

The Bulletin



of the Worldwide Church of God and Ambassador College

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To all fellow ministers and key supervisory personnel:

GREETINGS!

I know you all were encouraged by what you read in my latest "Personal" in the Worldwide News.

Though there will be some considerable "bad news" in this Bulletin because of some continued erosion and detraction, I am, nevertheless, very hopeful over what has been happening in the wake of our in-depth meetings on Pentecost, and my bringing the entire issue to my father for his thorough consideration.

As is evident, this Bulletin contains the first part of the notes from the Ministerial Conference, including almost the totality of what Mr. Herbert W. Armstrong said to the ministers and most of Mr. Stan Rader's remarks -- plus my introductory comments. In the next Bulletin, we'll reproduce those points of mine which are positive and encouraging -- but not the totality of all the garbage. Please understand -- I just don't want to see all that stuff in print. All the church pastors heard it once, and I think that's enough. Why rehash it again?

Personally, I am sickened every time I have to read of the names of defected ministers and wade back through all of their unbelievable exaggerations, distortions, and thus I've decided against sending out a voluminous pile of information of this nature.

Now! I know by announcing this decision I am laying myself wide open for further attacks of being "secretive," or "withholding information," and that I will be accused by some who delight in accusations of "widening the credibility gap."

Some few assume that the ministers in the field are being treated as if they do not have a "right to know," and that we are deliberately keeping information from them.

To this I reply in advance: NONSENSE!! No one was discouraged from taking notes among the literal hundreds who attended the Conference and heard every single word that was spoken! The purpose of the Conference was to call all Regional Directors, all church pastors, ministers from Headquarters, ministers from Big Sandy (and only because Mr. Herbert W. Armstrong misunderstood in part the context of the Conference, the ministers in Bricket Wood did not come -- but this was not my original intention), and literally HUNDREDS were there! The only ones who were not there were maybe one or two who were on trips, and this could not be avoided, since the Conference was set on those dates which would allow Mr. Herbert W. Armstrong to be here for as much time as possible.

The point I am making is simply that every word which was spoken in the Conference was spoken openly, forthrightly, and often with sincere emotion. There was no "holding back" as all of those who were there so well know.

It was my intention that the mood, the feel, the attitude, and the entire atmosphere of the Conference, as well as every particular or specific matter, whether of a procedural nature, or recent events in the church, or of a doctrinal nature, would be carried back out into the pulpits as well as to all of those, such as assistant pastors and ministerial assistants, who were unable to attend.

So much for the "credibility gap."

To be honest and open with you (words in which many people simply delight and get goose flesh over these days -- pardon my sarcasm, but it sort of feels good once in a while), I am so sickened by reading over many of the hideous allegations made by some of these men, and wading through the totally unnecessary explanations, that I simply do not want lying around in print 700-800 more copies of a huge document up to 200 pages long, which one year, or two years, or five years from now will be handed directly into the slimy paws of some yellow-rag journalist by yet some future dissident who perhaps even now today plans on no such dissidence. Can I be plainer with you than that? If I am to be criticized for those reasons -- that's too bad.

Another important point!

I talked to one of our ministers who was not able to attend the Conference, who in turn had already talked to a number of others. He told me there seemed to be at least "some" disappointment over the Conference and that some felt not all the questions were answered. This leaves me bewildered, giggling to myself in hideous, disbelieving laughter, as I try to imagine how one could have come up with such an enormously grotesque statement.

I therefore am going to challenge every single one of you to write whatever questions you have, of whatever nature, whether they are procedural, personal, doctrinal, or whatever -- and I will

hereby guarantee you immunity from "being canned" for writing such material -- in order that I can avoid this vain shadow-boxing in the dark and answer the questions and the problems of various ones directly and personally.

Personally, I feel that it is disloyalty to Christ's Work for any minister to be in a pastorate in the field, having attended this recent Conference with the tremendous spirit that was felt by all, and still be mulling over and "deeply disturbed" by various problems in his own mind which he refuses to divulge to his superiors, or directly to me.

I have had a deluge of literally dozens of letters from ministers all over the country who have expressed to me in heartfelt sincerity the feeling that the recent Conference was one of the absolute apexes and highlights of their entire lives! They felt it was like a total cleansing and a clearing up of doubts and confusion, and they just could not speak highly enough about it. I have not received one -- not one -- letter expressing any reservations whatsoever about the Conference.

Please realize, then, that if there are some few who are still in an attitude of doubt, that they are in disagreement with literally hundreds of their fellow ministers as well as in direct disagreement with me. For I am not making "happy sounds," gurgling like a tiny baby with a teething ring, to confuse and hide the issues. This letter is not an attempt of mine to brainwash anyone into thinking the Conference was successful if in fact it wasn't. It WAS hugely successful, and it is beyond reason to believe that any individual who attended it has remaining questions in his mind about anything brought up in the Conference, or even anything left unsaid, IF THAT MAN DID NOT COME DIRECTLY TO ME IN PERSON WHILE HE HAD THE OPPORTUNITY, or at least write to me his questions and problems immediately following the Conference!

I remind you, too, that a tremendous number of those ministers stayed at Headquarters for several days following the Conference and were here over the following Sabbath.

I could be shadow-boxing by even saying these things in this letter, and that I well realize. Trying to track down various alleged problems is exactly like trying to seize a handful of air or clutch a handful of soft water. When you talk directly to an individual on the telephone who tells you he has "heard things" and you ask him for a name, his retort always is, "Well, I don't remember who exactly -- but I believe I have heard this from, say, three or four others -- and I wouldn't want to get them in trouble!" I then reply: "It isn't a matter of getting into trouble -- it is a matter of solving the problem and answering the questions; therefore WHO is it who voiced these difficulties or questions to you?" The next response is: "Well, there were actually two or three who voiced various problems, but they weren't really big problems, and actually they were more on other issues than this one (referring

to the earlier issue he had brought up which seemed to be important and etc., etc., etc."

So, once again, even while asking a person directly: "Do you have any problems you wish to ask me about? -- I get the retort "NO!" Later, however, I hear from two or three others who are close to the individual that he indeed DOES have various problems.

This is all very confusing. I suppose that some are "afraid for their jobs" -- and all I can say to help such individuals is that they are at a complete impasse. If they, on the one hand, have some questions or problems which are keeping them continually upset emotionally and spiritually -- but they are AFRAID to solve those problems by asking for answers or solutions, yet fervently wish to continue with the posture of being very greatly put-upon, mistreated, misunderstood, having truth withheld from them, or lost in the maelstrom of the inner-sanctum of the "chain-of-command" and are kept from getting to those responsible at the top, then all I can say is, this must be a posture that they desperately wish to continue and that they honestly and sincerely do not want answers and solutions to their problems so much as they desperately want to continue in this posture of "having problems with Headquarters" in order to further their own clandestine and secret desires!

I have thrown myself open to any kind of criticism which I either deserve or do not deserve by asking one minister after another -- and asking the entire ministry WHOLESALE -- to flail away and start throwing the stones and start challenging, questioning, criticizing, or sincerely asking, whichever category you would like to place it in!

Instead, I continually get the answer, "Well now, Ted, I want you to understand that this is not MY problem -- I am merely pointing out to you what OTHERS have as questions!" I then ask, "Well, who are these 'others'?" The reply is: "Well, no one in particular -- just 'others'!" I beg, plead, and practically cry with anxiety to know who they are, so I can go directly to them and answer their questions. But these "others" must remain anonymous, faceless, and unidentified. All this is extremely mysterious to me!

At the present time I know of no questions which have not been answered or are not being answered (e.g., Pentecost). Yes, I hear the usual rumblings that some are saying not all the questions were satisfactorily answered during the Ministerial Conference. Do any of YOU know which questions were not answered? I frankly do not -- but if there are any, I will be more than happy to answer them at whatever length and in whatever fashion or form is right and good. Whether this involves asking you to come into Headquarters for as many hours as you need -- whether it is five hours or ten hours over whatever span of days or weeks this would require -- whether it requires a lengthy late-night telephone call, or whether it requires a lengthy personal letter, or whether it requires another Ministerial Conference -- I WILL DO IT!

Now I would like to repeat here the substance of a resignation letter which Dr. Ernest Martin sent to my father. Dr. Martin, however, did not send this letter privately to my father, but circulated perhaps many dozens (I do not know how many) of copies to former associates and friends and students in England, as well as an unknown number of people in various areas in the United States and possibly even Canada.

As you all know, I had a very warm and friendly chat with Dr. Martin prior to our in-depth meetings on Pentecost, at which time I asked him to be present in such meetings. He felt it would compromise his present position and declined to do so; I also asked him to come to our Ministerial Conference meetings, and he declined to do so.

I wish with all my being I could have persuaded Ernest to have had just a little more patience when he has waited all these many years on some of these issues -- and I feel the entire situation would have been remarkably different. However, it seems that no amount of talks, either with some of his closest friends, such as Mr. Raymond McNair, his former superior in England, Dr. Charles Dorothy, Dr. Robert Kuhn, or with others, could dissuade Ernest from the course he had set for himself.

I understand that Dr. Martin and Mr. McNair had a talk concerning his letter of resignation prior to its delivery to Mr. Armstrong, in which Mr. McNair told Dr. Martin that his allegations that Headquarters would not look into the doctrine of Pentecost and that it would not be brought to Mr. Armstrong's attention were totally erroneous, and that I was fully intending to do precisely that at the very earliest opportunity. Mr. McNair urged Ernest not to send the letter -- or at least to alter some very serious errors of both fact and intent in the letter which were assumptions on Ernest's part, but which Mr. McNair assured him over and over again were not true!

Even after being assured that he was totally wrong in making such statements, Dr. Martin chose to send the letter in its erroneous form anyhow.

One paragraph to which I refer is as follows:

"However, the moderator of the conference at the conclusion of the four meetings finally decided that nothing could be done about the question of Pentecost and that there was no need to have a full and open forum with you [Mr. Herbert Armstrong] concerning it."

I was the moderator of that meeting, and I said no such thing. I stated that we had gone as far as we could in that particular forum (about 20 ministers and faculty members representing the majority of all those available at Headquarters), and that I would take the subject to Mr. Armstrong at the earliest opportunity.

This I did.

In another form letter which Ernest sent to many others, he stated: "However, when Mr. Armstrong came home from his latest trip overseas, no one went to him about the crises. The ministers had agreed it was necessary to go, but Mr. Ted Armstrong felt no one should."

