

# The Bulletin



of the Worldwide Church of God and Ambassador College

VOLUME 3, NUMBER 5

PAGES 145-176

MARCH 25, 1975

## Church Administration

Greetings again!

We have been extremely busy the past few weeks and I apologize for not having prepared my usual *Bulletin* copy. By time for the next issue several subjects will need discussion so I will get started on some writing early.

One thing I do want to briefly mention concerns the National Basketball Tournament to be played here in Pasadena during the Days of Unleavened Bread. I feel there are some misunderstandings concerning this tournament and on-going plans for national youth and teen activities.

According to comments I've heard some seem to think this tournament is an end in itself. This is not so. We here look at it as merely one aspect of a future multi-faceted program of working with one of our greatest resources — our youth. For too many years our young people have been relegated to a back seat (or in some cases, no seat at all). We are trying to develop a program which will consist of much more than simply the area of athletics. We are purposely going slow to insure that we get one activity successfully off the ground before we begin in another area.

Our whole plan is to provide an outlet within the church to develop the spiritual, moral, mental, and physical character and ability of our youth. In addition we want to give them the opportunity to travel and compete within the proper atmosphere with, hopefully, the right example being set by the adults.

We are currently thinking about a national youth talent contest, with regional competition held at the Feast sites and then the national finals

at either Pasadena or Big Sandy. This would be completely different from anything in athletics. We are also considering a youth art show, a national theme writing contest, and several other things.

All of these activities are still in the thinking and talking stages, and we definitely welcome any ideas any of you may have either pro or con. Of course, there are many other activities which we encourage each of you to have with the youth in your own areas. We simply cannot have national events begin in a lot of areas at one time.

One problem, of course, in beginning anything on a national basis is the finances involved. It takes a lot of money to have even one national event. In this regard, I am sure that all of you received the memo from Dennis Pyle on support of our National Youth Program. To date we have received only slightly over \$1000 in total contributions nationwide. What we will be able to do in the future on a national basis depends largely on the financial support we receive from across the nation. A couple of dollars seems like very little for our people to contribute toward the future of their children. I definitely hope we can have sufficient support coming in to be able to continue planning and to have a full scale youth program at some time in the future. Our young people are definitely worth the effort and the expense.

— C. Wayne Cole

### NOTICE

Due to the press of meetings, TV, article writing for the PT and GN, and preparation for the San Francisco personal appearance, Mr. Ted Armstrong was not able to prepare a letter for this issue.

# Mail Processing

## CAUSES OF MAIL DELAY

Frequently subscribers and members will ask us, "Why is it that mail service from Headquarters is so slow? I thought a booklet should reach me within a matter of days after I request it — especially if I call in over the WATS line."

Because this is an important question, we would like to devote our report for the *Bulletin* this issue to explain certain aspects of our operations and the results of in-depth studies we have made into the causes of literature delay. I'm sure this information will be helpful to you when people ask about our service.

### Mail Processing Errors

Yes, we do make mistakes. But detailed studies have shown that our percentage of errors is only 1.5% to 2.0% of total mail processed. In comparing these figures with large mail order houses (Montgomery Ward, Aldens, etc.) we find that our performance is equal to — or even above — their employee accuracy. To reduce our mistakes even further, a specialized section for quality checking has been installed, plus a continuing departmental training program for employees. We might add that mail processing errors are the least cause for mail complaints.

### Literature Not Available

Because the Worldwide Church of God is a progressive and growing institution, it is necessary to continually update our publications. Thus, some literature is periodically removed from stock for revision; other publications are discontinued completely for various reasons.

Owing to our large inventory of available literature and the constant demand of the public, our stock of certain items will at times run out before new ones can be printed. This will necessitate a period of waiting on the part of our readers. Also, tight scheduling by our printers can mean that new booklets are not always available at the time of announcement.

### Subscriber Error

Every day letters come to us where the person has failed to give his name and address. It may be a name with no address, or an address with no city. Often, if simple street directions are omitted, such as "SW" or "E," some postmen will return second and third class mail, even though the

*The*  
**Bulletin**

of the Worldwide Church of God and Ambassador College

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addressee may receive his first class mail. Also, a wrong address can be entered into our computer if the handwriting is not clear.

As mentioned in the last issue of the *Bulletin*, it's important that we receive notice when a subscriber changes his address. The post office will not forward second and third class material unless forwarding postage is guaranteed by the subscriber.

### Postal Misrouting

One of our largest single complaint areas is due to literature getting lost, stolen, or mis-routed in the mail. Postal employees are human and can make mistakes — plus third class mail is not treated with the same respect given to first class material.

### Delay in the Mail

Mail delay is probably the largest cause for complaint. Let's look at the situation we are faced with:

First of all, it takes a subscriber's letter three to five days to reach us. Once the letter arrives it is true that we try to process it within 24 hours after we receive it, but there are occasions when it takes longer because of mail volume and weekends.

*(Continued on page 158)*

# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG  
PRESIDENT and PASTOR

March 10, 1975

To all ministers and key supervisory personnel:

"YOU HAVE CAPTURED BOMBAY!"

The above remark came spontaneously from a high-ranking leader in Bombay.

Bombay has been a most significant and revealing EXPERIENCE. This experience was a graphic example of the LEADERSHIP in God's WORK! That leadership comes from the living Christ, and Bombay was a moving example of how He leads, directs and blesses with and through the one He has chosen as His instrument CARRYING ON THE GREAT COMMISSION!

As a result, He made the campaign there up to this point a huge overwhelming success -- far beyond original expectations!

Here is what happened. Before arriving there in January, we had hoped to have a large campaign in Bombay some months later -- probably in the summer -- with preliminary meetings with select groups on this trip to prepare the way.

But, after our arrival, local leaders advised that it might be more advantageous to hold the BIG campaign earlier, by March 1st, as a probably 25,000-attendance one-night campaign in the large Cricket Stadium outdoors. Later than that students would be gone; weather would be too hot. That suggestion changed our plans. Instead of proceeding on to Pasadena from Europe as we had planned, we now had to return to Bombay from Europe by February 21.

But unexpectedly, after three weeks, TWO major events occurred that made a huge 25,000 capacity crowd unwise if not impossible. The local state government was suddenly overturned. The campaign required approval from the Chief Executive. In their STATE government, as one of India's states (like California is one of the states of the U.S.), the Governor occupies the highest honorary position, but the Chief Executive is a position like the Prime Minister of a national government. We have been warmly received by both and have the approval of both.

But, with the government now overturned, we now needed to become acquainted with, and obtain the endorsement of, the new Chief Executive.



Another unexpected event occurring at the same time was even more serious. The government of the United States had lifted its embargo on shipping military arms supplies to India's next door potential enemy, Pakistan. You in the United States can have no idea what a universal, national storm of protest and anger against the United States this stirred up over all of India. Newspaper headlines played it up big. People were suddenly hostile toward America. The leading people we knew were not hostile toward us -- Mr. Rader, Mr. Gotoh and me -- but they warned us that a meeting with the general public crowd would bring hoots, angry cat calls, boos, and maybe organized protest or violence. Lower level people would ask, "How do you come here preaching PEACE when you send arms to the Pakistanis to shoot at US?!" As one leader said, "We're the only ones the Pakistanis have to use these arms against."

The new U.S. Ambassador, Mr. Saxbe, en route to his new post, stopped off in Bangkok for some two weeks or more to let things cool off before he proceeded to India to take up his new post in New Delhi.

To have proceeded with plans for the big mass-attendance campaign could have been disastrous.

But now we see the real LEADERSHIP of God's Work IN ACTION. Jesus Christ moved to turn all this into a huge success so far, IN SPITE of these events outside our control, and circumstances promise an even BIGGER campaign!

In the eight or nine days we were in Bombay on our return trip, beginning late February, aside from the important groups of hundreds each, I addressed on the January visit the following meetings and addresses:

I addressed a banquet attended by over 600 Junior Chamber of Commerce members. They are the LEADERS of the next ten to thirty years, now ages twenty-five to forty. They made me an honorary member; presented a plaque. Then a group of 450 "GIANTS Club" members -- a recently-organized high prestige club of people dedicated to the way of life of GIVING, HELPING, etc. in an organized manner. I addressed a meeting of the Rotary Club composed of the leading man in each profession, business, industry or type of institution; then a group of 300 Lion's International members. After that meeting, their chief officers asked me to address their district convention, to be held in Bombay in late April, with 4,000 members present! Then there was another group of very prominent leaders -- about 250 -- that I addressed.

I know it is difficult for you people back home to realize what a TOTALLY DIFFERENT type of community India is than the United States. In the massive 550 million population of India 65% cannot read or write, probably not even 10% have an education equal to the U.S. AVERAGE.

I spoke to about 1600 highly-educated LEADERS. These included civic leaders, political leaders, including the Governor (two visits



to his home, one as guest of honor at a luncheon of twenty invited highest-rated people -- seated at five tables with four at a table -- the Governor and I and two ladies at the head table) and a forty-five-minute private meeting with the new Chief Executive, also educational, scientific, professional, industrial and commercial leaders -- besides a large group of COMING leaders in all walks of life. I was in newspapers almost every day, special interviews by TV, one address televised to perhaps millions, two special newspaper interviews, two Sabbath services attended by about a dozen members and other visitors, with full Sabbath sermon. And I kept up writing Plain Truth articles, Co-Worker letters, Bulletin and other articles continually. (This state of Maharashtra has a population of 55 million -- approximately that of Great Britain.)

Now which, after all, would have been most important to the WORK for this specific trip: a mass public meeting of 25,000, where most would be of the masses of varying degrees of literacy, OR what actually DID take place -- my speaking to six high-level audiences of LEADERS with an invitation to address 4,000 Lion's Club members at their district convention in April? AND NOW, with the big MASS CAMPAIGN back on schedule as originally planned for November, it is now scheduled to be a three-night meeting with perhaps an even BIGGER crowd. What I have said above is not intended to imply that such a mass crowd is not desired -- I was speaking relatively, and I did already on this trip speak to a large number of HIGHER-LEVEL leaders.

I know it is difficult for one who has not been in this far eastern part of the world to realize the difference in conditions from the U.S. But, our two visits to Bombay have built a great peak of CREDIBILITY and CONFIDENCE and FAVOR. The leaders there WANT TO HEAR MORE. Hundreds have heard thought-provoking things they have never heard before. They have been set THINKING HOW world PEACE is actually going to come by a super ONE-WORLD GOVERNMENT -- how the world's terrible problems are going to be solved and the trouble ENDED by supernatural divine INTERVENTION -- how all nations are going to come to know that THE ETERNAL is their Creator and their God, and know the TRUTH -- the fact that ALL nations have been DECEIVED. These and other truths in Christ's MESSAGE have opened many eyes, started many minds to thinking, asking questions, wanting to hear MORE!

Yes, as the man said, "We have CAPTURED BOMBAY." It is now RIGHT for a BIGGER CAMPAIGN, not only to the WHOLE public, but to the hundreds and FEW thousands of top leaders.

And THAT, fellow ministers, IS THE WORK!

The Work is getting out the GOSPEL MESSAGE Christ brought to ALL NATIONS in the world.

Where is the REAL "Headquarters" of the Work of God? It is where CHRIST is, in heaven. But He is doing a WORK on earth, and He called and chose me as His instrument He is using, and where He is at the time giving out that Gospel message through His servant is

the actual Headquarters on earth.

It took forty years to get that MESSAGE to a reasonable extent over the United States, Canada, Australia, New Zealand and to even a lesser extent to Britain, western Europe and South Africa. But, though we tried by radio stations OUTSIDE most of those nations, we could not by those methods get the MESSAGE to the larger great population of the Gentile nations.

Now, in the past couple of years, Christ is LEADING God's Work, opening NEW DOORS into THOSE NATIONS -- right from the VERY TOP! He is giving me GREAT MIRACULOUS FAVOR -- PRESTIGE, CREDIBILITY. It's a new experience for ME. Only GOD can do such things. I haven't done it, but these chiefs of state and those directly under them seem to radiate LOVE toward me as if they feel real AFFECTION for me. I can't get the WHOLE MESSAGE to them and the main expanded LEADERSHIP OF THE NATION in one or two visits. It does take TIME, but progress so far is SENSATIONAL!

Is THIS important? Where is the Work being done?

Let me illustrate. When we were building GOD'S HOUSE in Pasadena, where was the work of building the HOUSE being done? Right there on the spot, of course. I did spend what time I could spare there on the site. The construction crew was there.

When the WORK was getting the message over the U.S., Canada, Australia, Britain and Europe, how did it start? How did Christ lead and direct?

At first He had me with my wife do just about all of it. I did the broadcast; I preached a personal evangelistic campaign six nights a week; I edited and wrote the Plain Truth, and Mrs. Armstrong printed it on an old secondhand neostyle. She kept the mailing list. I was the sole minister of the Church.

