armstrong's member letter. Their letters indicate they are staunchly behind the Work and are urging Mr. Armstrong to "hang on and go forward in the Work of the living God on earth today."

"In answer to your Co-Worker Letter I am writing to assure you that I have not lost faith in you or Mr. Garner Ted; and as God makes it possible, I shall continue to support this Work so long as I live. To me all that is taking place is the fulfilling of prophecy and I too have felt the persecution. You both have my prayers and my support to carry on, as God makes it available to me... I shall not slack off, but add to as possible."

— Mrs. Chester Lashly  
Fredericktown, MO

"I really feel for you two having to hear the brunt of all the 'slop' and lies. I try to put myself in your place, and I know it's only with God's power that you continue to ignore the persecutions and press on harder to do what Christ has told us to do.

"Just wanted to say 'orchids' to you both. I am praying without ceasing for your strength, protection and continued health. I catch the radio program out of Salt Lake City at 6:05 a.m. Topeka, Kansas time.

"I've enjoyed hearing you on Mondays Mr. Armstrong, and then of course, you Mr. Ted on the following days.

"I've been fervently praying for more faith and a bigger grasp of our job so my prayers will be of more benefit. Maybe you'd mention this to God also for me.

"Have to mention how thrilled I was to read of the cultural foundation. I have been asking God for years to work out a way for us to be able to

receive endowments or grants as people see and appreciate what the College is doing.

"Just remember I Peter 4:12-13 and, of course, I know you do.

"I've written this in the deepest sincerity that I'm capable of — just wanting you to know I appreciate and love both of you and I am behind you. Just think, maybe some of our worst persecutors will come through the tribulation and be in God's Kingdom or be physical in the Millennium because of this Work."

— Mrs. Ruth Hargis  
Topeka, KS

"Just received your letter and my heart went out to you and your son. I want you to know that my wife and I are behind you 100% in every way we can be.

"I know that Satan is very real and he and his demons are very active. I do pray that God will restrain Satan and that Jesus Christ will soon return to this earth — the sooner the better for all mankind.

"I am not perfect, I have my faults and weaknesses, but I know that God is God and that this is God's Work and that Mr. Herbert W. and Mr. Garner Ted Armstrong are God's servants and that we are behind you all 100%. May God's blessing be upon all of you."

— Hayward Grimes & family  
Newton, AL

"It is definitely a fight. Thankfully we have God's promise that He will finish the Work He has started in us, and most important the Work He has started through you to proclaim Christ's Gospel message of the Kingdom of God in all the world, as a witness preparing the way just before Christ returns to set up His Kingdom.

"I'm behind you, the Work, 100% and am now praying for God to restrain Satan from you, your son, and grandson, and that we can finish this Work so Christ can return soon. And that God will prosper all the brethren, Co-Workers more abundantly so we may help send you into the nations He wants you in to proclaim the Gospel to them.

"I, too, believe the time is short and pray it's sooner.

"I would like to say welcome to Mr. Rader — it's a wonderful family to be a part of.

"God direct and lead you, Sir."

— Sherri Wisenburger  
Sultan WA

"I just want you to know that I am behind you 100%. Also your son, Garner Ted. I pray for both

of you that God will give you the strength and energy through the power of His Spirit which I know you both so desperately need, to do all that you have set your heart to do for God's Work."

— Mrs. M. McNesby  
San Carlos, CA

"We received your letter of March 25. We sure do want to see the income for the Work come up and campaigns be held in these countries as soon as possible. We both support you wholeheartedly and are sad to hear that some would rather spread evil rumor than the truth of the Gospel!

"Please keep on plunging ahead vigorously. God will help us to finish the job in spite of all opposition. And then in the end we'll know that He did it and not us.

"Thank you for the inspiring letters. We know they cost hundreds of dollars to send. We will support you in prayers and whatever financial help we can more than we are.

"Well, here's hoping for your strength, protection, good health, youth and more of God's Spirit for this great task."

— Mr. & Mrs. James Walker  
Escondido, CA

"In your letter to the inner family of Co-Workers, dated the 25th of March, you said, you need our earnest, heartrending and believing prayers for God to restrain Satan.

"I really felt I had to write and tell you that I, for one, am 100% behind you and your son, Garner Ted, in this great Work of God.

"How do you keep up such a hectic schedule? I pray God will continue to give you the mental and physical strength to cope with the great burden of the Work which is on your shoulders and also Garner Ted's shoulders.