That is simply not true. I had called the meetings on Pentecost, conducted them myself, informed everyone I would take the issue to Mr. Armstrong, had telexed my father about them -- and fully planned to present the material to him upon his return.

After a lengthy discussion of the issues at hand during a luncheon with Mr. Armstrong where just he and I were present, I asked that Mr. Raymond McNair come in and summarize the main points which we had gleaned from all other sources, whether works written by those antagonistic toward us, our own literature, Dr. Martin's paper submitted back in 1961, and/or all other evidence (including much evidence, although this may sound strange to Dr. Martin, which was never contained in his 1961 paper). Mr. McNair did so, and my father received this information readily and subsequently wrote the letter to the church. That letter was written as a result of Mr. Armstrong's third extensive meeting on the subject of Pentecost, this time involving Dr. Hoeh, Mr. Antion, Dr. Kuhn, Mr. Brown, Mr. Ferdig, Mr. McNair and myself, all meeting with Mr. Armstrong. All of us were present during his formulation of the letter he sent to the brethren, and I went to a nearby typewriter and added my portion of the letter, intending only to give Mr. Armstrong some additional facts, but he decided it should go as a letter from me, and that we would send them both. These, I'm sure, you all avidly read.

Subsequent to these developments, Mr. Armstrong had perhaps six to eight additional lengthy meetings, including one other luncheon meeting where I was present, and several other in-depth, hours-long meetings with many of the ministers.

He has devoted many hours each day to thorough discussions, telephone conversations, and personal study on the subject of Pentecost ever since I first brought the subject to him. However, it was not until about three days after Mr. Armstrong's letter was mailed to all the brethren, approximately a week after Dr. Martin had originally sent his letter to Mr. Armstrong's office, that I finally gave the letter to Mr. Armstrong at another luncheon shared by just my father and me.

I did this for a deliberate reason: I did not want Mr. Armstrong's approach to the subject to be even remotely influenced by Dr. Martin's somewhat inflammatory letter. Secondly, I did not wish to subject Mr. Armstrong to any "pressure" from whatever source -- whether from me, other ministers here at Headquarters who had been involved in the meetings, or from Dr. Martin who had chosen to remain uninvolved in the meetings.

I think this is an important point for you fellows in the ministry to understand. It simply means that Dr. Martin is apparently maintaining the pose that Mr. Armstrong has REFUSED to look into the subject. This is patently false; Mr. Armstrong has spent perhaps twenty to thirty hours in intensive discussions, personal research and study into the issue since it was first brought to him, and he intends to spend a great deal more time on the subject in the near future.

Then, I was given to understand another minister had left the church in the Dallas area. I do not know any of the reasons why he did so. His name is Barry Chase. It was then brought to my attention by Mr. Neff that someone had placed a spot announcement immediately preceding and immediately following my radio program on KRLD, Dallas, announcing that "the former Dean of the Faculty of Ambassador College, Dr. Ernest Martin, will be conducting Bible Lectures," announcing such-and-such a place and time.

Of course, this is unconscionable, whether you are talking about automobiles, Clorox, or religion.

Apparently, to Dr. Martin's credit, he did not specifically know this was being done at precisely that time and place (at least, this is what I was told), but that the spot announcement was apparently placed by Barry Chase.

The agency heard of this and contacted the radio station, and I suppose, such an unethical procedure will not be repeated.

I have not the faintest idea what Dr. Martin intends to do from this point onward -- except I am very deeply sorry that he has chosen this course, and I hope with all my heart that he will simply wake up, decide to pick up the phone and call me, or come to see me personally, or Mr. Herbert Armstrong, and ask for complete reinstatement to his former offices, so he can once again become a useful instrument in God's hands, serving and helping in the colleges, the church, the magazines, and all the other vehicles that God has placed in the hands of His Work for getting this great job done!

I believe Dr. Martin has convinced himself he is doing the right thing. I do not impute any motives to Ernest except those of natural, normal human nature. I am sure he is trying to maintain a posture of objectivity and non-vindictiveness and I hope that he can remain in that posture and not engage in slanderous attacks as have some others.

I have been urged to explain these things to all of you, since apparently there is a fair amount of confusion about whether Dr. Martin is still in the Work, in the college, associated with the church, or whether he is on a sabbatical, terminated, has resigned, or just what.

From a chronicle of these events, you can obviously see that

Dr. Martin has chosen the course of disassociating himself entirely from Ambassador College and the Worldwide Church of God. I assume that he is asking for a fee for lectures among these others who no doubt feel the prestige that Dr. Martin's lectures and presence will give to their meetings will help them gain more members for themselves from the flock.

It is a strange thing to me to see these men deliberately attempting to enter into the sheepfold and rob the flock, RATHER than going about the sincere business of preaching the Gospel of the Kingdom of God as a witness to the world, preaching a gospel of repentance and forgiveness, really doing something for humankind.

After all, if their motives are truly sincere, will they not have the true humanitarian instinct of wanting to take the Truth of God (as they feel they see it and understand it) to the world, rather than rapaciously devour as many of the flock of the Worldwide Church of God as they can?

I have been given the strong impression that what John Mitchell did in Shreveport was bewildering to any number of others who had actually intended to do something of a similar nature on a specifically set date, hoping that the combined impact of several or many (I have no idea how many) would in some way totally divide the Church.

I desperately hope and pray that this is a lot of useless rumor -- that it was never true in the first place -- or, if it was partially true many months ago, that the hearts and minds of some of these individuals, whoever they may be, have been completely altered, and they have allowed God's Holy Spirit to show them how wrong they were.

As for me, I have tried desperately to avoid any emotional involvement in the issue of Pentecost whatsoever. While I have studied into it thoroughly now and have come to see there are many very strong arguments for a Sunday Pentecost, I have striven mightily to defend a Monday Pentecost throughout our discussions and have never made up my mind finally as far as a matter of conscience is concerned -- and I have not set myself up as the one to decide the issue; but, even so, in conscience, I MUST bring these things to my father when I see them dividing the church!

I do not see that I could have done otherwise. The matter now is in Mr. Armstrong's hands -- though I am in constant touch with him, giving him the benefit of all of my own study and the study of many others.

I have gone thoroughly through it, and I have been quite surprised to learn many of the things I have -- and I insisted over and over again that during the in-depth meetings at Headquarters, that if I saw my mind beginning to veer off into an absolute CONVICTION that Pentecost was indeed on a Sunday, I would lay the matter on the shelf at that juncture, and then take the entire thing to Mr. Herbert W. Armstrong.

This I did. I know of no better way to hold up his hands and support him than to maintain that kind of sincere, straightforward, concerned attitude.

For anyone to allege that there was any collusion whatsoever in an attempt to keep these things from Mr. Armstrong is utterly ridiculous. It was my deepest desire to get them before Mr. Armstrong as soon as I possibly could. I am expecting a continual series of meetings and further research -- and a decision at an early date. Then I expect we will move on to other areas of doctrine, policy, and administration with the same honest, dedicated approach to God's Word and God's Work.

Let me give you a few advance rumors -- so, just in case you're not "plugged in" to our rumor grapevine, you won't be missing "the latest."

Last week, a lawsuit was filed in the Pasadena area by a dis-fellowshipped member, Buck Taylor, alleging a breach of confidential information regarding his divorce and remarriage case. Although there was some local publicity, this should cause the church no undue alarm, because basically the lawsuit is, in the opinion of counsel, "without foundation in law or fact." There is a possibility that one of our disfellowshipped ministers would attempt to use this to his own advantage and may testify in support of him.

Another rumor has it that Al Carrozzo is planning to send his own letter to the ministry. So much for that one.

Next, some are violating every principle of propriety and perhaps violating copyright law by deliberately re-typing and circulating an article which was written clear back in 1939 (and was the subject of fairly lengthy discussions during the recent Ministerial Conference) about church government; it was written long prior to the years when my father and early pioneer ministers in this phase of God's Church ever came to understand the truth about church government as it really "should be"! Church government was one major doctrine which my father and others with him in this ministry grew into as NEW KNOWLEDGE! Now some are beginning to circulate this old article as if alleging that my father was guilty of some extreme 35 or 40-year-old plan of deliberate manipulation of the scriptures to further his own ends!

NONSENSE! All of the early pioneer students know full-well that my father and those with him in those days grew into a broader biblical understanding of church government. In the first place, the type of church government which Mr. Armstrong was writing about in that article involved voting, pulling names out of hats in selection of ministerial duties, and every assorted form of chicanery and politics.

Other allegations I have recently heard are that the form and shape of the columns of our new auditorium are "Doric" (a

grotesque and hideously funny misallegation of childish proportions) and therefore are of pagan origin! If you will look up the word "column" in the dictionary, you will find that a column is any supporting form, necessarily upright -- because God built the world and gravity that way -- and has to have some sort of "odd-ball" shape: either spiral, oval, round, square, hexagonal, pentagonal, octagonal, or take-your-pick! Anyone who would allege that there is some mysterious phallic implication in these upright columns can only have a dirty mind.

Also, I heard the allegation that the walkway between the three buildings which necessarily bisects at its center in order to allow people to cross from the Student Center to the Hall of Administration and vice-versa, or to go from the entry to the auditorium directly across to Ambassador Hall or toward Mayfair, represents a "cross."

To show you the silly and ridiculous proportions of these arguments, I want to mention that the man who hit me with these questions had already talked to Dave Antion for a very great length of time on the telephone. Mr. Antion had told him that our cities are filled with crosses at every intersection where two streets bisect! He had explained and then asked the man how HE would have built two walkways involving three or four buildings so that pedestrian traffic could go from one building to another without those walkways crossing somewhere or another. Dave also explained that the "cross" is a form or design which God Almighty built into our environment and that it is only some evil thing that pagans thought they saw in that form which renders it of pagan origin. Actually, we use the "cross," meaning two bisecting lines, in practically everything we do. These explanations and many others should have been obvious to any child. But because this man apparently wished to keep alive all of these questions which are not really even worthy of answers, by the time he brought them to me, he brought them as if they were indeed serious questions which still needed answers!