We grew. I added secretaries. We founded Ambassador College. I taught classes in Bible; I handled the executive job; I got in the money. As we enlarged the radio coverage it was up to ME to see we needed more and more stations. It was I who travelled over the United States calling on station managers, "selling" them the program, opening time on their stations. I was writing the PT (for some years I wrote every word of it).

Of course, as the WORK grew many supporting departments and divisions were organized, supporting the WORK.

By 1954, Mr. GTA was coming along helping with the broadcasting, and in those days listeners couldn't tell whose voice they were hearing. Gradually, he assumed more of the broadcasting, writing, executive management, in top-level areas of the Work.

Now, finally the WORK is fairly well BUILT in the U.S. and Canada, and the nations sprung from the ancient "house of Israel." What has been built there must be MAINTAINED and EXPANDED by the government

of God. God always preserves and maintains. And further builds up what He has created, by His government. And these areas now must support financially the WORK in the vast NEW AREAS -- the great population Gentile nations to which God is sending me.

As the Work of announcing the soon-coming Kingdom of God continued on from 1934, God ADDED those comparatively few being converted or "saved" now. Formerly I called "feeding the flock" the second commission and taking the Gospel Message to the world the first Great Commission. But the Bible itself does not mention "feeding the flock" as a second commission; it is merely a supplementary part of the ONE Great Commission to "go ye into all the world and preach the Gospel" -- which Gospel is the MESSAGE of the soon-coming Kingdom of God. THAT is THE WORK.

But, as God added such as should be saved, the flock had to be TAKEN CARE OF. It was a CARETAKING activity, supplementary to the main WORK, which is getting the message to the world "as a WITNESS" -- but not as a "soul-winning crusade." The very first REASON why God is calling ANYBODY today is to STAND FAITHFULLY BACK OF US WHO ARE ACTUALLY GETTING THE KINGDOM MESSAGE TO THE WORLD!

But it is not, primarily, so to speak, the WORK.

And now, with this new dimension of the Work opening up -- getting the Message to the vast-population Gentile countries -- it is more than ever IMPORTANT that the Shepherd lead the flock to STAND BACK OF THIS MAIN THRUST OF THE WORK.

The Work is NEW -- just getting started -- in these areas. It will not require forty years to get the message to these Gentile areas. With God opening doors from the very TOP, progress will be made much more rapidly. I have estimated three to five more years. I, of course, do not know for sure.

Sometimes, beginning back in 1953, progress seemed painfully SLOW and yet the Work multiplied itself in size and scope eight times in eight years, sixty-four times in sixteen years and 256 times in thirty-two years. It DOUBLED in size and scope every two and two-thirds years for 35 years!

Whatever has been the MAIN THRUST OF THE WORK -- getting out Christ's Message of the Kingdom of God as a witness -- God has used me as His instrument.

But He brought my son Garner Ted along right behind and WITH me. Now HE does the telecasting and broadcasting, much of the writing, besides the personal appearance campaigns and the executive administration of both Church and College in Pasadena.

Now for some announcements. Garner Ted Armstrong is now being made PRESIDENT of Ambassador College -- as I remain Chancellor and Chairman of the Board.



Mr. Stanley R. Rader is being made Vice-President for Financial Affairs for the Church. Mr. Rader is now a baptized member of God's Church; I baptized him March 6th.

Dr. Michael Germano is being made Executive Vice-President of Ambassador College in Pasadena.

Fellows, all phases of the Work are "GO"! All are following the direction and leadership of the living Jesus Christ!

With love, in Jesus' name,

A handwritten signature in black ink, appearing to read "Stanley R. Rader", written over a horizontal line. The signature is stylized and cursive.

## Herbert W. Armstrong UPDATE

**Tokyo, March 12, 1975**

In a few hours we will be departing Tokyo for Pasadena having completed the longest journey abroad during the past seven years, as Mr. Armstrong strives to fulfill the Great Commission worldwide in a world that is crumbling around us in a manner obvious even to those who have heretofore been unable or unwilling to read the signs. Today is our 56th day abroad and we have accomplished all of our goals that we have set for this period, but already we are planning our departure from Pasadena on April 9 to continue the yet unfinished work.

Last night was a memorable occasion for all of us who have worked so closely with Mr. Armstrong — and all of *us* this time includes their Imperial Highnesses, Prince and Princess Mikasa, the newly appointed Israeli Ambassador to Japan from Israel, His Excellency Mr. Ramati, Mr. and Mrs. Matsufuji (who returned yesterday from Israel where they had completed a three-year tour of duty as First Minister and Counselor of the Japanese Embassy), Drs. Ohata, Goto and other members of the Tel Zeror archaeological team, our very dear friends Mr. Bunsei Sato, Mr. Yamaguchi, Mr. Kobayashi and Mr. Shionoya (four of Mr. Armstrong's Japanese sons), and many other distinguished guests from the diplomatic, commercial and publishing fields.

Within minutes after his arrival upon being greeted by Mr. Armstrong, His Imperial Highness Prince Mikasa stated to him that he was the *spiritual Kissinger* and he thanked Mr. Armstrong privately for his efforts in bringing about the recent trip to Egypt of their Imperial Highnesses. After dinner, however, to our great delight and surprise, His Imperial Highness specifically thanked Mr. Armstrong for paving the way to peace and for their Imperial Highnesses' visit to Egypt. The prince also then referred to Mr. Armstrong as the *spiritual Kissinger*, leaving no doubt in anyone's mind that without Mr. Armstrong's efforts the latter would not have taken place. The Israeli Ambassador then toasted Prince Mikasa and Mr. Armstrong and stated that soon he would hope that he, too, would be able to be received in Egypt as had Prince Mikasa and that he, too, would appreciate as would all of his people and his gov-

ernment Mr. Armstrong's continuing interest and work in promoting better understanding between peoples everywhere, and particularly between peoples of the Middle East.

Mr. Armstrong, who earlier had welcomed the guests before the dinner began, then thanked them all for having shared this memorable evening with him. He then took the guests by surprise by sharing with them an announcement which he had made a part of his latest personal message to you in this very Bulletin. He announced that upon his return Mr. Garner Ted Armstrong would be made President of Ambassador College and that I would be made Vice President for Financial Affairs for the Church. These two announcements were, of course, totally unexpected by our guests, nonetheless they brought a new wave of affection and warmth for Mr. Armstrong and for the Church and the College, and I must confess much of the same for me individually. Last evening and this morning I have received many phone calls from those guests individually who have taken it upon themselves to pay their respect and to give their congratulatory messages to me.

Today, even as Mr. Armstrong and I and the rest of our party are traveling home, Mr. Gotoh will be meeting with the Ambassador from Israel and four of Mr. Armstrong's Japanese sons, in order to implement other programs which will bring the two countries together and establish even greater bonds between the peoples of the two nations. The Israeli Ambassador, of course, is very much hopeful that Prince Mikasa's intended trip to Israel will not be deferred because of the political situation in the Middle East, and the Japanese Congressmen will be doing what they can (which is much) to persuade the Cabinet to permit the Prince to visit Israel this summer. In addition, plans are being made for another trip to the Middle East with Mr. Armstrong and his Japanese Congressmen sons — a trip that will include visits to other Arab countries, heretofore not visited, and to Israel. Also, the Japanese Congressmen will do what they can to persuade the Cultural Division of the Ministry of Foreign Affairs to extend invitations to both the Israeli Philharmonic Orchestra and to Professor Yigael Yadin for his Masada Excavations exhibit — two cultural projects which will do much to promote better understanding in Japan of the Israeli people, as differentiated from Middle East Politics. Although I have not announced it earlier, Ambassador College, through Mr. Gotoh, has been instrumental last fall in working with both the Ministry of Foreign Affairs and the Israeli Embassy in Japan

to bring the leading Israeli folk singer to Japan. You will be able to see the picture, by the way, in a new brochure being prepared entitled, *Ambassador College in Israel*, as she sang in Jerusalem at the dinner hosted by the Japanese Ambassador for the Japanese Congressmen and Mr. Armstrong in September 1974.

We are also working at developing plans for the commencement of the Work, as we know it, on a comprehensive basis in Japan, but more about that as those plans become more concrete. But let me say at this time that we are being urged by the many Congressmen friends and others in high places in Japanese life to begin that Work in a substantial way at an early date, and that they will do everything within their power and influence to see that the *Plain Truth*, for example (published in Japanese or partly in Japanese), becomes an important publication in Japanese circles. In fact, Mr. Matsufuji and Mr. Okuda (another of Mr. Armstrong's Japanese sons) have stated that they will do much in the way of contributing articles, as well as advice, to the *Plain Truth*.

Mr. Armstrong, of course, will be making many additional announcements upon his return and I am sure they will find their way into the *Bulletin* and/or *The Worldwide News*.

— Stanley R. Rader

## Financial Affairs

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Greetings from the Business Office. Like the proverbial broken record, it seems as if I have to once again report that the year-to-date income is still somewhat lower than last year, which is pretty much as we expected. The fiscal year figures, which are the most meaningful, indicate that we are still living within our budget for the projected income, and other indications show that we may expect an upturn in these percentage increases after the Passover. With Mr. Ted Armstrong's co-worker letter recently mailed, it is a little speculative at this point to make any firmer prognostication.

The most rewarding occurrence this year financially has been that we have not experienced a reverse cash flow that, in the past four-to-five years, has been such a burden on our operating funds. We have actually been able to build up our operating funds to levels with which we are more comfortable. Every area is fairly well within their

budget, with the exception of such things as taxes and utilities, where increases were made for which we were not budgeted. This happier situation has been due mainly to the fact that we have reduced our expenses fairly dramatically and are hoping to hew to the line with our 1975-76 fiscal year budget. Every department head and division head is still carefully scrutinizing each area with a view to eliminating wastage, and if we can have indeed a "no increase" budget for next year, it will give us a big boost for future expansion, as well as adding to our operating funds. This is assuming, of course, that our income will increase, and I have every reason to feel that it will, especially with the newer programs we are adopting.

I had to take another quick trip to Bricket Wood in the last two weeks — this time with Mr. Ray Wright to line up some possibilities for the sale of the Press there. We accompanied a particular individual who was interested in purchasing the Press at Radlett as a going concern and wanted the opportunity to see the equipment running, to discuss manpower problems and take a look at the market place. They have since advised us that although they are extremely interested in locating in England, they are prevented from doing so by other considerations. We do have other people interested, however, and it looks as if something may materialize in this area in fairly short order.

While there, I also had the opportunity to discuss the sale of the campus property with our chartered surveyors — realtors — and to sound out the possibilities of fairly quick disposal. At this time, unfortunately, the real estate market in England is undergoing a severe depression, and there does not appear to be any immediate sign of a buyer for the beautiful Bricket Wood campus. Our real estate agents have assured us that they do have many contacts at a high level and will do everything they can to bring about a sale.

It is possible that with reduction of certain overheads currently being carried by the English Work they *could* become self-supporting in fairly short order. As you know, we have embarked on a program of trying to get every foreign area in a self-supporting situation. In England, at this time, their income has picked up fairly well (slightly more than 20%), but dramatic reductions in overhead must be made to balance their budget. So much depends on the sale of the Press and the campus, but once these two objectives have been achieved, there is no reason to suppose that the English Work could not be self-sufficient.

Overall, the reduction in income has been a



blessing in disguise inasmuch as we have been forced to take a hard look at many peripheral areas of the Work and to make cutbacks, as tough as they might have appeared. We were able to really make far-reaching changes and get ourselves into a sounder financial position overall. Hopefully one more year of holding our expenditures and overheads to a minimum will enable us to continue on a very sound financial footing. Of course, we will continue to emphasize expenditures in areas of the Work such as those concerning Mr. Armstrong's very important activities, as well as radio, television, printing and publishing. Just like the economy is ready for a sharp upturn, I also feel the Work is, and I am looking forward, as I am sure you all are, to many exciting opportunities in the future!

— Frank Brown

## Media

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Greetings! Work on the new mobile television unit is progressing very rapidly and will be completed sometime between the 26th and 30th of March. We were held up from completing the unit on schedule due to the complex problems in the design of the special air conditioners being constructed by an outside contractor. This mobile unit of unique design will be on display in the Commercial Electronics Corporation booth at the National Association of Broadcasters Convention in Las Vegas, which is being held April 6-9.

Everything is continuing with the placement of the half-hour specials. In fact, they are already being aired in some of your areas.

We expect to have the final editing of the one-hour summer special (taped in Portland) finished by the end of March. You'll notice the approach is a bit different this year and the results should be the finest.

Our weekly TV program has mounted a two-pronged attack by placing as much visual impact in the program as possible and by having Garner Ted Armstrong page through the literature after each commercial break, as well as at the end of the program. The results have been rewarding. WATS line responses are up dramatically, with 4,000 calls and 13,000 "busy-outs" logged one weekend and 3,000 calls and 9,000 "busy-outs" on another weekend.