"I'm sure all Church members and also the inner family of Co-Workers do appreciate and are grateful for the hard work which you and your son, Garner Ted, put into the Church and for fulfilling the Commission. On behalf of all the members and Co-Workers, I would like very much to say *thank you!*

"I've only been in the Church of God since June 8 of last year, but I'm really thrilled and happy to be a part of the greatest and most important Work on the face of the earth.

"I'm certainly looking forward to the second coming of our Lord and Savior Jesus Christ, to bring happiness to this sick world, which Satan and his ministers have been working hard at to stop.

"Again, I would like very much to say, I'm

behind you and Garner Ted and this great Work 100%."

— George Constantine  
Alta Loma, TX

"By the grace of God you have my assurance that I am a 100% back of you and Mr. Garner Ted in the fight against the desperate forces of evil bent on destroying the Work of the living God! Thanks for bringing these things to our attention so I can pray more. Many are the afflictions of the righteous but the Lord delivers him out of them all. And we know that all things work together for good to them that love God, to those who are called according to His purpose. I write these words of God not to teach you, but because they are our only assurance we will be delivered out of all our afflictions."

— Mrs. Lizzie Quinney  
Syracuse, NY

"We received your letter a few days ago and found it very inspiring. We wanted to write and tell you we are completely behind you and Garner Ted and the Work. You have our daily prayers. I feel there is nothing that can stop me from being behind the Work financially and by prayers. I know that one of the reasons we are called is to be back of God's servants and getting the Gospel out by supporting it. This is what we must remain doing. Some of the people who have left the Church seem to have forgotten about fulfilling this commission. This is hard for me to understand, because to me that should be the first goal in our minds. But I know that what has happened in the Church regarding people leaving is Satan's doings.

"Mr. Armstrong, I want to thank you (I thank God every day) for your part in revealing the wonderful truths we have received. I value my calling. God calling us had made such a difference in our lives... Remember you and Garner Ted have our prayers and we are completely behind you and God's Work."

— Mr. & Mrs. Bruce Marsh  
Myrtle Point, OR

"I just want you to know I am standing with you both and the Church or God. As Peter said to Jesus (when He asked, 'Will ye also go away?') 'to whom shall we go?' replied Peter. 'Thou hast the words of eternal life' Then in II Thessalonians 2:3: 'for that day shall not come, except there be a falling away first.' So shall we not expect it and accept it as another sign of the times, though it makes our heart bleed when we think of Hebrews 3:5, 6?..."

(Continued on page 287)

# OPEN FORUM

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

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

## FORGETTING THE PAST

Of late there has been an endless stream of magazine articles about American involvement in Indo-China. Reporters, it seems, enjoy reaching into the past and rehashing all the painful statistics. How many dead, how many wounded, financial losses, etc. In addition, there seems to be no end of finger-pointing. "Who was to blame for what" is one of the continual questions.

All of this has set me thinking about the relationship of all this to the Work. Many of us have gone back into the recent past and rehashed what happened, why it happened and who was responsible. This in itself, I would say, is not wrong. Undoubtedly, there is value in looking at the past to avoid mistakes in the future.

But perhaps the time has come to *bury the past*. The American people have been asked by different leaders, including the President, to leave the past and look to the future; perhaps the time has come for us too to leave the years 1973-1974 where they belong — in the past.

There is really no sense in bemoaning mistakes, rehashing traumas and painfully reiterating all that happened. Maybe most of us have already decided *not* to discuss that "time of trouble" when we are visiting together or driving to and from visits. There is, however, still quite a bit of negative conversation continuing.

Would it be wrong to forget all about the night-

marish traumas of the past and look to the future with hope and confidence? I think not!

— Steve Botha  
Halifax, Nova Scotia  
Canada

## A MISUSE OF CHRIST'S AUTHORITY?

I would like to comment on Mr. Herbert Magoon's comments in the *Bulletin* of April 8 regarding God's mercy and the role of the ministry. Mr. Magoon may be inadvertently misunderstanding the use of authority that Christ placed in His ministers.

First of all let me say I agree 100% with his comments about God being a God of mercy and not sacrifice. We know that He is not tied to rituals so much that He can never make an exception in individual cases, as the case of David and the shewbread shows. But the Passover and Day of Atonement (and the other Holy Days) were given as laws for His people to follow. If we are to say, as did Mr. Magoon, that the Day of Atonement was made only for able-bodied individuals, then we ministers would have to start medically examining all members to determine who was fit to observe the day. And let's face it, a great percentage would be found unfit to keep the fast! Most of us have members in the congregation who faint, get sick, get nauseated, etc., every year on the Day of Atonement. Should we tell all these people to *not* fast?