Frankly, I cannot improve on Dave Antion's answer. If anyone wishes to see the space left in the mirror-pool for the bird statue (where the two walkways bisect) as representative of some portion of the female anatomy, then I say he is a pervert who probably gets his erections by looking at piano legs! How can someone seriously allege that there is some phallic meaning in the bird statue? Originally, as I so well know, David Wynne, the sculptor, wanted to have the birds supporting each other without the central column. However, in actual wind tests of the bronze and in very careful engineering studies, it was determined that, because of the shape of the wings of the birds, this would be impossible. In a very high wind the structure could be subjected to such pressures that it literally might come apart. Even though this sculptor did not wish to "clutter up" a very graceful art form by putting a column in the middle of it to pin the figures to in several places, he was FORCED to do this, despite the fact that both he and Mr. Armstrong did not want this.

I assume that such a questioner is now investigating the origin of flagpoles. However, I believe he will have to remain alone in this research, because I, for one, am perfectly satisfied with the shape of everything from blue spruce to white birch and am not in the least offended by them.

All of this is almost as funny as little children playing in a sandpile where cats have been known to frequent. It is like discovering something in our environment which is distasteful and then seeing all manner of evil in it, instead of having a balanced and a sound mind.

This man, whom I choose not to identify, has apparently felt that he is a spokesman for a very dedicated and very sincere and very much put-upon group of people who desperately need ANSWERS to all these questions.

Frankly, fellows, questions like that don't deserve answers! However the answers were given. And the point is, they were given patiently, kindly, and logically to that man in an hours-long telephone conversation long prior to his reaching me with his questions.

But, as you can see from this, those succinct and straight-forward answers did not satisfy the man. He wanted me to give him the same answers; and then perhaps he wants another 100 or 200 of you to give him the very same answers yet again; and then he will, no doubt, still refuse to believe the answers.

I am not offended by a lily; though the pagans could look at that lovely flower and see something evil in it in their perverted minds, God did not immediately cause all lilies to quit blooming. I believe that anyone can see evil in anything he chooses, including putting on his socks in the morning, or wearing a wedding ring, or the significance of paisley print in neckties.

I laugh uproariously when I hear some of the latest rumors along the rumor mill, one of which included the charge that I used "third tithe to fly the Falcon to Seattle to buy a pair of water skis"!

I have snickered at some of this, realizing that some people have to have a rumor as a part of their daily diet, or they simply feel the seasoning in life is not there. Rumors to some of our people are like teething rings to little babies. They simply MUST have them.

While I feel it is heinous, sinful, rotten, and wrong, it seems no amount of preaching, article-writing, urging, or even praying for these people can change them. Some remind me of the old radio show of years ago called "I Love a Mystery." For some of our own people it should be called "I Love a Rumor," with the chief characters involved being some few among the ministry and members of the church!

I say this sadly, if in some humor. I'm trying to learn how to take these slanderous rumors with a little grain of salt and smile at them with a certain degree of patience, rather than reacting emotionally.

I know it is never pleasant to have to face attacks upon the flock, or attacks from dissident ministers. However, the entire New Testament literally abounds with just such problems as these! Certainly the Apostle Paul's warnings to the Ephesian elders are some of paramount importance to all of us at this present time.

True to that historical statement, those who seek to divide and devour the flock today seem to be of the exact same attitude as those back in Paul's day. Rather than going out into the world in an attempt to evangelize or to raise up a flock for themselves, they seek to creep in among those who already believe and understand the weekly Sabbath, God's Laws, judgment, the Millenium, the Holy Days, tithing, and dozens of other doctrines -- apparently wishing to gain members only by alleging all sorts of wrong doing on the part of the leadership!

Where is the spirit of love, joy, and peace in all of this? Where is the spirit of forgiveness? Where is the gentle, "easy-to-be-intreated" attitude of those who would "gently lead those" who are heavy-burdened?

God says the fast He has chosen is to loose the heavy burdens and to heal and salve over the wounds of people.

Rather than healing wounds and instilling a spirit of love, of deep brotherly concern, of gentleness, goodness, meekness, mercy and faith, these "grievous wolves" seek to rapaciously devour little ones by heaping upon them every assorted form of gossip, vicious slander, malicious tales, rumor, or perverse and twisted forms of "doctrine."

No doubt among their ranks will be an incredible scramble for leadership and utter confusion.

As I have said in the past, the worst thing that could happen to one who would seek to overthrow the status-quo is to succeed! Because he then finds himself the proprietor of the new status-quo and fair game for yet another "bright young champion" who would come along and seek to overthrow the new status-quo!

As they have fallen away from God's true church which is performing His true Work for this time, so I believe others will fall away from them and the splits will become splinters, and the splinters, chaff.

Meanwhile, I am going to devote my time and my energies to preaching the gospel more forcibly than ever before.

I am currently writing an article for the GN concerning the

deepest responsibilities of Jesus Christ where each of us are concerned, and I'm hoping to step up my writing a good deal more.

The Cincinnati campaign looms ahead in about three weeks' time, and I certainly hope and pray for wonderful results in that big city which was the site of our very largest crowd during the "America Listen" campaigns.

As you may already know, I have decided to try the combined chorales and band once again and simply hope and pray we can find room in the budget for it.

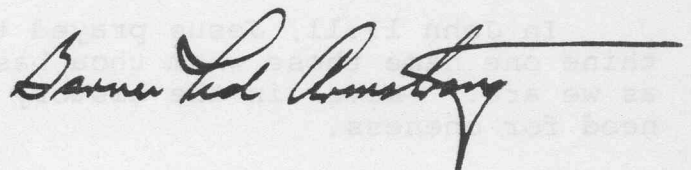
While we had a fantastically encouraging January income-wise, I do not expect this to sustain itself, based upon the patterns in the Work over the last many years, but I do sincerely hope that this is a trend for the future and that income will continue to rise.

The wildest rumors about the condition of the Work notwithstanding, God is continuing to BLESS His Work, showing us how to effect many savings by continually asking broad and bold questions about activities in the Work, continuing to work in every department and division to isolate those pockets of inefficiency or irrelevancy that may gradually accumulate in a Work of this size and scope and eliminate them.

Mr. Brown and others in the Business Office are all very encouraged at the income for the first of 1974, and if we can continue our most-careful surveillance of all major divisions as we proceed on through the spring months and if God continues to bless His Church with an ever-widening harvest and impact upon the world, I really expect that January, 1975, will see God's Work in very fine fiscal shape.

That's about it for now. Sorry there is a little bit of sad news in this Bulletin, and perhaps I can be a little brighter and more cheerful next time. Until then,

Your servant in Christ's service,



Ministerial Conference
1-2-74, 2:20 P.M.

MR. TED ARMSTRONG:

We brought you men in for a number of reasons, but primarily because we haven't had an opportunity like this for many years. We have lost some communication as a result and I think the Work and the ministry have been hurt because of it.

The purpose of this conference is not to shout at those who are not here, but it certainly is for the purpose of some reaffirmation and rededication and strengthening of communication. And one comment in passing regarding communication: The Bulletin gives you about 90 percent of the information I get from the division heads and departments in the Work. So you are getting about as much information as I ever get.

We have had some very far-reaching and helpful meetings at various levels of late. I think all of you have already heard what was discussed at our recent Regional Directors' Conference, so none of you here have been completely in the dark, or out in the cold, or left hanging with misinformation about recent events in the Church. The point is, we need to go on from here.

In our discussions we have faced issues and problems within the Church. I've had meetings with many of the leading men at Headquarters, and I certainly hope to have more as we go along. You must realize that Rome wasn't built in a day and all our problems aren't going to be solved in one day or one week, but they are being solved!

The motto of Ambassador College is "Recapture True Values." Maybe we can apply that to the ministers by saying perhaps we have let slip a few of the proper avenues of communication, mutual love, and allowing God's Holy Spirit to guide our minds; giving us the assurance that no matter whether we are physically apart, or that we sometimes don't see each other for a long time, we don't fall victim to the human nature syndrome of beginning to doubt one another.

In John 17:11, Jesus prayed to the Holy Father, "...keep through thine one name those whom thou hast given me, that they may be one, as we are." Never in the history of this Work have we had a greater need for oneness.

Personally, I have recaptured a spirit and a feeling of oneness with the most important human being on earth, as far as I am concerned -- Mr. Herbert Armstrong. If there was ever any lack of that oneness -- which is absolutely genuine and beating away in our hearts -- it has been in past history. Some of the traumas of recent date have strengthened that feeling of complete unity between my father and me, and I want to communicate that feeling as a keynote of this conference.

That is why we are here. This is something we all know we need. The brethren of the flock in your charge need to know that things are really right in God's Work at Headquarters -- between Herbert W. Armstrong and Garner Ted Armstrong, between Garner Ted Armstrong and David Antion, between David Antion and the Regional Directors, and among all of you in the ministry and those over you.

We've got to have it all right; and it is going to be right. I feel that it is 98 percent or more right, now. But we want it to be 100 percent right!

Now I know from past experience we sometimes think when we hear Mr. Armstrong going back over the past history of the Work, that we have heard all that before. However, there are many things Mr. Armstrong is going to talk about today, especially certain examples, that you need to hear. I want us to get the right perspective in the first meeting so we can see everything we will discuss in these sessions, and even in our personal talks at luncheons or dinners together, in that perspective.

MR. HERBERT W. ARMSTRONG

[Mr. Armstrong began by reading a letter he received from Mr. Arthur A. Mann, First Vice-President in charge of all architects at Daniel, Mann, Johnson and Mendenhall -- the architectural firm which designed the new auditorium now rapidly nearly completion. Following now is that letter, along with editorial comments by Mr. Armstrong in brackets.]

"Dear Mr. Armstrong: This letter is about the new auditorium and is a panegyric to a magnificent accomplishment that we believe is without peer in all of [now he says] North America. [But wait, he takes in more ground than that a little later.]

"During the past ten years, Daniel, Mann, Johnson & Mendenhall (DMJM) has been privileged to be the master planner and architect for the development of Ambassador College. The original plan included three major structures which would constitute the focal point of the entire campus. They are the student center, the administration building, both of which have been completed, and the new 1250-seat auditorium, now in the final stages of construction.

"The axis to the entrance to all three of these buildings is the large reflecting pool, surmounted by the dramatic 30-foot high egret fountain, with its splashing waters and heaven-reaching forms.