I am sure our cinematographer, Cary Salter, would appreciate your prayers for injuries he has suffered. Cary slipped on a wet sidewalk while on a

filming assignment in Copenhagen a few months ago. His camera sustained no injuries as he lovingly protected it; however, unfortunately, he injured his ribs in the process. And then, just recently, he was "rear-ended" on the freeway, suffering a whiplash and re-injury to his ribs. He is able to get around but is plagued with severe headaches, as well as other sundry aches and pains. We wish him the best and hope he is able to return to work soon.

— Norman A. Smith

## MEDIA SERVICES

It has been about one year since we sent Radio and TV recommendation forms to all Church Pastors. In 1974 these recommendations formed an integral part of our Media Buying Plan and we were happy to be able to provide much needed coverage in many areas using the recommendations sent to us by the local minister.

We have again sent Radio and TV recommendation forms to all Church Pastors and we intend, again, to use these recommendations in our media buying activities this year.

Please complete these forms and return them to us as soon as possible. We are already starting to research and plan for the coming season and your help will be greatly appreciated.

When a market or station is being considered, your intimate knowledge of your area is extremely valuable when used in conjunction with rating data and statistics at our disposal.

We receive and consider requests for coverage all year long, but this is the best time to give us your TV and Radio recommendations.

Hoping to hear from you soon.

— Dan Ricker

## Academic

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Now that the College is a recognized candidate for regional accreditation we have a little breathing space! The paperwork that will permit us to qualify students for federal grants, loans and other programs are being processed in Washington. It should be just a few weeks before this matter is all wrapped up.

The faculty and staff is working to prepare us for the next accreditation visit. The target date is being tentatively set for fall of 1976. In particular the faculty Curriculum Committee has been meeting to consider the further development of the academic program. Several recommendations of

the accreditation visiting committee were reviewed.

A specific recommendation might impact you if you are planning to do graduate work at Pasadena. The report recommended that we review our planned master program as follows:

"The College plans to introduce a Master of Divinity Degree but should consider deferring this until regional accreditation is assured and such a program should be developed in consultation with personnel familiar with accreditation of theological schools."

As a result, after thorough discussion with the Theology faculty, it was decided to move the offering of the M.Div. degree one additional year. The target date is now the fall of 1977. If we achieve accreditation in the Spring of 1977 this would be appropriate. In the meantime the Theology Department will continue to expand its graduate course offerings. These courses are planned to fully count toward the master's program once it becomes completely operational. Any specific questions should be directed to Jon Hill or Gunar Freibergs who can give more detailed information.

This past week Ambassador College was involved in two public hearings before the Planning Commission and its zoning committee. There is a possibility that Ambassador may be recommended by a number of citizens as a most desirable use for the large Vista del Arroyo facility (Pasadena Federal Center) which overlooks the Arroyo adjacent to the campus. Will prepare a full report on this for you next time.

— Michael P. Germano

## Data Processing

Hello from Pasadena! In the last issue of *the Bulletin* I promised to discuss our new corporate stationery policies. But before I go into details on our *Plain Truth* stationery, let me present some more of the work the Corporate Forms Design committee is doing.

In dealing with the problem of corporate identity within our organization, we've found that our listeners/subscribers are being confused as to whom they are dealing with because we have mixed corporate images and addresses at various times. Systems Graphics, a section of the Advertising Department, has monitored some recent media activities to ascertain some of our problems and to offer solutions to the Corporate Forms Design

committee. Take for example a booklet offered on the *World Tomorrow* radio program, with the address "Garner Ted Armstrong, Pasadena, California 91123" given. Then the booklet was sent with the standard lit statement with the Ambassador College letterhead and mailed in an Ambassador College envelope or wrapper.

A booklet was offered in the *Good News* (published by the Worldwide Church of God) informing the subscriber to write to the "Good News" (and address given), then the booklet was mailed with the Ambassador College lit statement.

The Ambassador College Correspondence Course was offered in the *Plain Truth* with the statement "Just send your request to the address nearest you (see inside front cover for address)." The address listed there was that of the publisher: Ambassador College Press, 300 W. Green St., Pasadena, Ca., 91123. The other addresses of the ten international offices were on the outside of the back cover. The course is actually mailed out in an Ambassador College envelope.

The Personal Appearance programs were promoted in a recent edition of the *Plain Truth* as being sponsored by the Worldwide Church of God, but mailings to prospective attendees was sent in the new GTA letterhead carrier envelope showing an Ambassador College return address.

Even we in direct mail recently goofed when we sent Mr. Ted Armstrong's Holy Day Letter (with special H.D.O. envelopes) on an *Ambassador College* letterhead in a *Worldwide Church of God* envelope! This wasn't our plan nor what was scheduled, but serves to illustrate how much more care we need to take to insure uniformity.

I don't bring these examples to your attention to point out anyone's mistakes, but to show you why the confusion exists and how we might solve some of the problems. We all understand the relationship among the various operations and addresses mentioned above *but many of our subscribers do not*. Frankly, some are confused!

Any elimination of confusion over address and corporate identity should produce the following favorable results:

1. Reduce response handling costs caused by rehandling misdirected mail.
2. Encourage responses from listeners-subscribers by making them feel secure with whom they are communicating.
3. Improve our image to our correspondents by giving even better service through our using more efficient and coordinated addresses.
4. Increase our advertising impact by emphasizing fewer but better coordinated identities, thus making our advertising effort go further at less cost.
5. A spinoff of this standardization program will

## PLAIN TRUTH STATIONERY

### Overall Guidelines

Each user of a particular type of letterhead stationery should have a justifiable *need* for that stationery. It might seem "nice" to have a particular letterhead, but is it a *real* need? Are you *directly* involved in the function the letterhead represents, or at least indirectly involved to such an extent that *correspondence* is a necessary part of your involvement? Certainly, our objective is *not* to deny anyone the use of a particular stationery but to encourage each potential user to examine carefully his needs — with the goal of economy in mind.

Likewise, business cards are meant to be used by employees who deal with the public for *business* or *public relations* reasons. Again, let's recognize that cards do represent an outlay of dollars in materials and labor.

The individual design and printing of letterheads or business cards, even though willingly paid for by the individual, is *not* an approved practice or policy of the College or the Church. Our main objective in this standardization program, besides cost savings, is to unify our image to the public. This is only possible if we all agree on the same standards.

### Specific Policies for PLAIN TRUTH Stationery

The specifications for each item of stationery, envelopes and business cards are to be strictly adhered to. Allowance in the specs has been made for substitution of materials in international areas where availability of specified materials may be a problem.

Any requests for variations to the standard designs can be submitted through division heads (or equivalents) to the Corporate Forms Design Committee who will determine if the justifications for a new design are sufficient to warrant new specifications.

"Personalized" stationery can *only* be ordered for division heads or their equivalents (e.g. international office managers, etc.). *All other* users are to use the standard non-personalized stationery, personalizing letters by name and signature in the usual complimentary closing.

### Procedures for Ordering

Requests for standard PT stationery items (except business cards) should be made directly to *Central Stores*, Pasadena, or may be printed in international areas if more expedient or cheaper. Weigh your local costs versus Pasadena's plus necessary shipping charges.

Requests for "personalized" PT stationery and business cards should be made directly to *Printing Services*, Pasadena, or may be printed in international areas if more expedient or cheaper. Again, weigh your local costs versus Pasadena's plus necessary shipping charges.

Requests for "kits" on PT stationery can be made to Ben Chapman or to the Advertising Department. International areas may prefer to have our Advertising Department supply them with camera-ready artwork for local printing. We will be happy to do this. Please review the "kit" and send us the necessary name/address/telephone information.

Be sure to supply all the information needed to complete your order.

— Corporate Forms Design Committee

be to cut mail thefts by making it more difficult to spot envelopes containing offerings.

The following steps have already been taken to achieve some of the above results: All direct mailings to members and co-workers will be in the standard Worldwide Church of God envelopes with matching return envelopes; all direct mailings to donors and regulars will be in the new *Plain Truth* letterhead envelopes; a new literature statement sent with booklets is being ordered that uses the new PT letterhead; likewise computer generated letters from MPC will be sent on the new PT letterhead; the Ambassador College letterhead will be used more and more for academic functions only; the new GTA stationery will be used sparingly only for correspondence between media division personnel and radio and TV sta-

tions, for correspondence of the Personal Appearance department personnel, and to invite subscribers to personal appearance campaigns.

We certainly would appreciate any input from you on other ideas that can help us establish firm identities for each facet of the Work. The Forms committee is looking at all possible ways to establish firm identities in the public's eye.

The other main function of the committee is to cut costs in stationery and forms. Besides what was mentioned in a previous edition of the *Bulletin*, let me quote from an article in the January 1974 *Administrative Management* magazine, written by contributing editor Jesse Clark, president of the Newton, Mass. firm *Paperwork Systems*:

This is a very involved question [referring to what benefits organizations expect from a com-



prehensive forms control program], but in the broadest sense, the company is seeking better efficiencies in the use of its staff time and capital resources. As you know, forms are big business in any company today regardless of size; they constitute about 75 percent of a company's total paperwork. In the banking and financial industries, that figure goes up to about 90 percent. With the emphasis on automated equipment and systems, microfilm, word processing, and optical character recognition, these percentages will continue to rise across the board.

Even so, our studies reveal that in companies without a formal forms management program — and they are numerous — 65 percent of the forms are inefficiently and ineffectively designed. The day has passed, if it ever really existed, when an organization should be designing forms on a piecemeal basis — because every form is part of some broader system. . . .

But there are other, more precise ways to answer your question. Any firm that establishes a formal forms management program should expect to reduce the total number of forms in use by one-third. Actual procurement costs can be reduced from 25 percent to 40 percent and, of course, there are numerous intangible savings.

Cutting the costs and eliminating the number of minor variations in our present corporate stationery is certainly possible — and necessary. Fortunately, many of the numerous forms we use daily — other than stationery — have had some *proper systems design* and thought. We are not in the dark ages of "bootleg" forms that many companies must still labor under! The Committee hopes to take a look at some of the more common non-stationery forms sometime in the future, again with the goal of standardization and resultant cost savings, and presenting one image to the public in all that we do.

Although what appears in the preceding box is primarily meant for those directly involved in the publishing of the *Plain Truth*, it could apply to field ministers and others under special conditions. If you are in doubt, submit your requests through your division head or the CAD offices.

Most of the information in the box is included with the "kit" as well. The kits should be finished pretty soon now. Write to us if you need one sent. We'll be automatically sending one to each International Office. We'd also like your constructive criticism on the new PT stationery or ways of improving it. I think you'll find it clean, simple, yet very artistic in taste — a design we feel will have the right impact on the public! We're still working on ideas for the other corporate letterheads and kits will be prepared on them after Mr. Ted Armstrong has approved the designs.

— Benjamin R. Chapman

## MAIL PROCESSING

(Continued from page 146)

Because the Post Office allows us a less expensive rate of postage when we mail in larger shipments, we accumulate literature requests in the computer for up to a week, where they are automatically prearranged and zip coded for bulk shipment. Address labels for mailing are produced by the computer on Sunday night and the literature is scheduled for mailing that week. Thus, a request entered into the computer on Tuesday, March 11 would not have its address label produced until Sunday, March 16, being actually mailed about March 18. We regret this delay, but if we did not amass our material for bulk mailing it would mean tremendously higher postal rates and additional equipment cost.

Also, since our literature is mailed via third class route, it can take about two weeks for material to reach its destination after leaving our Postal Center. Thus, approximately a month can elapse from the time a subscriber first writes until his literature arrives in his mail box. (Calling in a request over the WATS line can cut this time by about a week.)

Third class is a slower route of mail but more economical than others, and in an operations of our size we are *forced* to economize as much as possible. Taking our "Famine" booklet as an example, if we mailed it *first class* for quicker delivery it would cost us 30¢ per booklet — versus about 2¢ at the *third class* rate! In 1974 we mailed out over thirty-four MILLION pieces of mail (including the *Plain Truth*, *Good News*, booklets, direct mail letters, and computer letters); multiply that by the first class rate and you have a *staggering* amount to pay for postage. We just *have* to use the lowest rates possible to reach the most people. Even though slower and less efficient, second and third class postage makes it possible for us to get the printed Gospel into the hands of millions of people — people we might not otherwise be able to afford to reach.

\*\*As a special note, however, the general procedure for mailing literature by third class mail applies only to our regular, routine requests. It is a standard MPC policy to mail all literature *first class* when a subscriber needs it in a hurry, or when a Prospective Member asks for literature and tells us our minister requested him to get it!

So, these are the major reasons for delay. We wish that we could erase all these constraints which hinder faster service, but it's just not possible. However, with mutual cooperation and understanding from all, we can continue spreading this gospel of God's Kingdom around the world, no matter what hindrances may be.

— Richard Rice

# 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.*

## NEEDED — INFECTIOUS OPTIMISM

During my years of service in the Canadian branch of God's Work I learned a very important lesson from Dean Wilson — the value of "infectious optimism."

Infectious optimism is the answer to Murphy's law (if things can go wrong they will). I.O. says, "We'll *make* things go right — no matter what the odds may be against success."