I can remember a case in Scotland some years back where a member of the church was pregnant at Atonement time. She mentioned to me that unless she ate some food every couple of hours, she would get nauseated and feel like throwing up. I told her she should endeavour to keep the fast as God commanded and ask God for strength. After Atonement she came to me being very happy and said that she hadn't felt sick the whole day! In short, she observed the day *on faith*. Just last year a man in the Philippines was able to observe Atonement fully for the first time in years. In his case he had (and still has) a bleeding ulcer and had not managed to go the whole time before. But his intention was still to obey God and *on faith* he once again tried, asking God for strength. He made it this time and the very incident greatly encouraged him.

As regards travelling to the Feast of Taberna-

cles, the Church has always said (to my knowledge) that no one who is seriously ill should even attempt to attend. This is just common sense. God's command to travel to the feast surely includes the *ability* to travel and the journey is not the observation.

I, of course, knew when I was in Scotland as I do now what Christ said in Matthew 16:19. But I didn't for one minute think that this gave me the authority to *change* or *make void* the laws of God for any individual! Christ meant here that His ministers had the authority to make decisions *within* the boundaries of the law of God! If we start giving dispensations to members to skip one of the Holy Days or not take the Passover, then surely we are falling into the error of the Catholic Church which feels its priests have the authority to change or abolish God's laws — which is what they have done.

The answer comes back again to the personal faith of the member. As ministers we cannot negate a law of God, so we should try to encourage the person to observe the Passover or Atonement as God commands. But if *they* feel they can't for physical or mental reasons, then it's between them and God. I feel if they genuinely can't do it then this is where God's mercy comes into play. But it is for *God* to judge them and not for the ministers to hand out dispensations and, as I see it, distort the meaning of Matthew 16:19.

— Colin Adair  
Regional Director  
Philippines

## ABUSING FRIENDSHIPS

"A man that hath friends must show himself friendly: *and there is a friend that sticketh closer than a brother*" (Prov. 18:24).

I can think of no earthly resource more valuable than a close, abiding friend. Money is a necessary commodity and we couldn't survive for long without it. But the trust and support, the love and loyalty of a *true* friend is by far the greatest asset.

It's a great feeling to know you have a person to whom you can go at any time for any thing — without reluctance. You may need to borrow a tool, use his car to run an errand or even ask him to do it for you, in an emergency. You may need his honest counsel and encouragement when you are feeling down and out. You may even need to call on him during the night. Yes, it's great to have individuals with whom you can confide the innermost secrets of your life — someone you can trust, respect and truly rely on.

Which brings me to the point I want to make:

take care that we do not *abuse* the kindness of a friend and *take unfair advantage* of his willingness to serve. To do so could lead to resentment and contempt.

The key, I believe, in preventing the possible dissolution of a friendship is to make sure that we balance out our receiving and giving. That is, do as much for a friend (or even more) as he does for us. I am not implying that we keep a notebook of good deeds done and return blessing for blessing. I am suggesting that *over the long haul* we mutually reciprocate services rendered.

Bringing this point down to a more specific application, we all know that in every Church area there are lay members (possibly close friends) who are big-hearted and super-willing to serve.

It is so easy and convenient to call on them to assist in various projects, perform this or that duty, or even do personal favors for us. These affectionate, kind gestures are not wrong. But if we *take the service of our friends for granted* and fail to give in return, they may eventually regret to hear us call or see us pull into their driveways. If a friendship degenerates to the point that one party constantly gets more than he gives — he ceases to be a true friend and becomes a "parasite."

Christian love is a matter of give and take, a delicate balance of serving and being served. As an example in everyday things, when taking an assistant or friend with us on visits, let's make sure that we meet our share of "out-of-pocket-expenses" such as buying coffee and doughnuts.

Remember the example Jesus set when He washed the disciples' feet? In this simple act of humility, He taught us a grand principle of love — that of serving as well as being served. Jesus pointed out to Peter that there are times to *be served*: "Peter said unto him, thou shalt never wash my feet. Jesus answered him, if *I wash thee not, thou hast no part with me!*" (John 13:8.)

To extend mutual respect, concern, and service for others is a principle which, if properly applied, will insure lasting friendships.

In summary, whatever we do ought to be done with fairness and equality so that as Paul wrote, "For I mean not that other men be eased and you be *burdened*: *but by an equality*, that now at this time your abundance may be a supply for their want, and that their abundance may also be a supply for your want: *that there may be equality!*" (II Cor. 8:13-14.)