"The auditorium has the classic dignity of the ancient Greek Parthenon and a suggestion of that famous design, although of different proportions. [However, I will say it actually is more like the design of Solomon's Temple than the Parthenon.] The surrounding colonnades are of glistening quartz which glow in contrasting whiteness to the emerald green walls of the building [which walls

appear to be black most of the time]. The column soffits of Italian glass and white and gold mosaics also recall the greatness of Greece and Rome, and a degree of craftsmanship that many believe had disappeared in this century. Of all the buildings of North America created since the landings of the first English and Spanish colonizers, there is none that exceeds the magnificence of the new Ambassador College Auditorium in quality of materials, workmanship and felicitous design. The costly stones, woods, fabrics and metals which grace the outside and the interior are the finest available, as are the building's modern mechanical and electrical systems. While costly, they are also materials which endure for centuries, providing economical maintenance and daily enjoyment and inspiration for Ambassador College students and visitors. Within the three decades of our firm's international architecture, planning and design experience, there has never been a structure like the Ambassador College [Auditorium], and we count it as our finest and most outstanding accomplishment. [They have designed and been the architects for hundreds of buildings.]

"In recent years there have been several noteworthy public buildings erected in our country, New York's Lincoln Center, the Music Center in Los Angeles and the J.F. Kennedy Center in Washington, D.C., all of which have been symbols of civic and cultural pride. While much smaller, the Ambassador College Auditorium is their rival, and even exceeds these mighty accomplishments in beauty and enduring greatness. As Solomon's Temple was the pride of Israel, the new auditorium is the symbol of the glory and accomplishment of Ambassador College.

"The design considers the building not only as a place for listening and hearing, but also a place for worship, a dignified environment for scholarly interchange and symposia, and a lively and luxurious center for cultural and musical events. The building is more than an auditorium, in the ordinary meaning of the word. It is a multi-purpose community center of a size and grandeur not as yet seen in any educational institution of the English-speaking world, nor in any other continent in our contemporary times. [Now he's including it worldwide.]

"It is appropriate, in our opinion, that the opening ceremonies of the auditorium be attended by the heavenly music of the Vienna Symphony Orchestra. Because God will be within its walls as He was in the hearts of men to inspire its creators and benefactors.

"Harry Clausen [he is our chief architect in its construction] and I and all the many members of DMJM's project team who worked on the project over the years extend our thanks for the privilege of working with you and other members of Ambassador College.

"Very truly yours,

"DANIEL, MANN, JOHNSON & MENDENHALL

"Arthur E. Mann, FAIA, Senior Vice-President"

[Mr. Armstrong went on to explain that a special plaque will be mounted on the onyx wall of the main entrance lobby. Gold letters will spell out "AMBASSADOR AUDITORIUM" -- not Ambassador College Auditorium. Because the building is to be dedicated to God, and because it is for the use of His ambassadors, Mr. Armstrong said it will be called "AMBASSADOR AUDITORIUM." Then in smaller letters underneath: "Made Possible by Gifts from Worldwide Church of God to the Honor and Glory of" -- and then in big letters -- "THE GREAT GOD." Afterward, Mr. Armstrong began his talk, the basic text of which now follows.]

Forty-seven years ago God called me for a definite purpose. That purpose so far has been accomplished and it is being accomplished, and more recently in a way that is absolutely breathtaking. That Work is growing faster, going out bigger now than ever before, and it has now entered a totally new dimension, which I will take time to fully explain.

God called me, and finally after much testing, chose me as the instrument through whom He would work to get, first of all, the Gospel of the Kingdom of God, which is the only true gospel, to all the world as a witness to all nations before the end of this age. And, secondly, to feed the flock which He would give us.

My calling was not to go out with a hard-sell message to get members. I was not called to GET. I was called to GIVE the announcement of the wonderful Kingdom of God. The thing we should be grateful for is not how many new converts we have had this year, but how many new people have heard that announcement. I like that word "announcement," even though it isn't used in the Bible necessarily, because preaching or getting out the gospel usually carries that connotation.

God's Church and God's Kingdom are not based on competition, but on cooperation and love, which is outgoing concern -- and we need to remember that. God calls those He wants. Jesus plainly said, "No man can come unto me, except it were given unto him of my Father" (John 6:65). One cannot come unless he is drawn by the Holy Spirit of God. You cannot go out and argue and talk people into being converted.

So now I want to explain a few things about how this Work started, and how it has grown over the past forty years, because I think it is most important at this time.

There were seven years before I was really chosen for the Work; and seven years of preparation. But first I want to clear the air on one thing. I have met the opposition of Satan for forty-seven years. He is the author of strife, competition, doubt, judgment, and criticism. It is so easy to sit back and say, "I wouldn't do it the way he is doing it." You surely wouldn't, because there is a way that seemeth right to a man, but the ends thereof are the ways of death. You all know that scripture.

I am going to have to be away from Pasadena more than I shall be here from now on if I am to get the job done I was commissioned more than forty years ago to do. (I am going to explain that a little more thoroughly to you than I think most of you now understand or comprehend.) And in order for me to be able to do my job, the living Christ, the Head of this Church, has provided me with a man to be the chief executive here -- and that is my son, Garner Ted Armstrong.

I've mentioned before about the circumstances under which he was born. My wife (while she was alive) and I were convinced that God had him born. For the first three years of his life he couldn't talk; he was dumb. I am satisfied that God caused him to be born in order to speaK His Gospel, the Gospel of the Kingdom of God, which has gone out to millions of people! Some of you are here because of what he said. You were brought to repentance, conversion, to Ambassador College, and into the ministry of Jesus Christ because of what God was saying through him.

I know that Satan has been doing everything in his power to overthrow me; also he has done everything in his power to try to overthrow Garner Ted Armstrong. In spite of that, this gospel is going out by my work and by his mouth in greater power and to more people than ever before!

Some few have been sitting in judgment. I don't know whether that includes part of you or how many. I do know it has been done, and I know some of the accusers have been guiltier in the eyes of God than Ted has. He has not been guilty of rebellion. I think what God hates most is rebellion, and some in His Church have been guilty of that -- and I hope they have repented.

Never once did Ted show doubt or disbelief of the gospel, of Christ, or of God's words. Never once was there any rebellion against or hostility toward God, His Church, or toward me. He did not go out and try to start his own church -- I want to clear the air on that point. Never once!

God says love covers; and He says cover sin and speak evil of no man, even though you know that evil is true.

Some of you may have the impression that covering up sin is wrong -- that if you don't go out and tell everything you know or hear and expose it -- then you are "covering up" and somehow this is evil. But God says COVER IT UP!

I did cover up what ought to be covered up. But I said what needed to be said and what was true; and there was no lie -- nothing misleading in what I said. It was precisely that -- a personal, emotional problem. It has been repented of, and until I was satisfied it was real repentance, I did what I had to do.

Do you think that was easy? Would it have been easy if it had been you in my place? I did this before anybody knew anything

about it; I had to know the repentance was genuine. There is a difference between remorse (the kind of sorrow the world has) and real repentance which it was going to take -- and this occurred!

A year and a half ago I knew it had occurred, so I brought Ted back where he belonged. I know that God led me to bring him back and if you disagree, you are out of tune with God. You are not in tune as I am; and you don't know the facts as I know them. Now for one year and a half the living Jesus Christ, the Head of this Church, has placed His stamp of approval on that action. For one year and a half the fruits of getting this Work done have been borne as never before!

I know that some people were trying to drive wedges between Ted and me. We had a misunderstanding because he had a little different idea about one or two types of things regarding personal taste. But there is not one disagreement between us so far as the important things of getting out the gospel are concerned. The other things are trivial and have nothing to do with the Work or what is right or what is wrong.

I am backing Ted one hundred percent!

He is the executive while I am doing the most important thing that has ever come to this Work.

Forty-seven years ago I began looking into the Bible. I was trying to prove that Sunday was the day the Bible said we should observe and not Saturday. Now of course you all know what a problem I was up against trying to prove that!

I was absolutely shocked when I learned the Bible says just the opposite of what is being preached as Christianity today. I began to find, and it has been impressed on me more and more lately, that what is going out as "gospel work" and "gospel programs" is not the Gospel of Christ at all; but merely a gospel of men about the person of Christ. And the Jesus they preach is a fake Jesus who never existed.

When I gave my life to God I really meant it. But I haven't been perfect. I would ask everyone here who has been absolutely perfect and is competent to sit in judgment of me or Garner Ted or any of the other ministers to stand up.

I don't see anyone standing.

This is the Work of God. Who can deny that? Has this been the true Church? If it isn't, where is it? This is the only church that has preached the true gospel. This is the only church that tries to live by every word of God. I don't say we always succeed perfectly -- but we try.

The broadcast grew. First we started out trying to reach the common people. I want you to notice, because this is important.

Where did I start and how did I start trying to get out the gospel? I started trying to reach the masses of the people -- a few people up in Lane County, Oregon, on a little 100-watt radio station once a week.

After two or three years I was able to get on another 100-watt station in Portland, Oregon. Then a little 100-watt station opened up in Seattle at a poor time. After a while I was able to get on old 1000-watt KMTR down here, which is now KLAC. Pretty soon we were going nationwide on radio. Then we got on the powerful 100- to 150-kilowatt stations just south of the border in Mexico. At that time we were able to get mail from every state in the United States. It was not heavy mail, and it was scattered because the stations' signals spread all over the U.S. Gradually the Work was growing, but always there was opposition.

As the number of members grew, we began a church in Portland, and then a church up in Everett, Washington.

I didn't have a way of training ministers in those days. A man came from down here who had listened to my broadcast. He said, "Mr. Armstrong, I'm a hundred percent for you. I believe just as you do." So he came up for a Feast of Tabernacles in Oregon; he wormed his way in; and I let him go up to be pastor of the church at Everett. We had about 40 to 50 members up there. They were the heavier tithe-payers, putting in 50 percent of the money to support the Work.

Soon this minister talked them out of tithing. He said I was misleading them with wrong doctrine, and he soon got them into doctrines that were really wrong! Their money stopped coming into the Work and it all went to him.

You know what happened that year? When that false minister took the whole church with him -- and that was half of the income for the Work -- the Work still grew 30 percent that year, just as it had the year before and the year after. Brethren, this is the Work of God!

Now some of our members have been taken by two misguided ministers. I won't judge whether they are sincere or whether they are not. I don't know them personally. They have taken a few members, but compared to the loss I have suffered proportionately in the past, the number is rather small.