It's so easy to become discouraged when we face stark realities of the *real* situation. We could easily throw up our hands in despair and say, "it's no use, nothing's going to turn out all right." On the other hand we could plunge headlong into the opposite ditch (trench?) and blind ourselves to reality and assume everything is beautiful even when it isn't!

Infectious optimism is somewhere in between these two extremes. I.O. is a combination of *faith* and *works*. Faith is the factor that produces the optimism. Fired with confidence based on faith, you then go to *work* to change the situation. Your zeal, your confidence, your optimism spreads to others. Before long, the spirit of contagious or infectious optimism provides the fuel that spurs the whole group on to achievement and accomplishment!

I believe this quality of infectious optimism is very much needed in the Work today. The current economic problems of the nation are reflected to some degree in the income of the Work. The internal traumas of the past couple of years have taken

their toll in discouragement, disillusionment and disorientation. We seem to have lost some of our sense of direction in terms of the overall thrust and goals of the Work and the Church.

But I think we are pulling out of it. I know I am. Hopefully, the lessons of the past months will not be lost on us. We should be wiser, more aware, and more mature as a result of them. As the dust settles there is emerging an ever clearer picture of what we are and where we are going. We are coming down to the solid bedrock of beautiful reality. We've all been *forced* to examine the basis for our own individual faith. The "fiery trial" has revealed what sort of character we've been building over the years. As Paul wrote, "His work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward" (I Cor. 3:13-14, *New International Version*).

In context, this refers to the work of various ministers in that day who were setting themselves up as religious authorities in opposition to Paul. But I think the principle holds true to any kind of spiritual work — whether done by a group or by an individual. Only time (not *Time!*) will tell.

We've [collectively] been through a period of prolonged trial for several years now. It has taken its toll. We see a few "corpses," a few "walking wounded" and some injured. But basically the army is intact. The Church marches on! Most of us have survived the fiery trial — and most of us are wiser for it.

Now the Church can continue to purify and refine its teachings and doctrines even as the Word itself is highly refined (cf. Zech. 13:9, Psalm 12:6). We can plunge ahead with greater zeal and encouragement than ever because we know we are far closer to the purity of God's Truth than we ever were before! If we are not the Church of God *now* — WE NEVER WERE!

Granted, we have a long way to go to meet the standard of Christ. We are far from perfect. It is appropriate at this pre-Passover season that we enter a process of self-examination — both individually and collectively. But we are a lot farther ahead of the game than we ever were before. We can all take hope in the knowledge that we have, to a large extent, endured the trials of the past and come through in fairly good shape.

Now is the time to take the bull by the horns (forgive this cliché ridden article!) and plunge ahead with renewed zeal and encouragement in a spirit of infectious optimism realizing that the "best" years of the Work are yet ahead!

— Brian Knowles  
GN/Booklet Managing Editor  
Pasadena

### CIVIC ACTION A STIMULATING EXPERIENCE

Having just read Mr. Wayne Cole's latest letter in the *Bulletin* of February 25 regarding new speaking responsibilities for the ministry, I can only say amen to the whole idea! As one who has had the experience of speaking to educational groups (which included university classes and entire student bodies) on the subject of dating and marriage, I can say that the experience has really helped to expand the scope of the Work in the Philippines. The idea was conceived back in 1973 when a member in the southern island of Cebu asked me if I would be a resource speaker for his social anthropology class. At first I was not keen on the idea but decided to go ahead later. This first time to speak before an audience other than church brethren proved to be exciting and stimulating. The idea of expanding this to include other universities and colleges quickly caught on. To date I have given the same lecture (basically) to about seventeen different colleges involving about 10,000 students. In most cases the affair was a college project where all classes were cancelled to enable the entire student body to attend the lecture. I was also asked to address two seminars conducted for principal teachers by the provincial educational authorities on the subject of teaching moral values.

In most of these engagements Ambassador College was being made known to the people for the first time. The percentage who had already heard of us was quite small. So the "good news" was being preached in a secular way but with directness at times when I brought in the subject of human destiny.

We have also followed the style of Britain and Canada in beginning P.T. lectures this year. I just returned from the second one a few days ago, conducted in Baguio City. The average attendance for both was around 200, with many interested in attending what we call follow-up studies. This year we plan one such lecture every month along with a university lecture in the same area. Opportunities for other engagements may also present themselves. I have been asked repeatedly

to return to many universities to speak again on other subjects. It *is* exciting and fulfilling doing more direct speaking like this. I am very happy to hear that those of you in the United States will soon be doing the same kind of community work. Prepare for very rewarding and exciting work in the days ahead!

— Colin Adair  
Regional Director  
Philippines

### SUGGESTIONS FOR SUCCESSFUL BIBLE LECTURES

Mr. Wayne Cole's letter outlining a program of more personal involvement on the part of the local minister was really great news. The challenge before each of us is staggering — I'm sure that even now we're only seeing the tip of a veritable iceberg.

One part of this new approach I was particularly excited to read about was the concept of each minister becoming more of a spokesman for the Work — going before small invited audiences of *Plain Truth* readers to carry our message to them on more of a personal level. The Canadian branch of the Work has been experimenting with this concept for the past eighteen months, and I understand the results have been passed on to those who will be responsible for the program in the United States. Hopefully none of our bloopers will have to be relived, and our mistakes can spare you some grief.

One thing really has me wondering. Across Canada close to 250 of these Bible Lectures were held last fall, and just about every minister and trainee took a crack at them. If that's the number it takes to cover Canada, what will it take to cover the U.S. which has approximately ten times the population? You're looking at more than 2,000 Bible Lectures — that's a pile of work! And the spinoff in terms of outlying Bible studies, potential church attendance, and increased co-worker involvement is really quite staggering! Maybe we have yet to fully realize the meaning of Luke 10:2 in the context of our own North American homelands.

A few frustrations were voiced by those involved with last fall's Bible Lectures. In the past, formats ranging from "question and answer" to lectures on points of doctrine have been tried. The consensus seemed to be that the most effective for our needs is a prophecy and news format. Topics like the "end times", "population versus food", the "arms race", the "four horsemen", and the Middle East and Europe seem to be the most effective. The



connection is quickly made in the minds of the audience between the speaker before them and Garner Ted Armstrong — the man who first grabbed their interest by talking on those same subjects. The prophecies of Daniel and Revelation seem to be the best interest grabbers for follow-up lectures and Bible studies. Christian living subjects are not received well until people are thoroughly convinced there is a *need* to start living like a Christian!

Another problem seemed to plague just about everyone. After travelling to some remote outpost, advertising on radio and through the newspapers, booking a hall, setting out a literature display, giving a stirring lecture on the meaning of today's world news and informing the audience that *now* was the time to act, many ministers were frustrated to see the twenty or thirty new people just contacted get up and leave — many never to return at follow-up Bible Studies. Several solved this problem by announcing that coffee would be served immediately after the lecture and everyone was welcome to stay and ask questions.

The results were surprising. People who might previously have disappeared, stayed around — sometimes for an hour or more! They discovered their neighbor was also at the lecture, and that he's been listening to Garner Ted Armstrong for years too! In areas that we had covered previously I really noticed this difference. People who before had left the lecture just as the speaker was concluding stayed long enough to break the ice and in conversation mention that they would like to receive the G.N., some other literature, and perhaps a visit.

At least in this area of Canada where everyone drinks coffee, people seem to feel obligated to stay if it's being served. Having a cup to hold makes a person feel that much more relaxed — at least he has something to do with his hands! This is especially true of the ladies who are painfully aware that they are among a group of strangers, and are too embarrassed to strike up a conversation. Creating a more congenial atmosphere enabling them to chat with the wives of the ministers or members — especially primed for this task — *really* makes the difference.

I'm a firm believer in these Bible Lectures as a tool for doing the Work. Last fall in Canada 3,000 new people were contacted this way — mainly adults. Since then 8 new churches and 13 outlying Bible Studies have been generated. And I understand the co-worker list took an impressive leap forward during the same period. Multiply all *that* by 10.

*The potential is very interesting!*

Like the song says, "We've only just begun. . . ."

— *Bob Millman*

Kamloops-Salmon Arm  
British Columbia

## IDEA FOR NEW THRUST IN SPREADING GOSPEL

I don't know of any change in God's Church that has thrilled me more (other than the truth on Divorce and Re-marriage) than Mr. Wayne Cole's recent article showing the ministers how we will have opportunity to meet the public and take a greater part in spreading the gospel to interested persons via social and civic groups, colleges and talk programs and with small lectures and Bible studies.

But fellows, are we going to be just as ready as the 12 disciples in the account in Matthew 10 and the 120 in Luke's account? As I read and studied over this, pondering the how's, when's and where's, the thought struck me, "why not follow Mr. Herbert Armstrong's example with the open and candid approach at his Testimonial Dinners with the highest of the lands." We could use his format — the one, two, three punch. One: the two ways of life — give and get. Two: why were you born? Three: the true gospel of the Kingdom. In all of his accounts he follows these three avenues.

My suggestion is for us to start reading every article, listening to every tape and digest his method of approach. We could start with the best (I believe) of his recent articles in the February 1975 *Plain Truth* entitled "The Incredible Human Potential."

—*Herbert F. Magoon*  
Pueblo, Colorado

## LET'S EMPHASIZE THE POSITIVE

All of us from time to time, being human and with Satan's nudging, look at world conditions, our own inadequate governmental policies, certain conditions in the Church, the lives of some of our members, our own personal and family lives, and let a discouraging, negative attitude creep into our minds.

Of all the billions of people on this earth, we who do understand in part the tremendous plan and purpose of God, should in the main be the most positive and encouraged. Even if this old world is crumbling around our ears, isn't our hope in the "World Tomorrow" — not just a temporal, physical existence?

As ministers we can and should emphasize the positive aspects of God's Work. Even though we



did lose some ministers and members during 1974, we now have a more solid core of dedicated and loyal people. Even though we were down a small percentage in the financial area, we are not down and out as many businesses found themselves, and more importantly we did and are continuing to help and serve literally millions of people around this earth. We as God's people have access to the most precious knowledge available to any creature — and the list is endless.

I'm sure all of you understand this. You feel it and could have said the same as well, or better than I. So let's unitedly stress the positive in God's Work, the lives of our people, and our own personal lives.

— Bob Peoples  
Salem, Oregon

### TELL THEM WHY

There are a series of books entitled *Tell Me Why*. Their purpose is to provide answers to the questions children might ask. Not only do children need to understand why things are the way they are, but so do adults.

All of us are aware of the changes that have occurred in the Church. One of our first reactions is WHY! Why are we allowing make-up, why are we opening up the Church to the public, why are we going to a tabloid *Plain Truth*, etc. Once we understand why, it then makes positive acceptance easier. The same is true of the membership. In many cases they need more than just a "yes" or "no" type answer or, "This is the way it will be handled." They need understanding which is possible when they know why something is being done a certain way.

For instance, some members feel the minister should give them a "yes" or "no" type answer in matters of healing. If all they receive from a minister is, "That is your decision," then they may wonder what is wrong with that minister or the ministry. Sometimes they will think we used to get answers, now we get indecision. Therefore, I think it is important not only to give them the answer, but also to explain WHY it is their decision if we discern that they don't know why. By doing this they can accept our answer. It eliminates a wrong attitude which could result from a lack of understanding and builds an attitude of confidence in the minister or ministry.

God warns about leaning to your own understanding which can happen when the question of why is not answered. The results can be disastrous. Isn't a lack of understanding one of the reasons why people have left the Church? Con-

sequently, I think it is important for us to explain why. By explaining why from the pulpit and in counseling, we can increase a person's understanding. What does God say about right understanding? "Discretion shall preserve thee, understanding shall keep thee" (Prov. 2:11). So let's keep God's people in a right attitude, positively looking to the ministry and changes in the Church by answering the question "Why"?

— George Kackos  
Wisconsin Dells, Wisconsin

### THE GAP WIDENS

In the October *Bulletin* I mentioned that there was an ever-widening gap between the beliefs of the Worldwide Church of God and those dissident ministers who broke away from God's Church. That gap continues to widen. And those ministers who left have themselves become *divided*.

I feel it would be profitable for all of God's ministers to understand the true extent of this "widening gap" — especially the unbridgeable gap between what we believe and some of the very "Protestant-like" teachings which are now being disseminated.

It is only right that we ministers (especially when asked directly by members) be able to express the *truth* of just how far off — just how wrong — various dissident teachings really are. Of course, it would be both unwise and unscriptural for God's servants to indulge in attacking, name calling or slander of either individuals or organizations — regardless of how wrong they may be.

Generally speaking, it is wiser neither to refer to dissident ministers *by name*, nor to name their organizations in public lectures. But there are ways by which certain truths concerning their activities can be communicated without slandering them, or without "advertising" for them.

#### **Knocking the Sabbath**

Some no longer believe it necessary to observe God's weekly sabbath. The following quotes illustrate just how far off course they have been blown: "Let us now turn our attention to the seventh-day sabbath. The sabbath is a beautiful institution, but its application under the Old Covenant was *physical*. . . . But through Christ, the *physical* sabbath has been *superseded* by a *perpetual* one which Christ has given for us to keep. We are now experiencing, in a spiritual way, God's sabbath *every day* of our lives. . . ."