— Richard Rice  
MPC Manager  
Pasadena

## THE FEAR OF PROFESSIONALISM

Most of us, myself included, are naturally suspicious of that which we do not understand. This suspicion often gives rise to fear which manifests itself in various ways.

Some people whistle when they are afraid. Others bury their heads in the sand and ignore the "danger." Many run in the opposite direction from the "enemy." A few will bristle in righteous indignation and try to bluster the alleged enemy into submission.

A common device is to resort to ridicule.

Being able to ridicule something has the effect of making one feel superior to it.

This is often the case with professional shop talk or jargon.

Those of us who do not really understand various art forms such as painting, sculpture, ballet, opera, classical music, gourmet dining, etc., tend to ridicule such interests as mere "culture snobbery." Uncomplimentary stereotypes are then bandied about to justify such a posture such as: all artists and ballet dancers are "queers" (or at least *most* of them are), gourmets are merely obese gluttons who disguise their gluttony by calling themselves "gourmets" etc., etc.

Granted, *some* artists are homosexual, but then so are some truck drivers and some loggers and some brick layers! Why should a very honorable profession or art form suffer because *some* of its members have been deviate?

It is largely due to ignorance and the accompanying fear and suspicion.

Professional jargon tends to alienate the layman. It creates an aura of mystery — a barrier to communication and understanding which most of us cannot penetrate.

Pilots alienate us with their talk of "type-rating" and "gyros" and "altimeters" along with the jargon of radio communication — as do ham radio operators.

Doctors alienate us with their polysyllabic medical terminology.

Lawyers seem to have a legal language all of their own which makes it necessary for us to hire (retain?) them in order to defend us against their own terminology!

Buying a house is no longer a matter of paying the money and signing the deed — now we need "real estate brokers" to process the complex, fine-print laden documents, mortgages, escrows and fees involved in purchasing a home.

Scientists have succeeded in creating a godlike image for themselves by speaking in esoteric terms

familiar only to the most highly refined specialist in a given field of study. We are all dazzled and confused by the white-smocked professionalism of the physicist, the neuro-surgeon, the chemist, the ballistics expert, the marine biologist, etc.

Because knowledge has been increased to such an incredible degree in the last century, it has become necessary to have an army of specialists who can sort out, catalogue and apply this mountain of information.

This titanic influx of information and its resultant horde of professionals with their various specialized vocabularies has produced a general syndrome which I shall call "pro-phobia" — the fear of professionalism.

The reason pro-phobia is so damaging is that it tends to close the doors to the best and most authoritative information on a given subject.

It is especially unfortunate that this fear should exist in the field of theology — a field to which most of us in the ministry have ostensibly devoted our entire adult lives! This fear can lead us into an unwarranted suspicion of many areas of scholarship.

We have sometimes accepted only those "authorities" who generally agree with our thinking, and have rejected those who do not — more or less arbitrarily.

We have occasionally placed Josephus on a pedestal and Eusebius in a pit, for example.

Was Josephus "more converted" than Eusebius? Not at all. It's just that we tend to have a pro-Jewish, anti-Catholic bias when it comes to history and scholarship. This is reflected to a certain extent in our overall theology.

Perhaps it would be of value to examine some of the terminology used in theological circles. [Professional jargon is used, not to keep the layman in the dark, but to *clarify* things for the professional].

Homiletics, for example, has nothing to do with homosexuality. Hermeneutics is not related to Herman L. Hoeh, Kenneth C. Herrmann or Herman's Hermits. Exegesis may or may not be related to Jesus.

Each of these is a working theological term familiar to most seminarians and serious students of theology. We should be familiar with these terms.

*Homiletics* has to do with speaking or preaching. It is the study of the art of preaching or giving moral discourses before an audience.

*Hermeneutics*, according to some authorities, is the study of the methodological principles of interpreting the Bible. It is "the inquiry concerned with the pre-supposition and rules of inter-

pretation..." It attempts to interpret those laws — given to a different people in a different culture — for us today.

*Exegesis* is the explanation or critical interpretation of a text. It is understanding a text in its context, time and environment.

Therefore, the exegesis must precede the hermeneutics, but the hermeneutics may be made homiletically.

If you wish to pursue the questions of terminology and method further, you might find the following volumes of value:

*Exegetical Method — A Student's Handbook*, by Otto Kaiser and Werner G. Kummel (A Seabury Paperback, \$2.95).

*A Handbook of Theological Terms*, by Van A. Harvey (A McMillan Paperback, \$1.45).