No man can stop the Work of God. No man can hurt it. Don't ever think that one of you can -- because you just can't!

Later, we came to see we had to have a college to train men for the ministry. So Ambassador College was founded in 1947. Now we really had our troubles. For two years everybody was talking about "when this thing folds up," except myself. If you want to

know where the Seven Laws of Success came from, I've had to live through every one of them, so I know.

But Ambassador College survived. It didn't fold up then, and it isn't going to fold up now. The Work just kept on growing at the rate of 30 percent per year, until the last few years.

Now let's go back again. How did the Work start? On a little 100-watt station in order to reach the people. That was the way I supposed we should get the gospel out or give it.

Now it was possible in the United States, Canada, and Australia to buy time on the radio to reach the people -- but not in other countries. In other nations the government controls the thinking of the people. The government controls radio, television, and all means of communication; and in many of them, they have a controlled press -- if it isn't an out-and-out controlled press, it really is manipulated that way.

We were never able to get on radio in England. We could not buy any radio time in Britain, France, Germany, Italy, or Holland, but we were able to buy some time on Radio Luxembourg, which is a powerful station broadcasting into those neighboring countries. We couldn't even get to the British Commonwealth nation of South Africa. But we managed to buy a little time on Radio Mozambique across the border -- which really didn't reach the broad majority of people, but it did reach a certain number. We now have three churches down there and a good-sized office. Well, we struggled along, the college developed and the churches grew.

One day I remember -- it must have been five years ago -- Ted said, "Dad, we've got to face it. We are not reaching the world. We are not getting the job done." I said, "Oh, yes we are, Ted." I had been trying to get it out. I had bought time on Chiang Kai-shek's station, and it was supposedly being broadcast into Red China. But Ted said, "How much mail have we gotten from Red China?" Well, I guess we never have had a letter that I know of. We did have one letter, but that was from Taiwan -- a girl student in the university there. She couldn't understand about God and a few other things, so when I was over in Bricket Wood I sent her a four- or five-page letter to try to answer her questions.

Now we had a program on Radio Ceylon once a week (the name of the country is now Sri Lanka -- it's right near the tip of India). I don't remember that we received any mail from India, but we did get mail from Malaysia and Singapore; also from the eastern coast of Africa because the signal reached that far, but that was all. We didn't reach India or any of the other big countries.

Finally we got a little time on a tiny station right on the western shore of India -- Radio Goa -- in a little country called Goa. We now have one family in the church in Bombay, India, as a result of that station. It also resulted in a student and faculty member in the college in Bricket Wood, but we were not really

getting the gospel into those countries as a whole.

The fact we were not reaching those countries came up in a ministerial conference here about five years ago. We wondered how we were going to get the gospel into those nations. The door was closed!

I supposed then that the way to get the gospel in was to get it to the common people. But that isn't the way God did it in the Old Testament. When God wanted to get a message to the people of the first world empire, He used His prophet Daniel to get that message to King Nebuchadnezzar, acknowledging God to him and the message of the Kingdom of God -- that it is a government, a kingdom over which God is the ruler.

Notice that Daniel took the message to the ruler -- the king! Nebuchadnezzar finally acknowledged the message, but he never repented to obey God. God caused him to be like a wild animal for seven years. When he finally became normal again, he had learned a lesson. But his son hadn't learned it! Nevertheless, God sent the message to him as a witness.

Daniel wanted to know what his dream about the animals really meant. "Thus he said, The fourth beast shall be the fourth kingdom [or government or nation] upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces" (Dan. 7:23).

The meaning of verse 17 is explained to Daniel: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom [that is still coming] and possess the kingdom for ever, even for ever and ever." "King" and "kingdom" are used interchangeably -- they're synonymous in God's sight because kings control the thinking of the people in their kingdoms.

Now the college developed and it grew, but we were not reaching the other nations. New churches began to be raised up. God was giving us members and we had to have men to go out and feed the flock and the college produced those men. Little by little, the churches grew as we had ministers to feed those flocks.

Now I think one or two have had the impression that a church becomes YOUR CHURCH if you are the pastor of it, and that it is there to support you or help you.

That is not the case at all!

The second responsibility of this Work is to see that when God gives us a flock that we feed that flock -- and you ministers have been raised up to do that feeding. But it still is the Work of GOD.

A chain of authority has been put in the Church and in the Work of God. Christ is the Head of this Church. I'm not, nor are you.

But Christ called me. Now I don't think I need to defend that. I think it is quite evident and I am sure you are all one hundred percent in agreement with that. I've had to have helpers and brethren, and, gentlemen, you are my helpers.

I have also noticed in some departments here on campus that once in a while a man gets so wrapped up in his department, before you know it, he begins to build it up into an empire and sort of forgets the rest of the Work. We must remember that we're all parts of a whole -- parts of a great Work.

Even though the Work was growing, it was not getting into India, China, Russia, Japan, Indonesia, or even into Bangladesh -- the really big nations of the earth. We weren't reaching those countries; and I was praying about it, wondering how it could be accomplished. I knew we needed something to give the people heart and encouragement, and that something had to happen. I asked God to show me how, to open the door somehow.

In the meantime, back in 1968, I got word from our office in Duesseldorf that King Leopold had seen a copy of the Envoy and had asked to see me. I decided to go see him since I'd been invited. The arrangement was made through Mrs. Hennig and an industrialist from Belgium, who is a friend of the king, and of our Duesseldorf office.

We met the king and he asked me to return. The second time we had the Falcon, and he said he would like to take a ride in it. We took him for a ride of about fifteen minutes, and when we got back to the airport, he asked me to stay over until Sunday to have lunch and meet his wife and family. I hadn't intended to, but decided to stay and visit with the king's family. Our friendship has since grown into an affectionate feeling, and he has expressed it that way many times.

A little later, the idea of having Ambassador College participate in a Belgium Foundation for Scientific Expeditions came up. But Dr. Martin thought it important to begin an archaeological project in Israel. He asked for and got permission to call Dr. Hoeh, and soon he was on his way over to visit Israel with Dr. Hoeh to get their permission to have our own Ambassador College archaeological project in their country.

Now Dr. Hoeh had met Professor Mazar in Israel two years before while participating in another dig during the summer. When Dr. Hoeh and Dr. Martin went over, Dr. Mazar was involved in the biggest archaeological dig ever started in Israel, and he invited Ambassador College to join in this dig with them. That is how our first contact with the "big dig" began.

I flew to Israel in October, 1968, to see several of the top people of that country, among whom was Moshe Kol, the Minister of Tourism and Development; Yigael Yadin, the great archaeologist, general, professor, author, etc.; and others. Minister Kol suggested

that we build an iron bridge between Ambassador College and Hebrew University that could never be knocked down. I told him we would let them know by December 1st whether or not we would join them in the dig.

Meanwhile, Mr. Rader and I were going on to Hong Kong and Tokyo to see about getting our ads in the Japanese edition of Reader's Digest. Mr. Gotoh met us in Tokyo and mentioned to his family friend, Prince Mikasa, that we were there; so the prince invited us for luncheon the next day. We have since developed a great friendship with Prince Mikasa, who is the Emperor's brother.

Mr. Gotoh had told me you cannot deal or do business in Japan any higher up than where you start, and if we really wanted to get the gospel into Japan, we had to start at the top.

On another trip to Europe, King Leopold asked me to take a message to his friend, Crown Prince Akahito, son of the Emperor. I said I would take the message, but I didn't want to appear to be trying to set up a meeting. We took the message to the Belgian Embassy and asked the Ambassador to take it to the Crown Prince. Awhile after that I was invited to meet the Crown Prince, and our meeting lasted 45 minutes.

Later I was invited to a couple meetings with Prime Minister Sato, and he asked me to investigate the situation in Okinawa. I did so and wrote quite an article on it. (I also went back there when Okinawa was given back to Japan.) The Prime Minister thanked me for my part and said that our meeting was historic because, at that very minute, the U.S. Ambassador and their Minister of Foreign Affairs were coming to sign over Okinawa to Japan.

Finally, just a few weeks ago, I had a meeting with the Emperor. We met for twenty-five minutes with no one present except the acting U.S. Ambassador, who didn't take part in the conversation. The Emperor thanked me for the visit and said it was "a long way for a man of my age to travel." I think he had been briefed on that, because I don't think I look that old!

We talked about our families, and about his son who would take his place. I told him I had a son who will also take my place. He also thanked me for my part in the reversion of Okinawa to Japan, which I never did take credit for doing, but if they want to give me any credit, I'm not going to argue with them.

We also talked about the pleasant and cooperative relationship between the U.S. and Japan since the war. Then he said, "By the way, next time you see President Nixon, will you give him my very warmest personal regards?" I told him I would. But I don't know when that "next time" will be!

You can't realize what an honor it is to the Japanese to be invited to see the Emperor. You don't seek this honor, because you would lose face by daring to even suggest it. There were four or

five of the top members of the Diet who came to dinner with us once, and on two other evenings they came to visit, just because we had been invited to meet the Emperor. They said they had never been given that honor, and they were impressed.

This is a distinct honor when you realize that the Emperor was "God" to them until General MacArthur "demoted" him. Of course he is a fine, sincere man doing the job he was born to do. Seeing him is not trying to get the gospel to him personally. But these meetings will open up more doors than ever to get the gospel into Japan, and many doors to other countries have opened because of this honor.

God has given us this favor; it hasn't anything to do with my personality or social standing, but God has opened the doors! It's almost unbelievable when you think about it! I know this is of God because one thing just leads to another, and as long as I know God is opening these doors, I am going to walk through them -- criticism or no criticism. I know God has chosen me and is leading me to do this today.

Finally, after several more meetings with Prince Mikasa, and after he asked for a Bible study, everything began to make sense to me. God has led me to understand that seeing these Kings, Prime Ministers, and Presidents is the way to get the gospel to their people. We must work through the top in these foreign countries.

Suppose you thought God had called you to get the gospel out and you had to go to the top -- how would you do it? Can you tell me? How many of you think all you have to do is just walk up to someone and say, "I would like to see the Emperor, King, or President of your country"? You should try that once. You would be so humiliated you wouldn't try it again!