"The Christian has *every day* as a spiritual rest or sabbath-keeping, and there is no need to return to the *one-day-a-week physical sabbath* which Israel was required to observe under Moses. . . ."

Like the Jehovah's Witnesses and other Protestant groups, some are now spiritualizing away the meaning of the sabbath — claiming that they "keep" a "perpetual" sabbath. They are much holier than we are (or God?) because they keep every day holy.

Surely no one familiar with the Bible will be deceived by this erroneous thinking. God has hallowed only *one* day of the week. Man does not have the power to make anything holy. Only God can do that. And nowhere in His Word does He say He has made every day holy!

Those who denigrate the Sabbath speak of it as a "physical sabbath," but nowhere in the Bible does God's Word refer to it as a *physical* sabbath. We, as *physical* human beings, need the sabbath as a day in which we become *physically* rested and refreshed, and we also need this day in which to become *spiritually* rejuvenated.

#### **"Ten Commandments . . . Not Necessary"**

The following short quotes will further illustrate the gross doctrinal errors now being circulated: "But the *Ten Commandments* as a code of behavior are *not necessary* to the Christian who obeys the fullness of the Gospel of Christ as revealed in the New Testament. . . . But regardless of how some may feel, it is still a fact that *the Christian is not legally indebted to observe the Ten Commandments* as they stand in the Old Testament. . . ."

The writer then gives an illustration of a Frenchman who was once under French laws, becoming a U.S. citizen. The conclusion is then drawn that since a naturalized Frenchman (now under U.S. laws) is no longer under French laws, in like manner, a converted Christian is no longer under the national laws of Israel, including the Ten Commands.

But the lack of logic in this analogy should be quite obvious. God is still sovereign over *all* peoples dwelling in *all* parts of the earth, and His law is binding on everyone regardless of where they live. God is still Ruler over all men whether converted or unconverted (Dan. 4:32); and the *Ten Commands* are binding on them whether they know it or not.

This same author continues: "The Christian, however, still has *law* to obey. . . . Our laws are now those of *faith* and *love* and the *specific commands* of Christ which exemplify those virtues (John 14:21; I John 3:23).

"There is really only one reason why some people are dogmatic in retaining the Ten Commandments as they appear in the Old Covenant. It is because of the *Sabbath*. . . . But there is no

direct statement in the New Testament commanding the Mosaic Sabbath to be kept. . . ."

The writer then argues: "The Mosaic Sabbath was a very important institution to the Jews, and *Paul used the physical Sabbath* as an excellent time for preaching to them."

#### **A Daily Sabbath?**

The above quotation continues: "That the 'Sabbath-keeping' of the Christian is *spiritual* and *not actual* is further emphasized by an event to occur in the future. . . ."

After referring to the "rest" of Hebrews chapter four, the author says: "The Christian is already experiencing that 'rest' in a *daily* way through our attachment to Christ. . . . The Christian is already in the Kingdom of God which the future 'sabbath-keeping' represents (Col. 1:13). The Christian does keep the Sabbath, but his sabbath rest is a *spiritual* one, and he keeps it *DAILY*. . . ."

Finally, the writer concludes: "All these problems occur among groups who insist on obeying the *physical Sabbath*. . . . The physical side of the Sabbath is like the physical side of circumcision. . . . We are now *spiritually* to rest from our works in Christ, not for just a short time but rather, a perpetual rest (Heb. 4:3, 10). The 'spiritual' Sabbath points to Jesus Christ as our savior and in Him we do find our rest, not on one day only but on every day of the week. . . . We are no longer dominated by the *physical* Sabbath as we are no longer dominated by physical circumcision. . . . It is hoped that all of us who have now obtained our new citizenship in Christ will live by the heavenly laws of *faith* and *love*, and leave behind the physical ones that no longer apply. God demands it."

The foregoing short excerpts will give God's ministers sufficient material to easily counteract these false teachings in sermons, Bible studies or when approached and questioned by those who have received such material, and who are sincerely seeking answers.

#### **Don't Advertise for Dissidents**

Remember, in most instances, it is far wiser not to mention the name of dissident organizations or individuals, or the specific names of any of their literature. Nothing will be gained by giving *free advertising* to any organization which continues seeking its membership by trying to draw away followers from among the members of the Worldwide Church of God. False teachings can cause weak ones to question, to wonder, and to be filled with doubts and confusion.

The "widening doctrinal gap" between the dissidents and *us* has become so vast that it doesn't

take a great deal of spiritual discernment to see their pernicious errors. And now that some have come out blatantly teaching that "the Christian is not legally subject to the *Ten Commandments* today" (including the weekly *sabbath*) many will become wary of their errors and will shy away from them, especially once they clearly see the extent of their doctrinal errors — hence this update information.

We can be thankful that the *doctrinal gap* has become wide enough for most of God's sheep to clearly see it. Hopefully this will enable even weaker brethren to realize they can't possibly jump across such a wide chasm — without falling into gross error.

How sad it is to see how quickly some have turned away from the true gospel and have given themselves over to a "strong delusion" — a "working of error." Let's hope and pray they will wake up before it's too late!

God has charged His true shepherds with the responsibility of helping His sheep to see, and to avoid, the erroneous teachings of those who pervert the truth and seek to overturn the faith of God's people.

May God help His ministers fulfill that responsibility!

— Raymond F. McNair  
Senior Editor  
Pasadena

## MORE THOUGHTS RE: FAITH & HEALING

First I would like to thank everyone concerned with this Open Forum. It may appear more like "the arena" at times, but my wife and I find it constantly informative and even amusing once and awhile.

Now I would like to direct my remarks toward my good friend Richard Parker, and his contribution re: the subject of people dying and the question of their not having "enough" faith. I wholeheartedly, rather, wholeheartedly concur with his point. And I would like to add one additional thought.

The first time I experienced the opportunity of counselling and encouraging a dying member, I was compelled to look more closely to the scriptures on healing than I might normally have done. When I focused in on James 5:14-15, an interesting thing came to light. Notice the word "save" in the phrase "And the prayer of faith shall *save* the sick..." Does that always mean they'll be healed?

The word "save" is 4982 in *Strong's*, and comes from the Greek word *sozo*. *Strong's* goes on to say

it means "... to save, i.e. *deliver or protect* (lit. or fig.)..." That is interesting, because by using the word "deliver" notice what happens: "And the prayer of faith shall *deliver* the sick..." Can the faithful die? Yes they can! Now what if they aren't healed but die? Let's go on: "...and the Lord shall raise him up..." The word "raise" comes from the Greek *egeiro* defined by *Strong's* to mean "to waken... i.e. *rouse* (lit. from sleep... from disease, *from death*..." The same word is used in Hebrews 11:19 to describe Abraham's faith in God's ability "...to *raise* him [Isaac] up, even from the dead..."

Finally, going back to James, we find the next thing to occur is the forgiving of that person's sins.

There you have it! After I came to see this side of the healing and faith question, I prayed that God would deliver the person from their pain, their suffering, and their anguish. They believed God could and would raise them up — either then by healing, or later in the resurrection. The next morning this individual died.

Was there a *lack* of FAITH? No! God delivered that person from the pain they were enduring. So as I see it, we should be careful not to assume that just because a person is not healed, and later dies, that it is a lack of faith, when it might just be *God's* alternative to delivering them from their trial.

— Tom Steinback  
Hattiesburg-Meridian, Miss.

## EVERYONE WANTS SECURITY

Thanks to Mr. Ken Williams for sharing his thoughts on the problem of doubting in the *Bulletin* of February 25. It carried the ring of credibility of "one who's been there." In particular, his statement, "We're all vulnerable and Satan can get to us if we let him" made me realize that I have subconsciously been searching for spiritual security. No doubt (no pun intended) this feeling may be widespread among God's people.

In the aftermath of Satan's recent campaign against the Church, one of our greatest needs and desires is for security. Every sincere, dedicated Christian desires some assurance that he'll be able to make it and endure. I would like to provoke some more thinking on the subject.

Recall that Jesus made the somewhat indeterminate statement "... if it were possible, they shall deceive the very elect." So there's no ironclad guarantee. But in this same Olivet prophecy He left an interesting clue to the type of security which is available. We tend to be made to feel insecure by the same evil conditions that He



said would cause "the love of many (to) wax cold." Then apparently in the same breath He juxtaposed the statement, "But he that shall endure to the end, the same shall be saved." He had stated that before but repeated it in this context for some reason. Don't these back-to-back statements indicate that if one develops and practices the way of *great love*, he can and will endure? Wasn't the principle of *great love* one of His most urgent teachings?

To paraphrase from the Love Chapter, "When I was a child, I... (loved) ... as a child:" (Shallow, selfish love that would have "waxed cold" in the face of severe trial) "but when I became a man, I put away childish... (love)." Wasn't it this mature, godly love that enabled Paul to "labor abundantly," suffering stripes and prisons and beatings, stoning and shipwreck, and on and on? Did he fight a good fight, finish his course, keep the faith? How can we be ready for an end-time replay of experiences like he suffered? As Mr. Williams said, "We probably haven't seen anything yet."

A guarantee couldn't accomplish the desired results of making us fit for the Kingdom of God. We would probably be so self-centered God couldn't even use us now to get the Work done. How much better a workable way of developing and practicing *great love* to ensure we can make it. And lest we should be enticed to give up that way, we have the awesome realization that we could "become a castaway."

— Dan Anderson  
Long Beach, Calif.

### PRE-PASSOVER BAPTISM

As Passover season approaches, many PMs feel the sense of urgency to be baptized in order not to miss taking the Passover. Some areas announce that Passover is just around the corner so anyone wishing baptism should see the minister soon. Or PMs in other areas may be prompted by an announcement that only members can take the Passover.

Whatever the reason, the rushing onslaught of PMs keeps ministers in many areas quite busy with counseling. The question during this season of the year should be asked "Why should a PM feel an impetus to be baptized JUST to take the Passover?"

An understanding of the meaning of baptism along with an understanding of the meaning of Passover should help us treat this season of the year in dealing with PMs the same as any other season of the year.

As I have explained to pre-Passover prospectives — why rush the symbol of accepting Christ as your Savior (baptism) so you can participate in the *renewing* of your contract, accepting Christ as your Savior (Passover).

Hopefully that statement suffices.

Of course, if a PM IS REPENTANT, I will baptize him or her. But to emotionally fire up a facade repentance in order to take the Passover — forget it. They should wait until God grants them repentance and then be baptized — whatever the season.

— Greg Sargent  
Cleveland, Ohio

### TEEN-AGE EVANGELISM?

Last year we had activities for the teen-agers here in the Sydney Church. Most of us were dissatisfied with the fruits of it. So for a time we have disbanded our efforts.

Ironically, we found a lot of "teen" troubles have ceased and that they have come back to us as friends. However, now we have a new batch of teen-agers and the apparent void in activities is evident.

A couple of questions have crossed my mind as we now embark on rekindling the "teen scene." A fundamental question: "What is the underlying purpose of teen-age activities?" Is it to keep them in the Church? To make the Church a fun place so hopefully we can win them to Christ?

To me that smacks of evangelism. I was wondering — shouldn't our aim be just to give the kids healthy outlets *solely* to enjoy their teen-age years? With no extra strings attached?

It seems at times our overall goal or motive for our teen-age programs has been slightly evangelistic, "to keep our kids going God's Way."

When the emphasis is on showing that the Church is fun it gives the impression to the kids (and perhaps reveals the true motive) that the activity is a means of getting them more involved or "keep them in." As a kid I hated church activities because it seemed the price tag was more Church involvement. To become "righteous" or something.

I have found that teens who don't come to church or "church" activities will come to activities which are designed purely for fun, which are seemingly independent of Church involvement.

Are we trying to accomplish some overall purpose with these activities — moral giving, direction giving, conversion or whatever? Or is it just to give our teen-agers opportunities to have a good time?

So I ask the question again, "What is the FUNDAMENTAL purpose of a Teen-age Program?"

— Alan Dean  
Sydney, Australia

### PRIDE GOES BEFORE ALL

Ah don't no how to rite so good but, ah sure kin read. Here are an exsurt from a book on sitshia-shun management:

Why will a soldier charge up a hill in the face of overwhelming enemy fire? Because he knows he'll get into trouble if he doesn't? For mom's apple pie? For the girl next door?

Hardly. He goes up that hill, hating every step of the way, so that he won't look bad in front of his comrades. That's pride.

What makes a production foreman come to the plant in the middle of the night to make sure a behind-schedule job is getting done?

Why will 800 intelligent people, who obviously have better things to do, sit in an uncomfortable elementary school gym to watch 400 kids sing Christmas carols?

Oriental, practical souls that they are, have long acknowledged the importance of "face," which is pride. They speak of it frankly and put a lot of thought into not causing others to lose it. This prevents many embarrassing situations. (Outgoing concern?)