— Brian Knowles

GN/Booklets Managing Editor  
Pasadena

## REASONS PEOPLE FAIL IN LEADERSHIP

In my readings the other night, I ran across several points enumerated by a man of the world, and a successful one at that I might add, that I think might be helpful to all of us in the ministry regardless of responsibility. Napoleon Hill is the author of the book, *Think and Grow Rich*, and although I haven't read that particular book, I did read his *ten points on why people fail in leadership*. I will save the expense of my lengthy comments on these points, but will list them for any who may not have run upon them as of yet.

1. Inability to organize details
2. Unwillingness to render humble service
3. Expectation of pay for what they know instead of what they *do* with that which they know
4. Fear of competition from followers
5. Lack of imagination
6. Selfishness
7. Intemperance
8. DISLOYALTY
9. Emphasis of the AUTHORITY of leadership
10. Emphasis of TITLE

— Paul Kurts

Geneva-Montgomery, Alabama

## BOOK REVIEW

*Hide or Seek* by James Dobson, Fleming H. Revell Co., Old Tappan, New Jersey, \$4.95 hardback.

This is a booster shot for the book *Hide or Seek* by Dr. Dobson who also wrote *Dare to Discipline*.

*Hide or Seek* is a book review that was written up in the September 23, 1974 issue of *The Bulletin* by Arch Bradley. I liked the book so well that I want to give it a plug myself and also thank Arch for putting some of us on to it. If you have children or if you are pastoring a Church, then I feel this book will greatly help you. As Dr. Dobson said in his introduction, "This book is intended to help parents and teachers raise self-confident, healthy children. Our youngsters need not hide in shame; by applying the strategies I have outlined, we can give them the courage to seek the best from their world."

Overall, the book deals with building self-esteem. The author, beginning in chapter 4, has what he calls "Strategies for Esteem." After each strategy or principle he has a good question and answer period. The next major value of the book is a very fine section on adolescence — all about understanding what adolescents are, what they are going through, and how to understand an adolescent. If you have a pre-adolescent, the author has a section on how to help them prepare for and understand the coming years and the changes that they will be going through.

The last few chapters deal with the six most common ways children (and adults) cope with inferiority. The last chapter deals with true values. In it Dr. Dobson shows what *men* tend to value highly. He states, "But what does God value? We cannot substitute His system for ours unless we know what He has personally ordained. Fortunately, the Bible provides the key to God's value system for mankind, and in my judgment, it is composed of six all-important principles. They are: (1) devotion to God; (2) love for mankind; (3) respect for authority; (4) obedience to divine commandments; (5) self-discipline and self-control and (6) humbleness of spirit. These six concepts are from the hand of the Creator, Himself, and are absolutely valid and relevant for our lives. When applied, they encourage a child to seek out the opportunities in this world, rather than forcing him to hide in lonely isolation. They lead not to neuroticism and despair, as do man's values, but to emotional and physical health. Isn't this what is meant in Isaiah 54:13 (KJV), stating: 'All thy children shall be taught of the Lord, and great shall be the peace of thy children'?"

"The healthy self-concept which Christ taught, then, involves neither haughtiness and pride nor inferiority and worthlessness. It is one of humble reverence for God and every member of His human family. We are to see our fellowman as

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# Ministerial Education & Training

## CONCEPTS OF MATURITY

The Biblical injunction to become "perfect" has confused many down through the years who have tended not to realize how much words can change in connotation, and even denotation, with the passage of time. Webster defines "perfect" as: "being entirely without fault or defect: FLAWLESS; satisfying all requirements: ACCURATE; corresponding to an ideal standard; faithfully reproducing the original; PURE, TOTAL; lacking in no essential detail: COMPLETE...."

The tendency of some Christians to view "perfection" as an idealistic but humanly unobtainable goal has produced a variety of reactions. Some despair in many areas of their lives. Others may excuse their lack of effort to overcome the weaknesses of the flesh with the attitude that "nobody can live a perfect life anyway." Obviously, neither of these viewpoints is correct in the light of all scripture.

The Greek word translated "perfect" in Matthew 5:48, as well as many other verses throughout the New Testament, is "telios." Most modern translations render it "mature."

The analytical Greek Lexicon of the New Testament (pg. 400) uses the following English phrases to define "telios": "brought to completion, fully developed": "full grown, of ripe age."

The major personal goal of the Christian, as Paul stated it in Ephesians 4:13, is to "... attain to the unity of the faith and of the knowledge of the son of God, to *mature manhood*, to the measure of the stature of the fullness of Christ" (RSV).

Whether we are speaking of the converted or unconverted there are certain traits or characteristics which are considered to indicate *maturity*, and their absence would indicate *immaturity*. The power of the Holy Spirit, however, should help the Christian to attain to a maturity which is more *complete*, more "fully developed" than that possible for the unconverted.