The first Bible study turned out to be what over there they call a "testimonial dinner." The Prince didn't suggest a thing like that until after I had been decorated last April. After I had that honor, he could call the top people of the country to attend the banquet at which I was to speak. And we did have such a meeting with about 58 of the top men and their wives present. There were several preliminary speeches in which Ambassador College and myself couldn't have received more honor. There were four or five of these speeches before I was asked to speak, so I had to sort of "play it by ear" that night. But after what they said about the college and myself -- of what we have accomplished for world peace and education -- the stage was set.

Now let me ask you this: What would you say if the way were opened to you to speak to such a distinguished group who knew nothing, or very little, about the "Christian religion"? How would you do it? One doesn't start out by asking them if they have "given their hearts to the Lord." They wouldn't know what you were talking about! You would talk about the things they understand -- conditions in the world and what brought them about.

I didn't think that I put much power in that speech. Not anything like I do when I talk to you. But on the way out, Prince Mikasa said to Mr. Rader, "I didn't know that Mr. Armstrong could speak with power like that!"

There were two university presidents present, as well as distinguished members of the government. Both presidents were taking notes. Most of those present understood English, but for those who didn't, there was a continuous translation through earphones. They were all understanding what I said.

Some who had attended that dinner are now coming to the Bible study I hold on Sabbath afternoon when I am in Tokyo. We expect to have fifty people at the next Bible study, whereas we had twenty-five the last Sabbath I was there, and so it is beginning to grow.

(But even before that, a dinner was planned in my honor in Bangkok, and I was expected to speak. I said what I had a chance to say to about 40 or 50 people present, which included the man who is now the Prime Minister.)

From Tokyo we went to Saigon, where we had a similar meeting, with about 60 people. At least one-third of the Senate (the law-making body of South Vietnam) were there.

Since that meeting, plans have been made for the first public meeting in Saigon, which will be sponsored by the members of the government and of its law-making bodies who will get the people out. The first three nights I will speak in an auditorium seating 1800. The fourth meeting is to be in the university stadium which has a quarter-mile track and football field in the center. There are only 12,000 seats, but probably another 9,000 can stand in the center.

I feel there is a 50-50 chance President Thieu will introduce me. I had a very fine meeting with him, and we agreed on the points we discussed, so he knows what I've been saying. The gospel is finally beginning to get to these countries.

Now I have also become pretty well acquainted with the top people in Manila. We went to a dinner there during this last trip, and I was able to speak even stronger about the gospel of the Kingdom than the time before.

A second public appearance is now planned, this time in Manila, and it will probably be like Garner Ted's personal appearances. The first two meetings will be in an auditorium seating approximately 2,000 people. The last and third meeting (Sunday night) will be in a large auditorium seating somewhere between 12 and 15 thousand people.

Both Minister Oakley, Minister of Labor, and the Minister of Social Welfare, who is a lady, say they will not only sponsor this and get the people out, but they will personally endorse everything

I will say, because they have already heard it all. These people could not do this if President Marcos didn't know what I plan to say and at least had no objection to it.

Our next stop was New Delhi, where Dr. Singh sponsored a dinner for us that was attended by 100 people, including judges, leading businessmen, as well as some with the Congress and Prime Minister's Cabinet. He spoke a few words because he sponsored it, and the Ambassador for Ethiopia said a few words since he had been at Tokyo and was one of the preliminary speakers there. Then I was given a chance to speak. Now I happen to have the outline of that message:

"Your excellencies, ladies and gentlemen." I told them I was honored for the privilege of speaking before so distinguished a group. Also, that I was "very sobered tonight, as I feel that we all should be, because of the tragic state of the world.

"In our affluent America, most of our people are concerned with the daily routine, concerned only with personal comforts and personal interests of the moment. Of course, they know that things are not right in the world, but they like to get their minds off that.

"But when I travel to all parts of the world, and I see the pitiful conditions of humanity -- with more than half of all humanity in extreme poverty, ignorance, starvation, wracked with disease, filth, and squalor, living lives of hopelessness -- I have to ask: WHY?!

"These poor of the human race have minds which, if they were educated, are capable of understanding and utilizing the laws of physics and chemistry, of learning how to send men to the moon and back, or of learning how to invent and produce computers and other intricate devices. But they have been kept in ignorance so they cannot use their minds for anything like that.

"But look at the state of the world today. We are headed toward the supreme crisis of the end of this age of man-made civilization. Evils in this world are accelerating. Let me tell you of a personal experience of mine within recent months. In March I was invited to Ethiopia and to Afghanistan to visit their heads of state. But before I could find an opportunity in my schedule to get to Afghanistan, that president was driven out in exile and the government was overthrown.

"In August I was in Santiago, Chile, to see President Allende. I was only able to see him by proxy because of the terrible conditions at the time in the country. Just three weeks later there was a military coup; he was shot many times in the back. The government was overthrown by a military junta.

"At that time, in early September, I was in Beirut, the financial and industrial capital of the Arab world. Three weeks later

the Arabs attacked Israel in the Yom Kippur War. It very nearly involved the two great nuclear powers, Russia and the United States.

"By mid-September I was in Bangkok. I spoke to distinguished guests, as I am speaking to you distinguished guests tonight. Three weeks later, that government was overthrown. And the director of the university, who was President and heard my talk, is now the Prime Minister. And Prime Minister Kittikachorn, whom I know well and have visited twice in his own home, is now in Boston, Massachusetts, in exile.

"Three governments overthrown and a war within just a few months -- all places where I have had personal contact." And since then has come the second, you might say, military coup or overthrow of the government in Greece.

Then I asked them, "Why is there no world peace? For 4,000 years the heads of government have worked for world peace, but we don't have it. Why can't we find the cause of what is wrong? After 4,000 years we finally have a World Court of Justice to settle disputes among nations. (And one of the judges of that court just introduced me tonight.) And yet, very few nations are taking advantage of it; and the court is going begging for business -- going begging for customers because nations are not forced to take their troubles there. So instead of taking their troubles there for peaceful settlement, many have gone to war, and warfare is raging today.

"Everything is a matter of cause and effect. There is a cause for the strife, the wars, the fighting; a cause for the poverty, for the deterioration that we find in nations around this world. Peace can come only when men are willing to live the way that will cause peace. You live in this world. You are the leading citizens here and you ought to be concerned; it's your responsibility."

Does that make sense? If you were talking to a group of distinguished people like that who never heard the gospel, how would you begin to present the gospel to them?

Then I told them about the surveys I was making back in 1914, about conditions based on the law of averages -- much like the Gallup polls today: "I was deeply impressed by the unhappiness of people in the affluent United States; those who had plenty were still not happy. In my early business life I had constant contact with the so-called successful: the millionaires, the heads of great banks and corporations.

"Then I was challenged into a study of the doctrine of evolution. I studied Darwin, Haeckel, Huxley, Vogt, Chamberlain, Lamarck. Evolution sounded logical. But then I began to realize that I had never proved the existence of God. I supposed He existed because I had been brought up to believe in a God that is supposed to be the Christian God. But I questioned it and I felt I had to know, so I wanted to study both sides of the question.

"I decided to study the religious writings of the world, but first I decided to study through the Christian Bible, after which I would get to the writings of the other religions. That was when I got the shock of my life. I found the Bible said the very opposite of what is known as the Christian religion, and that the Christian religion did not come out of that book. But that book is inspired by the Eternal Creator of us all. And I found there the answer that I wanted; and it is an answer that is not taught by any religion. It is not taught and not known by any government. It is an answer that science cannot reveal and knows nothing about, because it is completely outside of science. It is outside of government. And it is outside of this world's religions.

"In the Bible I found the answer -- what I have come to call 'the missing dimension in knowledge.' There is a great deal of knowledge that is absolutely unknowable. Science cannot discern it; human minds cannot reason it out; philosophers can't know it unless it is revealed by the very Creator. That missing dimension is the knowledge of the answers to such questions as: Why is humanity here? Is there a purpose for life? How did we come to be here? What is a man?

"In the Hindu religion they think it is one thing; the Christians think it is something else; and another religion, something else. They don't have the facts; they do not have the truth. It is absolutely unknowable unless it is revealed.

"Why are we here? Where are we going? And how do you get there? What are the true values? What is the way to universal peace, happiness and plenty, so there would be no poor, no starving? Everything comes out of the ground, and there is enough in the ground for all of us. So why isn't everyone prosperous?

"I found in that book something that has been rejected by the Christians who claim it is their Bible. I found there what is rejected by all religions, as well as by science and education. And it is the answer. It is the way to have world peace; the way to which I have dedicated my life. I found that man was made in the image of the Creator. We look like Him outwardly, but He is composed of spirit and we are composed of matter."

Then I went into what a mind is and how the adult mind was created capable of adult thinking, adult reasoning, but unfilled with any knowledge and completely helpless at birth. An animal is not helpless, because it is born with instinct. Humans are helpless, because the mind must learn to dictate every action we take and has to gradually acquire all knowledge.

I told them how God had instructed the first couple (whom He created) in these basic ways of life, in all the ways that would bring peace; and how they disbelieved God; and that humanity has been rejecting the Creator God ever since. I told about a law that had been set in motion as relentlessly as the law of gravity, that is the cause of good, and the breaking of which results in evil, and that it is revealed in the book called the Bible -- the founda-

tion of true science, government, and happiness.

Then I explained the way of "get" and of "give" -- that the world is following the way of "get" because it has ignored and forgotten its Creator. I said, "Here in India you think there may be one Supreme Creator, but you have many gods in between. Where did you get that knowledge? It came out of the imagination of men's minds!"

I told them it is time we wake up to the fact there is a Creator who has a purpose in putting us here and will accomplish His purpose. I told them He has mapped out a period of 6,000 years in which He was letting us go our way -- that He wanted mankind to learn that its own ways have led to poverty, filth, squalor, and everything wrong.

"If we will only turn and go the other way, we can have peace, prosperity, good health, and everything good. If not, we are coming to the end of that 6,000 years and that Creator is going to step in and do it for us, whether we want it or not! And when it does happen, I'm telling you, the nations of this world are going to resist, rebel, and fight back. The Creator will have no alternative but to use supernatural force to bring peace and happiness to the world and set up the Kingdom of God to rule all nations."

Finally, I told them that I was the representative of that God and His Kingdom. "He sent me here tonight. He sent me to give you this message, but He didn't send me to cram it down your throats. What you do with it is your decision. You have heard it, and you are responsible. I have spoken with His authority -- the authority that is superior to any kingdom or any government on this earth."

A hundred of the top people of the second biggest nation on earth heard these words!