Westerners somehow feel that being concerned with pride is unmanly. They relate to "pride in work," "pride in country," and so forth, but "pride in self" is considered some sort of *emotional sin*. They have learned that personal concern is considered vanity.

By not recognizing it openly, they are, therefore, forced to many devious schemes to show that they are not motivated by pride in self. Boys aren't supposed to show their pride has been hurt. Girls must remain poised at all times.

All of us are expected to endure stoically any of the personal put-downs that come our way. It is okay to react to *physical hurt* but not to *soul insult*.

When personal pride is involved, people will walk firmly down a path they know is wrong, and that they know other people know they know is wrong, before they would give in and let anyone know their feelings were hurt.

Since you cannot speak of your pride, or state frankly that your pride has been dented, there is very little chance that anyone will notice your problem. As such it sits there and boils, only to erupt when a totally unrelated situation arises and provides an opportunity for revenge.

This is, in my opinion, the prime reason for the

high failure of marriages and other close relationships. Since such a delayed reaction makes it impossible to always understand another's apparent overreaction to the current incident, communications stop.

Fear of being left out, fear of rejection, fear that inadequacies will become known — these are the motivators of the pride that leads us astray. Because of these, the proud person may choose not to participate rather than face the consequences.

To overcome the pride factor, you must force a communication with the other person — but on an indirect basis.

You don't hand someone a bottle of mouth-wash; you tell him about the wonderful one you discovered.

You don't tell someone he is wrong. You give him a book on the subject, since he is well known as having an open mind.

Above all, you don't get involved with or disturb another person's prerogatives or mess around in his territory without his invitation.

As the author summarizes, embarrassed kittens become tigers.

— Fred Peace  
Circulation Coordinator  
Pasadena

### THE PLANNED SERMON

In a recent issue of the *Bulletin* I found Tom Tullis' analogy comparing sermon preparation with preparing a meal very interesting and helpful. To his analogy I'd like to add a few thoughts of my own.

There are some industrious wives who have their meals planned out for a week or two or more ahead of time. This helps the wife insure that the family is getting an overall balanced diet. With a glance at her meal chart she can tell when the chicken was last served and when the fish or soup is due. This gives her ample time to shop for the necessary ingredients and avoid the last minute panic.

This principle can be applied to our speaking as well. Did you realize that in any given year we have at the most in the neighborhood of 52 opportunities to speak. Of these 7 or 8 will be devoted to Feast themes and anywhere from 6 to 10 will be taken by local elders, assistants or visiting ministers, not to mention two weekends gone on vacation and then maybe a weekend or two out sick. That leaves maybe 35 opportunities for the year. At this point you'd probably say it's not a matter of having something to speak about, it's more a matter of trying to pack as much into those 35 opportunities as possible.

This is where sermon planning is essential. Otherwise our sermons can become like the last-minute rush meals the wife throws together when she hears hubby drive up at 5 p.m. and realizes she hasn't given a thought to the evening's meal. To avoid the "TV Dinner" cop-out, which is more often than not the panic product that makes its appearance just like the housewife.

To have the "planned sermon" we need to have our sermons planned months, even a year ahead of time. By this I mean a general, overview of what you want to cover with the congregation in the coming months or year. This insures that the Church gets a balanced diet and avoids serving up too much "steak and potatoes", "hash and eggs", etc. Then we won't be like the preacher who got off on a health kick and gave a half-dozen or more back-to-back sermons on his favorite subject. After number six or seven there were a number in the congregation who didn't know whether to bring their Bibles or their health books to church!!!

Of course, I don't mean a straight-jacket type of plan that's absolutely unbendable, but an over-all plan to serve as a guide. For example, in any given year you would want to cover the general topics of Prophecy, Family Relations, Christian Living, The Work, Doctrine, etc. Within the guiding framework of a topic heading such as *The Work* a half-dozen sermons could be given spread out over the year.

One obvious advantage is that of time. You may know, for example, that in four weeks a sermon dealing with *Family Relations* is due. This gives you time to choose, say, the subject of "Child Training." With four weeks ahead there is time to read a book or two, cull news articles, and gather scriptures. When the scheduled day to give the sermon arrives, you have prepared a very fine "meal" for the Church!

With one glance at your sermon plan you can tell when you last covered Prophecy, Health, etc. and when another one should be given. This way lopsided sermon menus can be balanced out and the spiritual health of the congregation will improve.

So, here's to a well-planned diet for the Church of God!

— Tom Lapacka  
Hannover, W. Germany

## MR. ARMSTRONG AND TOPPLED GOVERNMENTS

The phenomena of the Pastor General of a "small, ultra-fundamentalist, pre-millennialist

sect" (as writers of comparative religion textbooks might term the true Church of God) having certainly more influence with heads of state than the top representative of conservative Protestantism (Billy Graham) and possibly even more influence than the Pope, galls the critics of this Work. Consequently, antagonists are forever attempting to minimize the gravity of Mr. Armstrong's visits to world leaders. One of their favorite tactics is to point out the number of governments, with whom Mr. Armstrong had contact, that have been recently overthrown. The implication is that only unimportant regimes teetering on the brink of dissolution would have anything to do with Mr. Armstrong.

Close examination simply shoots this whole thesis to smithereens! Furthermore, recent events in areas of the world which were in contact with Mr. Armstrong may reveal some surprising things about God's intervention in human affairs.

First, let's look at Ethiopia: could it not be that Mr. Armstrong's visits constituted Haile Selassie's last warning from God — that the emperor should have paid more attention to Mr. Armstrong's message on outgoing concern — particularly when you consider that Haile Selassie was still throwing meat to his dogs when his people had been starving for at least four years. Personally, I feel history will be (and, when you consider some of his good points, ought to be) more charitable to Haile Selassie than many are inclined to be at the moment; still, the overthrow of his regime could be very realistically viewed in the light of a warning message from this Work.

While the hated government of Thanom Kittikachorn was overthrown in Thailand, the Church still maintains good contacts with King Bhumiphol (who is perhaps *the* most respected monarch in the world — at the very least second only to Queen Elizabeth) and, delightful irony, with the students who overthrew Thanom.

In Japan, the pattern holds true. Tanaka may be out, but Mr. Armstrong has favor in the eyes of his successors.

Then we have to consider the relatively stable governments and organizations in which Mr. Armstrong holds influence: Indonesia, India, Egypt, Lebanon, Jordan, Israel, Costa Rica, Philippines, and the World Court. The lesson is clear: there is no minimizing Mr. Herbert W. Armstrong as a spiritual emissary to the world.

But most interesting is the story of what's been going on in China. Two factions have been struggling for power over the last year. One, the ideo-



logical purists headed by Mrs. Mao despise all foreign contacts, especially with us "running dog imperialists" from the United States. The other, led by the old grand vizer Chou En Lai and being more pragmatic, advocates increased relations with the West. With the recent party Congress, the faction that is most favorably disposed to a visit from Mr. Armstrong came out on top!

—Jeff Calkins  
News Bureau  
Pasadena

## COOKING ON THE SABBATH

I would like to comment on some "time-honored customs" in our observation of the Sabbath.

According to the March 1975 issue of the GN, page 28, one paragraph reads as follows: "As far as cooking is concerned, Exodus 16:23-25 does definitely show (in principle) that we should normally do our heavy cooking, roasting, etc., on the preparation day (Friday). However, the Sabbath is one of the festivals of Leviticus 23. God would certainly not be displeased if we warmed up a previously cooked roast or fried an egg on His holy day."

Apparently, the idea is that you cannot cook raw meat, but you can warm up previously cooked meat on the Sabbath. I heard one comment that you could go as far as baking a partially cooked meat loaf.

In John 4:24, Christ commented that we must worship God in "spirit and in truth." Obviously, we need to keep the spirit of God's principles regarding the Sabbath day.

According to God's Word, is not the purpose of the Sabbath to be a rest day for us physically and to rejuvenate us spiritually? It is a day on which we depart from our own daily routine and take special time and effort to worship and honor the great God that made the Sabbath holy. It is a time for holy convocation.

Should not the principle be succinctly put in regard to cooking on the Sabbath as found in Luke 10:38-42? This account does not take place on the Sabbath, but the point is crystal clear. It says that "Martha was *cumbered about much serving*" and in so doing, missed out on Christ's message. Mary, on the other hand, was more interested in what Christ was teaching. Christ replied, "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Aren't the laws regarding the Sabbath intended to help us to not be "cumbered about much serving" so that we won't miss the importance of the day?

With these ideas in mind, let us get back to the "time-honored customs" concerning cooking.

Nowhere in the Bible is a difference placed between cooking raw meat, as opposed to cooked or partially cooked meat on the Sabbath — at least as far as I have studied.

From personal observation, I also know there is a vast difference between placing an uncooked roast in an electric oven and trying to cook it over an open cooking fire. It is possible to put previously *uncooked* food in an oven, set the timer, and spend the rest of the time praying, studying, being with the family, attending services, etc., and keep the Sabbath day holy in the true spirit and intent.

Obviously, the principle of the preparation day is still important in regard to shopping, baking bread, cleaning, ironing, etc., things that take up much time and effort. These things would prevent an individual from concentrating on the important principles of the Sabbath day.

But can't we take the principles regarding the Sabbath and with the help of God's Spirit discern how to observe it without ending up with some illogical and sometimes silly do's and don'ts?

As a famous news commentator puts it: "This is one man's opinion!"

— Rand Millich  
Great Falls-Missoula, Mont.

## HIT BY A TON OF BRICKS!

Have you ever been hit by a ton of bricks and left speechless? Hopefully not physically, but figuratively maybe?

Well, the other night I was talking with a PM who is a retired colonel from the Marines and had spent 28 years in the military.

Our conversation hit upon the subject of exercise. Colonel Barrit told me that he gets up at 5:30 every morning and runs a mile. He is now 57 years old and has back injuries!

At that point I was almost speechless because I don't run a mile everyday and I'm only ... certainly not 57!

I most certainly was without excuse because if I got up at 5:30 every morning as he does I couldn't say "I don't have time."

After that visit, I started wondering how many of my fellow ministers would have been speechless and what percentage would have been able to say, "I also run a mile a day."

Remember, we are told, "Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3). We're also told "For bodily exercise *profiteth* little ..." (I Tim. 4:8).

So, since that time I've been hitting that track more frequently. Hopefully this brief comment will motivate you to review your exercise program and see if it's up to par.

The next time I visit the colonel I hope to be able to say, "so do I colonel, isn't running a great way to keep in shape!"

Curtis May  
Richmond-Norfolk, Va.

## TO MEET OR NOT TO MEET

In one recent year, it was estimated that over 11 million business meetings were held each day in the United States. The annual cost? One billion dollars! During the same year, it was estimated that 173,000 out-of-office meetings were held at a cost of \$2.5 billion. These figures represent only the regular "called" meetings of the company and do not include the spontaneous "conferences" that crop up whenever office dwellers need to talk.

Needless to say, an enormous amount of that time and money is wasted. The next question is obvious — could we in the Work of God be wasting unnecessary time and money in unprofitable meetings?

No one is prepared to argue that we should not get together. Communication is always sketchy in large organizations, and whether we like it or not, we are becoming a large organization. The tasks that we are trying to accomplish seem to be ever more complicated. Without the right kind of communication, we're bound to spend much of our time working at cross purposes to one another.

"We have to communicate more" has become a catch phrase today, but what we need is not more communication. We need *better* communication.

In our naivety, we generally take everything we do to an extreme — sometimes ridiculous, sometimes sublime. If we find that a little bit of something is good, then more of it must be better. However, such is clearly *not* the case with meetings, committees, boards, etc. You have only to add up the number of people involved in your meetings and multiply them by the number of hours spent to realize how many man hours can go down the drain in one week's meetings in Pasadena or Big Sandy. Or perhaps you could take the number of times you've phoned someone only to hear "he's in a meeting" and multiply that by 6 (an average number of people for a meeting) and you have another idea of how many man-hours might be involved (assuming those meetings are only one hour long).

It's not my purpose in this little note to discuss the "how to" of a successful meeting; but merely

to remind us all of how easy it is to waste time in them. Actually, even though the conversation or meeting *may be* productive, it may not be *as* productive as the amount of work all those people could have done in that length of time.

Most of us have on our bookshelves one or more management books in which there is a chapter on committee meetings, "conquering the conference," creative discussion, etc. Frankly, most of the suggestions you'll find there are mere common sense: be sure the meeting is necessary, be brief, begin on time, state the purpose of the meeting, end on time, etc. Pull that book off the shelf and take a look at it.

Alfred E. Smith said that "a committee is a group of men who individually can do nothing, but collectively can meet and decide that nothing can be done." Others have said that "a camel is a horse put together by a committee." These and other quips are altogether too true for a lot of committee work, but it doesn't have to be so. We can make our meetings a vital, contributing part of our work.