Let's examine now five major dimensions of maturity and see the Biblical perspective from which each is viewed.

### 1. *Having a realistic view of oneself and others.*

As a trait of Christian maturity, to have a realis-

tic or objective view of oneself and others requires that we perceive mankind from God's perspective — not just from some human, philosophical viewpoint.

How does God look upon mankind?

First of all, as the apex of his physical creation, made in the very *image* of God with the potential to *become* God. Secondly, as a sinful creature in need of a saviour. Once man is brought to repentance and conversion, he then becomes a "new creature" (II Cor. 5:17) with a new relationship to God and to his fellow man.

Another aspect of this trait of maturity involves a realistic view of oneself as an individual. Paul pointed this out repeatedly.

"For if any one thinks he is something when he is nothing, he deceives himself. But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor" (Gal. 6:3-4).

And in Romans 12:3 "... I bid every one among you not to think more highly than he *ought* to think, but to think with sober [realistic] judgment, each according to the measure of faith which God has assigned him."

Jesus' parables of the pounds and talents, and Paul's analogy of the various *members* of the body of Christ, all point out the importance of having a realistic view of oneself and others. We all have differing *kinds* and *degrees* of gifts from God.

2. A second dimension of Biblical maturity is: *accepting oneself and others.*

This, of course, first requires a realistic view as brought out above. But, then it becomes vitally important to *accept* ourselves and others. First, as sinners, in need of salvation, while realizing that that state is part of God's plan.

Paul said it in Romans 5:8, "But God shows his love for us in that *while* we were *yet sinners*, Christ died for us." And in John 3:17, Jesus emphasized, "For God sent *not* His son into the world to *condemn* the world, but that the world, through Him, might be saved."

The mature Christian must accept himself and others, in spite of human weaknesses, as children of God and hence worthwhile as persons. Of course acceptance does not imply approval of all of a person's behavior. But, the mature Christian knows how to "hate the sin but love the sinner" — whether "the sinner" be himself or another.

The mature individual can accept others in spite of human differences based upon race, color, creed, ethnic origin, or socio-economic status. "Truly I perceive that God shows no partiality, but in every nation any one who hears Him and does what is

right is acceptable to Him" (Acts 10:34 RSV).

Perhaps Jesus stated this second principle the most clearly in his famous "Golden Rule." "You shall love your neighbor as yourself" (Matt. 22:39). It is very important to understand that the love of neighbor is dependent in quality and quantity on love of self. That is, love of self in the sense of acceptance.

3. A third major area of Christian maturity is: *living in the present while having long range goals.*

Spiritually, the long range goal of the Christian is to obtain the gift of eternal life. And obtaining that goal depends in great measure upon *how* we live in the present.

Jesus' admonition to His disciples, "seek you first the Kingdom of God and His righteousness," was set in the context of instruction about how to live in the present. He said we are not to be worried, anxious or preoccupied with concerns about the daily needs of the body (Matt. 6:25-34).

Paul's admonition to the Christians is a superb example of this kind of maturity. "Only, let everyone lead the life which the Lord has assigned to him, and in which God has called him. Everyone should remain in the state in which he was called. Were you a slave when called? Never mind. But if you can gain your freedom, avail yourself of the opportunity" (I Cor. 7:17, 20-21 RSV).

Clearly, Paul advocated improving one's lot in life as possible, but not letting one's present state overshadow his long range goals in importance.

The tendency of many is either to focus on the present needs or circumstances to the exclusion of any concern about the future, or else to be so concerned with some future goal that *too little* thought is given to the daily affairs of life.

And, again, in Paul's epistle to the Philippians we see this maturity exemplified. He describes the Christian life as a race with a prize (Phil. 3:14). He tells of his former life as a prominent Pharisee which he gave up for Christ. In verse 10 Paul stresses his present active life in service to Christ. "That I may know Him and the power of His resurrection, and may share His sufferings, becoming like Him in His death." Paul goes on to state that he does not consider himself to have already obtained the goal of his life but that he is actively forgetting the past, reaching out to the future and pressing on to obtain the prize of the high calling of God.

And in verse 15 Paul exhorts, "Let those of us who are mature be thus minded" (RSV).

4. A fourth characteristic of maturity for anyone is: *having values.*

This is especially vital to any Christian's maturity. Indeed, the Christian led by the Spirit of God accepts a new set of values which are the antithesis of the "works of the flesh." Paul plainly contrasted these opposing value systems in Galatians 5:17-24. "For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other... and those who belong to Christ Jesus have crucified the flesh with its passions and desires."