I think getting this message to world rulers and leaders is the most important job on earth. God has now opened the way to get the gospel to those nations and he is using me to do it.

I want to thank all of you for what you are doing to back me up and to feed the flock. Fellows, we must try to make our members realize that it isn't just for their salvation that they are called now. This is not a time when God is trying to save the world. He is calling them for their part in backing this Work and getting this message of witness to the world.

Thanks again from the heart for all you are doing and for the fact that I am assured the field ministry is now at least 99.44 percent solid. This job is getting done in a bigger way than it ever has before. Never has the Work gone out with this power and been as widespread. Never until recently have we found the way to get it into those countries -- now it's actually going there!

I need your prayers. I need your backing in every way. And in the Work here on the home front, Garner Ted needs it -- and I know he will have it. I am back of him one hundred percent!

Ministerial Conference
1-3-74; 9:40 A.M.

MR. TED ARMSTRONG:

This morning my father and I want Mr. Stanley Rader to address you. But first I would like to comment briefly. Mr. Rader has been the subject of some of the most incredible rumors that have gone about among the ranks of some of the ministry and lay members of the Church.

Stan has been a very close and a personal companion to Mr. Armstrong and I am thankful for it. I'm very thankful for Stan Rader! I feel that he is a very important contributor to this Work. I think that despite some of the scurrilous remarks that people have made about him, Mr. Rader has been instrumental in saving this Work many millions of dollars; that he has actually been used of God, and I believe history is going to prove that out. I believe that it will be good for us to hear from him because he can speak from an objective third-person point of view, which I cannot, and really none of you can.

MR. STANLEY RADER:

Good morning. Those are very kind remarks, Ted. I really do appreciate them. In Tucson during the Feast of Tabernacles, I had the opportunity to speak to the ministers, and I mentioned there and today as I look around the gymnasium, that I know very few of you ministers personally, and very few of the employees, as well -- although at one time I think I knew almost every minister, and for all practical purposes, every employee worldwide. We all know that the Work has grown tremendously and it is impossible to know everyone. I take some comfort because Mr. Armstrong has said that he can't know everybody as well as he would like to.

I would like to say that the door to my office has always been open to everyone. It is true that during the past year Mr. Armstrong and I were away almost 270 days (which is an incredible number), which means that our office was largely in the G-II and in hotel rooms around the world. Nevertheless, we did spend 100 days here.

I have always told Mr. Armstrong and Mr. Garner Ted Armstrong that whatever we say in any form should be said as though it were going to be quoted in a newspaper, a magazine, by an enemy or anyone who is working against our best interests. I say what I mean, and I mean what I say, and I don't mind being quoted.

Basically, what is said from any one of these platforms is important and worthy of being quoted. It is very easy to stick with the truth, very easy to be consistent in what you say and do, and then you don't have to worry about being quoted. Newspapers

will still tend to misquote you; nevertheless, you have done your best.

At any rate, when I am in town, I would appreciate hearing from any of you who would like to ask me directly about any aspect of the Work that I may have a personal view of and which is within the area of my expertise or competency.

Today I would like to share some of my experiences and observations with you, my knowledge and faith about the Work.

At the Feast of Tabernacles Mr. Armstrong stated that a new era had commenced in the Work. I, too, hope that all the traumas and the criticisms of the past several years are well behind us. Frankly, there has been a long period during which there has literally been open season on Mr. Herbert Armstrong, Mr. Garner Ted Armstrong, and I must say, on myself as well. (I would say I am in pretty good company.)

I do feel (and I want to be this blunt about it, because when I first met Mr. Armstrong I told him on occasion I might be blunt, and I hope I haven't been too blunt too often) that if each of you had fulfilled completely an affirmative duty that devolved upon each of you, you could have easily turned aside and otherwise blunted the unwarranted, unjustifiable and uninformed comments and criticisms. By that, I mean when you heard something that was not true, you could have easily stopped it.

I remember only too well the days when one could find no intrigue, no competition, no friction, no envy, no jealousy, no divisiveness, and no disloyalty in God's Work. I remember well a time when there was manifested every day by every person a love of God and a love of man, and we must return to this way, because Mr. Armstrong has instructed me that this is God's way!

During the 17 years that I have worked very closely with the Work, Mr. Armstrong and many of the evangelists, I have witnessed Mr. Armstrong's faith during terribly troubled times. I find it somewhat difficult to understand why others do not seem today to manifest the same quality or degree of faith that Mr. Armstrong has consistently displayed during the course of the years.

When I first met him, he explained to me that all of the activities of the Work were carried out in the furtherance of a two-fold commission -- spreading the gospel and feeding the flock. There is no one in this room, with the possible exception of Mr. Garner Ted Armstrong, who has spent even a fraction of the time that I have spent with Mr. Herbert Armstrong during these many years. And I have witnessed that the gospel is being spread! The flock is being fed! Mr. Armstrong has given his life to God, and everything he does directly relates to this two-fold commission.

Mr. Armstrong explained to me very early in the very first meeting that I had with him (over seventeen years ago) that the

Work of God would suffer from persecution. As a matter of fact, at that time the Work was being persecuted in a way. The tax exemption of the college and the church was being questioned. That was obviously a form of attack. The government was wrong, but they had to be convinced that they were.

Mr. Armstrong, even at that time, said that as the Work would continue to grow and expand, and as it fulfilled its two-fold commission, Satan would strike at it, that persecution would increase and that this would be a sign the work was getting done. Consequently, I am not surprised that persecution has come, because Mr. Armstrong forewarned me. I anticipated it, and I take it somewhat in stride. I do feel that it is a sign that the work is getting done. However, I must admit I always felt that all the persecution would come from the outside. I didn't feel that the Work would have obstacles thrown in its path by problems from within.

A year ago, for example, I completed my professional duties as a lawyer in connection with an Internal Revenue Service audit.

When I first advised the people at Headquarters of the pending audit, I was astonished to find that rumors circulated that the Work was in great difficulty because of an audit. We have had other audits -- there was no reason to be unduly alarmed. Frankly, I thought people were beginning to believe what our critics were saying about us. They were beginning to believe what they read in Time, in local newspapers in Pasadena, or in newspapers in Seattle and the like, and they had begun to believe the critics and the people who were detractors. I did everything within my power to assure these people that this was not so, and that the Work would not be in any difficulty.

I knew the audit would be handled in the due course of events, and the Work, its policies and the implementation of those policies would be vindicated. I put that in writing in a memorandum in August of 1972. I said what the issues would be, and I said what the results would be -- that there would be no problem. Notwithstanding that, rumors were rife that the Work was in great difficulty.

I found it somewhat astonishing that when the audit was completed and after all this conversation, rumor and concern, that there was a lack of jubilation for the delivery of the Work from this "terrible crisis." There should not have been any jubilation but for the fact that some had made a monumental problem out of it to begin with. But I found it somewhat inconsistent that that which had been predicted to be the doomsday for the Work was not met with more rejoicing when the problem was completely eliminated.

The audit very carefully considered all of the operational and organizational requirements for the church and the college in the sense that this Work was organized to perform a certain service. That is the way the Internal Revenue Service looks at it. There are certain purposes which are considered to be religious and educational.

They must determine that those purposes are the very purposes for which the Work was originally organized and that there is actually no difference between the stated purposes and the actual modus operandi. That has been proven, including such things which apparently recently have become quite controversial -- not by people on the outside, but by people on the inside.

The Internal Revenue Service was not concerned about aircraft. They thought it was perfectly understandable that General Motors and IBM and other companies could have aircraft to sell goods and merchandise, and the Work of God could have aircraft to serve God. It just never was an issue. But it apparently bothered some of our people beforehand, as well as such things as faculty and ministerial homes. The IRS was not concerned about them. It was perfectly understandable for them and consistent with what they would have expected, once our purposes and our foundational policies were made plain.

Everyone knows what those foundational policies are. Just pick up an Ambassador College Bulletin if you don't know about them. It will tell you what kind of environment we are trying to have here. It will tell you about the interaction between the students and the faculty. It will tell you about the unique experience our students are getting from this unique experiment.

If you read it you would understand, just as the IRS did, despite the fact that the audit began under the worst possible circumstances, because it was a result of bad publicity and a concerted effort on the part of certain people to paint us with a black brush. They came in with the idea that maybe "where there's smoke, there's fire." Notwithstanding that, every policy was vindicated. And every means by which they are implemented was vindicated!

Yesterday Mr. Herbert Armstrong stated the fact that there was no "cover-up," as that word has come to be used and understood as a result of the Watergate crisis which has unfortunately dominated the news during the past year. I can state without qualification that this is true...there was no cover-up! As a matter of fact, if one were to be a little facetious, one might say that there was an uncovering rather than a cover-up. Mr. Armstrong did more and said more to more people in more forms than was necessary. At all times Mr. Armstrong was not a respecter of persons, and he had the interest of the Work and the brethren foremost in his mind. No step was taken before Mr. Ted Armstrong's leave of absence began in February, 1972, and during his leave, without the advice, counsel, and approval of the leading evangelists at Headquarters and elsewhere. It was upon the specific urging of several of these leading evangelists that Mr. Ted Armstrong's leave of absence was ended, and he returned to his duties in June, 1972.

Futhermore, it was again upon the urging and the advice and counsel of these same several evangelists that Mr. Armstrong resumed the office of Executive Vice-President in the spring of 1973.

When Mr. Ted Armstrong returned in June of 1972 from his leave, it was only after the Board of Directors of both the college and church had met and approved his return. Anything that you may have heard to the contrary is simply not true!

During Mr. Ted Armstrong's leave of absence, Mr. Herbert Armstrong advised the brethren from the pulpit in all churches, granted an interview to Time (I was present), granted a televised news interview to NBC cameras (I was there), as well as to very hostile representatives of the local press. He even published a letter from Mr. Ted Armstrong to himself without Ted's personal consent. That letter was widely quoted in publications throughout the world.

In addition, all of these steps that Mr. Herbert Armstrong took were taken without pressure from the public or outside third parties, but were taken by him unilaterally from an institutional point of view with the consent, approval, advice and counsel of the aforementioned evangelists, because he considered those steps were necessary in the exercise of his responsibilities as President of the church and the college.