Ronald L. Dart  
Big Sandy, Texas

## A VITAL CONSIDERATION IN THE STUDY OF THE EARLY CHURCH

In ecclesiastical history, with special attention to the history of the Christian church of the first two centuries, the overwhelming majority of research works are written by "Christian" scholars. These scholars are generally agreed on their approach to the subject of early church history in that they start with one premise — that the New Testament church did not keep the 10 commandments, the sabbath nor the holy days, with one minor exception. On the other hand, *Jewish* scholars studying the Christian church and related subjects see it the other way. Their research bears out that the original New Testament church did keep the 10 commandments, the sabbath, holy days and even other "Old Testament" laws.

It does not escape my attention that one would naturally expect more Christian than Jewish researchers writing about the beginnings of Christianity. But this does not mean in the slightest that there is a dearth of competent Jewish scholars who have written on this subject — yet the tendency is often to ignore or minimize what they have to say and opt for non-Jewish sources. It must be remembered that Jewish historians, not having to defend the merits or demerits of the "Christian" church, might even be more objective about early church history.

Here in brief are some examples. Samuel Kohn, chief rabbi of Budapest in the late 19th century, referring to a Judaic-Christian group in the late Middle Ages, tells that they "actually accepted and practiced Jewish customs and statutes, which the Old Testament prescribes and which *original Christianity observed as binding and only later discarded*" (*The Sabbatarians in Transylvania — Their History, Literature and Dogma*, p. 8, Leipzig, 1894).

About the Judaic-Christians of the early church, noted Jewish historian James Parkes states, "Rejected, first by the church [of Orthodoxy and Catholicism], in spite of their genuine belief in Jesus as the Messiah, and then by the Jews in spite of their loyalty to the Law, they ceased to be a factor of any importance in the development of either Christianity or Judaism" (*The Conflict of the Church and the Synagogue*, p. 92, London, 1934). Parkes again states "By the second century the controversy over the Law ceased to play the role which it had played at the earlier period. The church had become predominantly Gentile in membership and almost exclusively so in leadership" (*ibid.* p. 96).

Louis Goldberg, in "The Messianic Jews," states, "In the second and third centuries the church gained more and more universal appeal and became more and more Gentile Christian because there were more Gentiles than Jewish people" (as quoted from *Christianity Today*, Feb. 1, 1974).

Of course a few Christian scholars of renown do admit that the original church did keep the law, sabbath, and other "Jewish" concepts. Protestant scholar Herzog is one. "Whereas in apostolic times the Judaic-Christians adhered closely to the feast cycle of the Jewish calendar, the Gentile Christian congregations appeared not to have celebrated any festivals" (*Real Enc. for Prot. Theol. and Church*, v. 7, p. 749, art. "Church Year," Leipzig, 1888, second ed.). Herzog continues, "That the Jewish Christian churches continued to keep the Old Testament prescribed festivals, and merely gave it a Christian significance, is not to be doubted" (*ibid.* v. 11, p. 270).

However, the name Judaic-Christians puts many Christian scholars off as inconsequential to their in-depth research; others may denigrate them to a radical, pro-Jewish sect of no importance. The fact remains that the vast majority of Christ's followers during the time of the apostles were ethnic Jews. During the time of the apostles, almost the entire church was Judaic, whose members remained a part of the Jewish community, meeting in the synagogues with the Jews on the

Sabbath to hear the readings from the Old Testament scriptures. In the Book of Acts the apostles (including Paul!) are shown preaching in the synagogues even in Gentile cities. Christianity at this time was a "Jewish" (as opposed to Gentile) religion. As part of the Jewish community, they did not have to be reminded about Sabbath, holydays, tithing, clean and unclean meats, etc. They automatically kept these laws like the non-believing Jewish community around them, especially so seeing they had received no authority from Christ or the apostles to the contrary.

Any Gentiles called at that time came under the full auspices of the Judaic Christians. "At the death of Paul, Christianity was still a Jewish sect," states Parkes. "In the middle of the second century it is a *separate* religion busily engaged in apologetics to the Greek and Roman world..." (*Conflict*, p. 77).

Only after the death of the apostles do we witness the steady ascendancy of a Gentile Christianity, which was less and less interested in things Jewish. This disinterest became most noticeable after the destruction of the temple in 70 A.D., when Jewish influence reached an all-time low for the century. Christian scholars are right when saying that most Gentile Christians, especially from the second century onward, did not keep the law. But the fact remains, and Jewish historians attest to it, that the Judaic-Christians did keep the law, sabbath, holydays. And they did not constitute a tiny Judaic-Christian "sect," but actually were in the majority during most of the first century.

Christian scholars tend to focus their attention primarily on the second century — on a non-Jewish, Gentile church (with which they identify) situated in the West. At this time the Christian church was Gentile and in the majority. Scholars, in studying the rise of Christianity, look to this church, which generally did not keep the sabbath, holy days or commandments. These Christian scholars do make allowance for an exception — a small, Judaic group was keeping the holy days, sabbath and the law. Justin Martyr admits that some within the (Gentile) church of his day (c. A.D. 160) did adhere to the law, but tended to be looked down upon and often not even admitted to the congregation (*Trypho*, ch. xlvii).

Jewish historians naturally focus more attention on the first century Christian church, when the church was predominantly Jewish ethnically and theologically. These scholars see the church of the apostles as one believing and practicing the

(Continued on page 175)



# Ministerial Education & Training

## THE POWER OF LANGUAGE

"The two 38s roared simultaneously. The walls of the underground room took the crash of sound and batted it to and fro between them until there was silence. James Bond watched the smoke being sucked from each end of the room toward the central ventaxia fan.

"The memory in his right hand, of how he had drawn and fired with one sweep from the left, made him confident. He broke the chamber sideways out of the Colt Detective Special and waited, his gun pointed at the floor as the instructor walked the 20 yards towards him through the half lighted gallery."

— From the novel, *Moonraker*, by Ian Fleming

"And now brethren, as I am sure you know, it's raining outside but we have the sunshine of the Lord here in our hearts together so in closing even although you have not heard anything you did not know before, it's good for us to go over these things again and so in closing let's all turn over now together to Habakkuk 1, verse 9, and see what it says there for us today . . . .

— From a sermon somewhere in church this Sunday.

The purpose of the novel compared to the purpose of the sermon might be almost trite, yet the language quality of the novel is overwhelmingly better. This poor use of language by the men of the cloth is so prevalent that in the eyes of the world, the minister — grinding out his monotonous sermons — marches deeply in the ranks of the cartoon characters along with mother-in-laws, Mickey Mouse, Dagwood and Blondie.

He is pictured in the newspapers and magazines speaking endlessly yet adding nothing to the enlightenment of the congregation who shuffle restlessly, longing for his message to end.

Why is this? It's such an enigma that the most important of all speaking should be of the poorest quality.

There must be many reasons for it. Perhaps the minister has developed an over reliance on "inspiration," and neglected the perspiration and preparation departments. Or maybe his audience, out of loyalty to religious convictions, return in

spite of the sermon, counting it a part of the Christian cross they have to bear if the sermon happens to be a hopelessly boring or bad one. Therefore, the minister has a captive audience that always returns, and no matter what he gives seems to "go over" well, so he often tends to become sloppy and unskilled in his use of language.

## Cop-outs

Whatever other excuses for poor language skills might be given, one of the worst is that the Bible itself teaches that ministerial language should be of the "cat sat on the mat" or the Dick and Jane level and variety.

Several scriptures are usually quoted to support this premise. One of the most popular is I Corinthians 2:1-4. "And I, brethren, came not with excellency of speech or of wisdom, declaring unto you the testimony of God . . . and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." This scripture, it is claimed, is Paul's condemnation of ministerial development of language skills. Is Paul saying here that the minister need only concern himself with kindergarten language and that the Holy Spirit will do the rest?

Or is he talking about flattering, tricky, rhetorical techniques like the ones Tertullus used against him in Chapter 24 of Acts. Tertullus began to accuse him saying, "Seeing that by thee we enjoy great quietness and that very worthy deeds are done in this nation by thy Providence. We accept it always and in all places most noble Felix with all thankfulness. Notwithstanding, that I be not further tedious unto thee I pray thee that thou wouldest hear us of thy clemency a few words?"

If Paul is condemning the use of highly developed, mature and majestic language, here he certainly failed to heed his own advice and went on to portray large sections of the New Testament truths in language of such majesty and cadence that it has scarce been equalled.

Another scripture that is quoted to stunt the development of ministerial language skills is Acts 4:13: "Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled."

Does this scripture say that Peter and John had poor language skills, or does it tend to imply that they had not received that generation's formal education and college degree?

Actually, many rural or peasant societies have a very rich and beautiful language heritage. The people, although without formal education learn a

quality of language usage through their national traditions — their epic poetry and folk songs that can be very colorful and moving.

It's a little hard and illogical to try and use the Author of the greatest piece of literature that ever existed to condemn the development of mature and effective language skills.

### What a Difference it Would Have Made!

What would history and literature be like if the advocates of Dick and Jane language were right?

Jesus might have said to the Pharisees, "You are a bunch of bad men," instead of using some of His more pointed metaphors like serpents, hypocrites, generation of vipers — whited sepulchers full of dead men's bones.

He could have said to that generation, "You Jews don't pay any attention to me. I wanted to help but you wouldn't let me. You're going to catch it now." Instead, he was moved to say, "Oh Jerusalem, Jerusalem, you that kill the prophets and stone them which are sent unto you. How often would I have gathered your children together even as a hen gathers her chickens under her wings and you would not. Behold, your house is left unto you desolate."

Would Churchill's audiences have been so moved if he had told them that his policy was to "keep fighting Hitler till he was beaten," instead of telling them — "We will never parley. We will never negotiate with Hitler or any of the grisly gang who work his wicked will. This wicked man, the repository and embodiment of many forms of soul-destroying hatred, this monstrous product of former wrongs and shame has now resolved to try to break our famous island race by a process of indiscriminate slaughter and destruction. What he has done is to kindle a fire in British hearts, here and all over the world, which will glow long after all traces of the conflagration he has caused in London have been removed. He has lighted a fire which will burn with a steady and consuming flame until the last vestiges of Nazi tyranny have been burned out of Europe." It's very doubtful.

### Dusty Grammarians

Another disincentive to development of language skills is that for some tragic reason many sections of language have been locked up and frozen into sets of wooden rules by dusty grammarians.

Instead of the subject of figures of speech being a dynamic, exciting study, students must cope with jawbreakers like *antiprosopoeia*, *homoteleuton*, *epitherapeia*, and of course, let's not

forget about *fynathroesmos*. What a tragedy!

Many become deflected from language development by confronting such pedantic nonsense and then the whole subject takes on a dusty insignificance.

Some are discouraged from developing powers of expression in the fear they may become wooden and stilted like grammatic rule books.

However, the mechanism for moving language production is not simply that of the speaker standing up, pausing and saying to himself, "Well, I think it's time for me to use an alteration or two and then a little later on I'll throw in a couple of metaphors and perhaps a dab of hyperbole."

The raw material must be available, but powerful language usage is created in the heart, soul, and mind, and poured out in moving utterance. It emerges from the creative froth of urgent mentality and surges out in vital meaning. Only then do the grammarians analyze and classify it.

Others seem to think that ministerial Dick and Jane type language is O.K., and further development unnecessary, as long as you are heartfelt and sincere in your message.

This reasoning makes an either/or equation out of the situation, and fails to consider that *both* qualities are necessary speaking skills. Language development is not intended to diminish or replace feeling, emotion, or urgent sincerity, but to intensify their expression.

It's like the house painter who suddenly gets the desire to capture the smiling innocence of his daughter on canvas in a portrait and gets into a little trouble. He is used to working with paint in a functional way covering as much surface as quickly with as little mess as possible.

He has the desire and he has the paint but his mind has been trained along functional non-creative lines. He now needs to develop the creative powers of depth of expression that will get his message across onto the canvas.

This situation is identical to the speaker with urgent desires but lacking in depth and power of expression because of an impotent, functional "housepainter" attitude toward language.

### Contemporary Language Attitudes

This functional attitude towards language seems to be a symptom of our mechanical culture. Language development after a certain point seems so useless. Real estate, machinery, money, you can use — do something with — make a profit — but what can you do with language after you learn to say "Hi!, yes and nope," tell the time and ask "what's for dinner?"

Ask DeWitt Wallace or perhaps Agatha Christy. Their product is knowledge, drama and adventure in paper and ink, and has made them multi-millionaires. They don't subscribe to the idea that language is a sort of useless commodity after you have developed it to the point of asking what's for dinner.

Churchill even commented he thought the study of language and rhetoric was so dangerous, that it ought to be illegal or licensed. Hitler tended to prove him right.

And, of course, God delivered His plan of salvation to mankind in the form of language — punctuated from time to time with angelic messages, divine visitations and miracles, but largely in the form of language. He really believes in the power of language.

"Is not My word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces. . . . My word that goeth forth out of my mouth, it shall not return to me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I send it" (Jer. 23:29; Isa. 55:11).

So contrary to the functional attitudes of our age towards language, it is in reality a very practical, useful, dynamic instrument worthy of further development and greater attention.