It should also be said that true maturity requires that these values be self-chosen. An individual who only compliantly conforms to a set of values belonging to another (God or man) is not nearly as mature as one who has internalized those values and made them his own.

God set before the ancient Israelites two opposing alternatives and exhorted them to choose life (Deut. 30:19), but the choice was theirs. And Joshua later appealed to those same people, "Choose you this day whom you will serve..." (Josh. 24:15).

5. The fifth dimension of Christian maturity is: *developing one's abilities and interests and coping with the task of living.*

Jesus' parables of the pounds and talents not only point out that we have differing *degrees* of ability, but also that God expects each individual to take *interest* in his talents and *develop* them as much as possible. God requires, and will reward, individual initiative on the part of His children to grow and develop.

The fearful, timid, retiring and stagnating individual was sharply rebuked for his approach to life.

What is commonly referred to today as the "Protestant work ethic" certainly is found in principle in the scriptures.

Paul exhorted Christians to work and earn their own living (II Thes. 3:6-13) and beyond that to work to support needy relatives (I Tim. 5:8).

He further exhorted that our daily labors should be done from the heart, as though we were working for Christ himself (Eph. 6:5-8). If we can equip ourselves for greater responsibilities and opportunities we should do so (I Cor. 7:21).

The mature Christian also recognizes that there is much in this human life to be interested in and from which he can gain enjoyment (Jas. 1:17; Phil. 4:8).

When all of these five aspects of maturity are present together, you find an individual who is truly mature. He will have real purpose in life, be goal oriented, be open to himself and others. But

the immature person will tend to be disorganized. He will either have no goals, or conflicting goals, and be unaware and unaccepting of many aspects of himself and others.

This is why repeatedly through the New Testament Christians are exhorted to become mature, to *grow up* in Christ.

"Him we proclaim . . . teaching every man in all wisdom, that we may present every man *mature* in Christ" (Col. 1:28 RSV).

"Brethren, do not be children in your thinking . . . but in thinking *be mature*" (I Cor. 14:20 RSV).

It is incumbent upon us as Pastors and Elders to help those in our care to achieve this maturity.

"And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, *for the perfecting of the saints* . . . until we all attain . . . to *mature manhood*, to the measure of the stature of the fullness of Christ . . . we are to *grow up* in every way into Him who is the head, into Christ . . ." (Eph. 4:11-13, 15 KJV, RSV).

— M.E.T. Staff

## OPEN FORUM

(Continued from page 284)

neither better nor worse than ourselves; rather, we are to love them as ourselves, and that prescription puts the entire matter of self-worth into its proper perspective.

"Try it — you'll like it!"

So likewise I say, try this book — you'll like it. Within its pages are some good sound principles that can help not only you and your children, but the many people you come in contact with every day.

— Hugh Wilson  
New Orleans West

## LETTER COMMENTS

(Continued from page 280)

"God give His Church the courage, the faith and the determination to keep its eyes on the goal and not give up. Your letters are a great help and encouragement to stand fast behind the lines while you workers are at the front lines."

— Hazel Statzell  
Phoenix, AZ

"After reading the latest letter from Mr. Armstrong, I certainly want to send words of encouragement.

"I know Satan has been trying to discourage me and many others lately with mental turmoil. Per-

haps it has caused me to see better the way he works. With God's help it is only causing me to draw closer to the Work and keep myself more in tune with God, searching for His ways.

"Please encourage everyone not to get discouraged nor feel left alone. Not a one is left alone when trusting God.

"Fortunately I haven't heard many rumors nor do I want to.

"Thank you so much for your dedication and hard work. Any of us seeing the conditions surely back the Work and soon coming Government of God all the way. Our prayers are with you continually. May God's will be done."

— Chris Teede  
Corpus Christi, TX

"Just a few lines to let you know that we received the Co-Worker Letter of March 25. We are glad to hear from you and to learn of the good news, as well as being made aware of the obstacles that confront this Work. We are very much aware of the problems that rest ahead of us in the immediate future when we hear from you. When you hear from us, you are made aware of the fact that we are concerned with you. We have been praying for years that the end of this age would come and that with it we knew would come persecution and times of trouble such as this world has never seen. We appreciate you and Garner Ted very much and are very pleased that God chose you as our leaders to see that this Gospel is preached. You both and all supporting leaders are doing a fine job or this persecution would not be so severe. We also know that none of us will get any rest until it is finished. We are with you, we have been and will continue to remember you and support this Work. I don't believe any men have ever pressed any harder than you and Garner Ted have and are pressing."

— Harold, Doris & Collyer Wells  
Pasadena, CA

"I have just finished reading your letter of March 25. I do not need anyone to convince me that God Almighty called you to be head of this great Work of His. I have been in God's true Church for six years. I know what a wretched life I had before God called me through you and opened my mind to His truth and knowledge. . . .

"When I go through times of stress and trouble, and Sir, I know we are in those times now, I frequently go back and read Romans 8:35-39 and Galatians 6:9-10. I would like you to know that I am behind you 100% in prayers and income as long as you are following in the footsteps of God Almighty, and I have no doubt that you are fol-

lowing Him. You and your son, Garner Ted, and all of God's ministers have my prayers, confidence and trust that you will lead and direct the Work of God in the way that He will have it go.

"I rejoiced as God's angels did when I heard of the baptism of Mr. Stanley Rader. I pray for his safekeeping also.

"I will quote you, Sir, in closing, 'I know as long as you are in the hands of God, under His leadership, following Him, He, with all power in heaven and earth, is on our side and we will win.'"

— Clara Smith  
Silver Spring, MD

"We are behind you, Mr. Armstrong. This Work will go on no matter what bitterness is held by those outside and some inside of this Work. Satan has injected into some a mixture of sweet and bitter water and he is trying to pollute the pure living water of God's Work now.

"We love this Work; it's our life. We pray God is with you wherever you go and that He restrains Satan. I hope we are not too far from the end of this age because only God knows how much a better age is needed."

— Mr. & Mrs. Bruce Werner  
Eugene, OR

"I want to answer the letter you sent out dated March 25, 1975. Thank you for this letter, and for keeping us informed about everything.

"You said in your letter that you need our confidence and trust, and our assurance that we are continually supporting and backing you and your son, G. Ted, to the full. This is the reason I am writing to you, to let you know that you have my faithful support to the very end. I mention you and G. Ted, and the ministry in my prayers constantly, and I will continue to pray for you always. I pray that God will protect you, G. Ted and the ministry from our vicious enemies.

"I know that I don't answer all of your letters, because for one thing I'm not much of a letter writer. It's very difficult for me to put down in writing what I feel, but just because I don't answer all of your letters or the letters G. Ted sends out doesn't mean that I'm not with you in the Work. I am with you 100% with all my heart, soul and might, and I am sure all of the brethren around the world feel like this also, so please be reassured. We are all praying for you so that you can continue to meet with world leaders, so that you may find great favor and grace and credibility in their eyes, and so that you may have the strength, vigor and youth, good health and long life to get this job, the Work, done. We are all with

you and I am with you, so I pray that you will be encouraged and don't get discouraged. As you said at the end of your letter — to quote your very words, 'As long as we are in the hands of God, under His leadership, following Him, He, with all power in heaven and earth, is on our side and we will win!' Those are your very words and I believe them. As many times as I have fallen flat on my face, it is always God who was there to pick me up and cleanse me of filth and dirt that I have fallen into.

"Every time I get discouraged and depressed I recall to mind what the Bible says in Hebrews 13:5, for He has said, I will never leave you nor forsake you. And so it is, sometimes when I have been so low I felt I was just hanging in there by the skin of my teeth God was there to help me, and He is at our side to help us all.

"So don't get discouraged by the dirty, rotten, filthy, perverted lies that our enemies spread about you. When these lies are spread about you and G. Ted, they are not only about you and G. Ted, because if we are all with you (and we surely are) then these lies are against us also — but most important, they are against our Lord and Savior! Our enemies can't possibly win.

"We are all with you, and I am praying that the Work will increase and that the income will get back up to a substantial gain.

"Well, I just wanted to let you know that you have my fullest support in the Work no matter what. I thank you with all my heart, and I thank my Lord and Savior Jesus Christ with all my heart for the part He has given me — all of us, in this Work."

— James Aumiller  
Baltimore, MD

"I just completed reading your recent Co-Worker Letter, and was greatly encouraged by it, despite the continual efforts of Satan to stop God's Work.

"It will not be stopped unless and until God so chooses. The decisions He has led you to make in doing the Work constantly show His guidance and wisdom. It is inspiring to know that you and Garner Ted, and all of us are tools and instruments in His capable hands.

"We are back of you all the way! And that is because God is back of you — we wouldn't be if His love and concern didn't inspire us. It is His Work! That fact increasingly becomes clearer and more convincing in my mind!"

— Robert E. Bliemeister  
Buffalo, NY