### Blunt Minds

As skillful and helpful as our industrial system is in making and prefabricating products, it does us a disservice when it tries to prefabricate our language usage.

As with colors, most things are a spectrum of meaning conveyed by a series of words. The advertising profession tends to bite the simple end off the spectrum of meaning to illustrate the virtues of its products. It preaches this one meaning into the minds of the masses and soon the rest of the meaning is lost or forgotten.

If you ask a store clerk for cat-grit she is liable to look at you in bewilderment and not know what you want. If you hit the brand name or the name the pet company uses like "Kitty-Litter," a light goes on and she can show you your need.

Strictly speaking, you don't really need Kitty-Litter, you already have that! What you *do* need is something to take care of it. However, since mass-media advertising has programmed her mind to function around that one meaning, you have to use it to get results.

A conservative, elderly businessman went into a fast food restaurant for chicken. He knew he wanted chicken. It was either a Colonel Sanders or

some similar establishment that specializes in chicken. So he went in and asked for chicken. The people behind the counter looked at him in bewilderment. Did he want "Corn and Cluck for Under a Buck?" Did he want the family size bucket with the free nylons or the cracker barrel special with coleslaw and onions. The poor man didn't know. All he wanted was chicken and since he was holding up the line and getting looks from others in the line he left, embarrassed and slightly bewildered.

When simple inarticulate slogans and phrases are prefabricated and slipped into the mind continually, it can easily lose its incisive faculties and become very blunt. Prefabricated phrases and slogans mean prefabricated thoughts. Thought should be individual, personal, unique, sharp and incisive — not round and prefabricated from blunt minds.

### Articulation Project

These language concepts and observations were discussed in a ministerial homiletics class on campus recently. In the interest of developing deeper powers of expression, the class decided to pool and share and interchange personal language skills and techniques that they had discovered through experience or research.

One language suggestion was a method for developing crisp articulation. Many words seem to be able to get into the target area but usually only one or two can hit the bull's eye. It's this finely discriminating ability to match the uniquely apt word to exactly fit the situation that is the mark of articulate mentality.

The concept is, instead of learning simple vocabulary words, you study the subtle difference of meaning in a *word series*. They need not be new words or "big" words like triskadecaphoric or ceranophobia, but ordinary words like hanker or honesty.

There are several places you could get word series covering a spectrum of meaning but one of the best sources is, of all places, Webster's.

For example the words *honesty, honor, integrity, probity* all share the meaning of *uprightness as shown in one's character or action*. However they each stress and highlight a unique aspect of the general meaning:

HONESTY implies a REFUSAL to lie, steal or deceive in any way.

HONOR a fastidious allegiance to the standards of one's profession.

INTEGRITY such rectitude that one is incapable of being false to a trust, responsibility, a pledge.



PROBITY    *tried or proven honesty or integrity.*

The words *hanker, long, yearn, pine, hunger, thirst* all share the meaning of having an urgent desire for something. These words, although sharing the same spectrum of meaning, have their own particular tints and colors:

HANKER    an uneasy desire *because of an unsatisfied appetite or passion.*

LONG       implies a *wishing with one's whole heart* and often a striving to obtain.

YEARN     adds strength to the meaning — conveying an *eager, restless, often passionate longing.*

PINE       a languishing or FRUITLESS longing.

HUNGER    a compelling, *insistent craving* for & THIRST something good or bad.

They say as few as three word series a week will keep you in a poised, articulate frame of mind. There is also a synergistic effect and the mind starts to go through its own files and then quietly lays the right word on the tip of your tongue.

### Vistas of Life

This idea shows there are more exciting methods of language development than painfully dragging yourself through a vocabulary book. In the graphic arts field they use this method all the time. On any given day they might need a layout that requires a woman pushing a shopping cart or a policeman directing traffic or even a pirate ship. So many of them are continually clipping scenes and pictures of life in action from newspapers and magazines and have small indexed drawer filing cabinets stuffed with clippings.

When they need a particular scene or picture for a certain layout they go through the clipping files and have reams of material to draw on for ideas, expressions and concepts.

Some speakers and writers with strong powers of description consciously or subconsciously do the same thing. They are constantly observing life in action and filing away these vistas of life into their minds. When they are speaking and need descriptive material it comes flowing out and into the mind of the audience.

I am sure many of us can still remember the fat lady standing in the cafeteria line with her ankles hanging over her shoes with giant slabs of pie on her plate wondering why she was fat.

### Dimensionality

Another concept that gives vividness and strong powers of expression is "dimensionality." It con-

sists of having the description revolve around or be framed within a geometrical dimension, such as a ship that explodes on the *surface* of the sea then disappears *below* the water leaving a cloud of black smoke hanging above the waves where the ship had been moments before.

Ian Fleming used this dramatic ploy by framing his shooting scene within the geometrical boundary of the room. The walls of the room "took the crash of sound and batted it to and fro between them until there was silence." Then Bond watches the smoke being sucked from *each end* of the room towards the *central* ventaxia fan.

The geometrical dimension gives depth and concrete reality to the situation.

### Spiritual Dimension

Another facet of the class discussion revolved around the mechanics of divine inspiration in speaking.

The unanimous conclusion was that divine inspiration could never be successfully affected. Mechanical dynamics, loudness and emotional extravagance proved to be rather thin and transparent compared to the genuine article. But it is with the addition of this spiritual dimension that ministerial language can become the most powerful and compelling kind of language anywhere available.

The general conclusion seemed to be that the Holy Spirit worked in the mind to bring facts and thoughts and material instantly to remembrance and enabled it to be expressed with unique conviction.

The analogy was drawn between this and the power equipment on a car. The driver can press the brake pedal with purely human effort but the addition of power braking equipment makes it an almost effortless job. Steering a heavy car weighing thousands of pounds can be done solely by muscle power but the addition of a powerful hydraulic pump makes it very easy.

So it is with speaking. The necessary thoughts, audience perception, fluent language retrieval, honest conviction can all be accomplished solely by human effort but with the addition of the power dimension — God's Spirit — it's all much more compelling, easier, faster and of special excellence.

These are some of the background facts, discussion points, and suggestions our recent M.E.T. Homiletics class came up with and we wanted to share them with you. We would appreciate hearing from you about language concepts you may have devised, experienced or researched. It takes

just a little effort and clarity to further develop and deepen language powers and the result of such an investment in your congregation and yourself will produce bountiful dividends.

You'll begin to know when your language impact is taking effect — the sleepers will be unable to sleep, the skeptics will forget to sneer, and the rest of the congregation will be delighted.

— MET Staff

## OPEN FORUM

(Continued from page 170)

sabbath, holy days and certainly keeping the 10 commandments. The exception here are the Gentile "Christians" — who at this time are still very much in the minority — who generally did not practice things "Jewish."

One final point. We must be aware of the time setting involved when studying works pertaining to the early church. It doesn't really matter what the second century "Christian" church observed or failed to observe. What is essential is to see what the *first* century church, the church of the apostles, predominantly Jewish in its ethnic make-up, believed and practiced. After all, the leaders of the *Judaic-Christian* church in the *first* century were Divinely inspired, whereas the leaders of the *Christian* church in the *second* century were not. John was the last apostle, not Clement, Anicetus, or even Polycarp.

Gerhard Marx

PT Contributing Editor  
Pasadena

## PM MAKES UNIQUE CONTACT WITH GOD'S WORK

Thank you very much for the Bulletin and the constant flow of material which we are receiving through it. This is especially encouraging for me since I am on one of the islands, without any regular contact with fellow ministers. I had a rather unusual experience recently and would like to share it with the readers of the Bulletin.

A short time ago I got a letter from a reader of the Plain Truth who mentioned that she worked in the accounting department of one of the local Banks. She had noticed from my account card that I was the local representative of the Worldwide Church of God, and wanted to know if she could attend Bible Study in Nassau. Since we don't have the broadcast on a local radio station, letters from prospective members are few and far between; however this experience impressed me with the fact God has many ways of bringing those whom He is calling into contact with His Work.

I would also like to say special thanks for the Ministerial Education & Training program, and the other lines of communication which have been beefed up in recent months. The whole program is stimulating, thought provoking and helpful. Keep it coming! I really appreciate it.

Kingsley O. Mather  
Nassau, Bahamas

## BIBLE STUDY IDEAS

There was an interesting parallel in Guy Ames' article on "Year of Transition and Foundation Building" (January 21) with the Toowoomba Church and, for that matter, probably worldwide. "Everyone wanted only to be served by the minister and his family and always be on the receiving end of everything."

I want to talk about one area where this attitude has surfaced — our twice monthly Bible Study.

There is always pressure on a minister to continue to strive to include variety and interest as well as relevant information that the brethren can take home with them. John Halford writes in his monthly report to Mr. Luker, "We have tried to make the Studies interesting for those who want to come, but many brethren, if given the option, would rather stay at home. Perhaps we could rethink the whole concept of mid-week Bible Studies."

I agree!

I hold Bible Study twice a month after Sabbath Services because it enables more people to attend who have to travel long distances. I had been covering the Bible in a survey manner like O.T.S. in Ambassador College, but felt that this was getting too monotonous.

So over a period of three months I began asking for input from the brethren on how they felt they could profit more from the Bible Studies. The feedback was very poor. Virtually none!

As I approached Psalms and Proverbs I continued to prompt them by giving them some examples on how I would like to cover them. By doing this I had hoped to spark some interest and ideas from them.

Nothing came in!

So I decided to take a more drastic course of action. When we assembled together in the afternoon after church for the next Bible Study, I told them I was cancelling the study. I gave them the reason why and just walked out.

As you can imagine there were varied reactions from anger to hurt feelings, apologetics to nonchalance.

It had the desired effect! I have been inundated with ideas for Bible study, newsclippings that I am going to have to plough through and generally a renewed interest all round. Those who couldn't call either wrote or rang. To my joy and happiness there is once again interest in Bible study.

Cancelling the study also pointed me towards one or two under currents that I didn't know were there. The dissatisfied in the Church like to find an excuse they feel will back up their general gripes.

I am going to list below the ideas I have formulated and plan to put in action. Maybe a number of other ministers have other ideas they can add to this list. I feel we should *always* be on the lookout for something to spice up the Bible studies. Because there has been many a study *endured* over the years. We should do *everything* in our power to eradicate this problem.

Here are some of the ideas:

1. Rather than go through a book verse by verse, try covering a subject at one time. Those members who attended the follow-up Bible studies I gave after the Brisbane Campaign voiced their appreciation for getting back to the basics. (I know some books like the Epistles of Paul are better covered verse by verse).
2. Go through some of our doctrines and beliefs by covering all the relevant scriptures. Show what the Bible says on healing, tithing, prayer, etc.
3. Every couple of months spice things up with a religiously orientated film, or maybe a slide show. (I plan to give a slide show of the 2 months I spent at the "Dig").
4. Many of the brethren have problems with finances and business relations that affect our everyday lives. Maybe once in a while have some other qualified person prepare a talk. Let's face it fellows, we are not *all* experts in these fields.
5. Many of the brethren voiced their appreciation of an idea that Bill Bradford used when he was here that kept their interest at a pitch. Bill used to ask questions on what they thought such and such a verse meant *or* what was the answer to a question. These questions were answered vocally there and then. They never knew when or who was going to be asked. (I don't know if you still do this Bill, but they all remember that rather vividly).
6. Always know ahead of time what I am going to

study next time. Then I can tell them what books, chapters, verses or subjects they can be keyed up for next study. There just *may* be a few questions before we start.

Anyway, I hope this experience will be of some advantage to those of you who are having similar problems (I don't advocate that everyone cancel Bible study, that's not the point). For those of you who have other ideas... let's hear about them!

*Gabin Cullen*  
Queensland, Australia

### TAPES FOR THE WIDOWS

A hearty "Amen" to Mike Swagerty's contribution about feeding the very elderly and infirm by taping the weekly Sabbath services. We had been recently very concerned about the plight of these "undernourished" brethren as well, some who have not been able to attend services for two or three years and were in real need to be fed. The only knowledge of the Sabbath services was what they could glean from someone's notes, or conversation.

About two months ago we also embarked on a program of taping the weekly sermon for these people. The congregation was so enthused that several donated tape recorders or wanted to help pay for one. The effect this has had on these infirm "sheep" is a joy to witness. Some have purchased hymnals and sing along with the congregation on the tape and almost all of the 5 or 6 in our area who are in this condition say they appreciate it so much they play them over and over through the week.

We usually dub the tapes on office day while we are working and even get the side benefit of listening to and evaluating our sermons more often. I was especially glad for the benefit this effort gave to one elderly lady who enjoyed the taped sermons and service very much for two months just prior to her recent death.

The availability of relatively inexpensive cassette recorders and their simplicity of operation provide an effective way to help and encourage these brethren who are a very valuable part of God's Church and who, in their condition, need the spiritual boost the weekly sermon gives perhaps more than anyone (Matt. 25:35-40).

*Eugene Noel*  
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