In my humble opinion, from a spiritual standpoint, every minister at Headquarters and elsewhere should be spiritually, legally, and morally stopped from uttering any comment whatsoever inconsistent with the representations that I have just made, because those are just simply the facts! Each minister concerned had ample opportunity to voice his opinion, his comments, objections or what have you, prior to Garner Ted Armstrong's return in June of 1972 and since the time that decision was made. Since then, as Mr. Armstrong said yesterday, God has been pleased with the fruits that are being borne -- and the work is getting done!

It is becoming increasingly apparent to me (I'm sure to others, too) that there has been a very great and undesirable increase in the competition between employees in the organization -- between employees who are ordained and those who are not. This is something that I have noticed over the past five or six years. Perhaps I have noticed it more because of its absence prior to that time when one was acutely aware of how different the Work was, with its emphasis on brotherhood, fraternity, cooperation, love, and the like. I have mentioned the change to various people, sometimes in writing -- in memoranda to evangelists -- but there doesn't seem to be a particular improvement yet.

Several years ago I stated that everyone should be frank, forthright and candid in carrying out decisions and policies of the Work. From what I have witnessed, there has been on occasion a reluctance or a lack of willingness on the part of some to carry out a policy if that policy has resulted in a change for a particular person or a particular department, or if the policy that was to be implemented was different from what a particular person wanted to see take place. I have also noticed a tendency of some, especially when under pressure, to begin to lose sight of their

place in the Work and to identify more strongly with their own areas (departments, churches, etc.) rather than the Work as a whole. Also a tendency for some to make decisions that consider the interest of their particular area first, and the total organization second.

A few years ago I wrote a memorandum wherein I described what rule from the top means to me, or at least what I have understood it to mean in this Work. I said that we all know there exists a basic organizational chart for the Work. There is a chief executive officer along with others below him. There is also an executive committee, and as the need arises, Mr. Armstrong consults with people on particular problems.

Within the framework of that organizational chart, it was clear to me that both from the spiritual and practical point of view, Mr. Armstrong at that time was acting as the chief operational officer. He was the chief executive and everyone else was his staff. Now the staff is of great importance, because it performs the indispensable function of collecting the food for thought, appraising and preparing it. It also provides a means for carrying out decisions that are made.

But the staff, I said in the memorandum, is not a substitute for thought at the top, and should it try to perform the function of final thought, judgment and decision, then there is no top. The decisions would not be made by Mr. Armstrong; consequently, there would not be rule from the top. But decisions would have been made by the staff, would have been implemented by the staff, and only an appearance of rule from the top would be present. That is not what I understand rule from the top means in God's Work.

Earlier I meant also to comment about absurd rumors concerning the financial situation of the Work. Even more absurd rumors about gambling losses incurred by Mr. Ted Armstrong. These rumors are patently absurd and ridiculous. I can assure you from a question of internal control that even if anyone had wanted to gamble with the funds of the Work, he could not get his hands on the money, much less gamble with it -- NO MATTER HOW HARD HE TRIED. There is just no way! For anyone!

Again, the rumors could have been put to rest by the right or appropriate remarks made at the right time, in the right place, by the right people, and in the right manner. If anybody who had any doubts had called me, maybe I could have shed some light on it -- but no one did. No one has ever called me about anything, with the exception of a handful of people with whom I have contact almost daily.

First just let me say that the overall condition of the Work today is basically no different from the condition of the past five years, except that the percentage of growth in terms of financial criteria has decreased. In all other respects the Work continues to grow, as Mr. Armstrong has made plain.

The Work meets its obligations as they mature. It is not insolvent in the equitable sense of the word, nor in the legal sense of the word. It is not going to go into receivership. It is not going to be bankrupt. It satisfies the basic financial yardstick which bankers and other institutions look to in helping to evaluate the Work -- the long and short-term commercial credits. Of course, the Work's needs have always outstripped its resources for any given period of time. I have always stated, and I believe it is true: if the resources of the Work ever exceed its needs, then one of two things must be true -- either the work is not getting done or the work has been completed.

I feel that the Work will always find its needs racing ahead of its resources within any given time period, whether we take one year, two years or five. Basically I have said that the fundamental principles of the Work cannot be altered; they are inviolable. Everything else can be changed. When we look at the way business is done on the outside, we must remember that the Work is unique.

It is not a business to begin with. It is a unique institution performing a unique role in society. You know what the two-fold commission is. Therefore, if there are rules on the outside, if there are practices on the outside, they can be studied. They can be adapted to the needs of the Work. But the Work cannot be made to conform to those rules, to those practices because then we would have the proverbial "tail wagging the dog," and we would just simply be a business -- which we are not!

It's true we publish a magazine, but we are not in the publishing business. We have radio programs and television programs, but we are not in the broadcasting business. We have many things that make us like other entities, but we are not the same. This must always be kept in mind.

It means we often do things because Mr. Armstrong says the Work must do them, even though someone on the outside may very well say, "We wouldn't have done that." But we don't have to take into consideration whether it would be profitable or what our shareholders would think. If the Work needs it, it gets done.

As Mr. Ted Armstrong mentioned, and as I am well aware, I have been receiving my share of criticism. I also know for a fact that Mr. Herbert Armstrong has been criticized, in addition to all the other things, for utilizing my services and for spending too much time with me. Mr. Armstrong is aware of that criticism and has made me aware of it. He has also told me not to worry about it; he knows human nature and it isn't something that surprised him.

But I have faith that he is able to evaluate not only my services, both qualitatively and quantitatively, but my dedication to the Work -- not from a distance -- but from personal day-to-day observation over many years. In 1973, Mr. Armstrong and I probably have eaten 500 meals together -- an incredible number. Most of you

haven't eaten 500 meals at the same table with your wife in one year! If there were something wrong with me, I feel Mr. Armstrong should have found out about it a long time ago. He can't blame the one dim eye and the one eye that isn't doing so well, because we were seated right next to each other, sometimes on aircraft for 9,10, or 12 hours at a time. I have to feel that he is the best judge.

He knows that I try to do my best for the Work every day. That doesn't mean that my best is the best, but I know when I go to bed every night I have tried to do my very best for that day. When I go to sleep my conscience is at rest. I get up the next day, put on that armor, and go out and fight again, trying to do my best.

I have received great help from all of Mr. Armstrong's books, pamphlets and instructions. The Seven Laws of Success constantly has been of great help to me, and I recommend it to everyone of you.

I have found that with the help of God I am sure and confident that the impossible can happen every day! I have seen it happen! I go out supremely confident that what cannot be done will, in fact, be done -- and it is done! It almost seems like every day I have more proof that with faith, it gets done, even though people from within and people from without continuously say it cannot be done! But we have a "can-do" approach, and it gets done.

Believe me, this experience has been inspiring and of course very humbling at the same time, to see that impossible happen and know it is not because of your own efforts, but with the help of Someone else.

I would like to comment just a little bit here on Mr. Armstrong's trips abroad from my own vantage point as a firsthand witness. I have heard all kinds of comments over the past several years concerning Mr. Armstrong's efforts abroad. Some are frankly so offensive to me that I am not going to repeat them in this forum. The people who have made these comments are just like the evolutionists, because they are working from the wrong premises. These critics are going to have to sit down, re-examine those premises, and find out where they are wrong. Because if you are wrong at the beginning, you are going to have such a concentration of errors, you will never get straightened out!

I believe wholeheartedly that God has opened these doors to this Work. And, as Mr. Armstrong said yesterday when he commented about Daniel, God has sent him to these peoples. I have heard Mr. Armstrong make his announcement in bold, blunt and powerful language. And you know how bold and blunt and powerful he can be when he needs to be.

I know that the first-commission activity is being fulfilled for the Work by him when he is traveling abroad. I also know that many of you are unable to comprehend this aspect of Mr. Armstrong's

work. It is difficult, but I think if you try to use your imagination, your experience and your knowledge, you will see how different it is for him to make this announcement before an audience comprised of the intellectual, social, financial, and political elite of a country; before an assembly of people who are in positions of power, who are not accustomed to listening to anybody else for maybe more than five minutes. They are accustomed to telling other people what they want to say.

Just how different is that really from the kind of effort that you make when you are speaking before your congregations? I assure you, it is a tremendous difference to get up before that kind of audience and hold them. How would you do it? Just think about talking before that kind of audience for forty-five minutes or an hour!

I wonder if any of you would be able to imagine what it takes to be able to meet, face-to-face, with a President or a Prime Minister, or Head of State. Not in a ceremonial visit with a handshake alone, but to sit down with them and talk to them for an hour. What do you think you would have to say that would really keep that man interested in knowing more about yourself, and about the Work?

What would you be able to say that would make that man want you to come back again and again?

How would you be able to get his endorsement, directly or indirectly, for your activities in his country?

Just think about that a second.

How many of you could do that?

How would you get in in the first place?

Does anyone really think for a moment that we get in because we are like "Greeks bearing gifts"? Do you think a piece of Steuben crystal opens the door? I think there may be some people who think that is true, but it isn't! The gift is a matter of protocol -- like knowing what clothes to wear for different occasions. The gift means nothing! You are talking about people who are powerful and wealthy. When we go to see President Marcos, do you really think the piece of crystal has intrinsic meaning to him? It is a gesture -- it is protocol -- and that is all.

They want to hear what Mr. Armstrong has to say, though, because they have heard about him. On our most recent visit to Japan, Mr. Armstrong was received by the Emperor. On the afternoon following his audience, I paid respects to the Minister of Foreign Affairs of the Japanese government. Then I personally thanked the Chief of Protocol and the Minister in charge of the North American desk (the latter was formerly number-two man in the Japanese Embassy in Washington). I also visited the Royal Chamberlain. I had visited

with them before, so I had to pay protocol visits afterwards.

You have to know ahead of time what to say when you see these people the second time. I thanked the Minister of Foreign Affairs for his efforts in helping to bring about the audience in the first place, and at a time that was convenient for us -- meaning that we didn't have to come back in April for it. He told me that there was nothing he could have done, even if he wanted to, if Mr. Armstrong was not who he is and if the church and college were not the institutions they profess to be.

This is extremely important for you to understand because it characterizes in part not only everything Mr. Armstrong and the Work stand for, but everything that I have attempted to do for the Work during the years of my association. I have known that never -- and I mean NEVER -- could I make representation in the circles within which Mr. Armstrong and I move that would be inconsistent with the actual state of affairs; nor could I make representations that could be so interpreted, fairly or unfairly, as being inconsistent with the way things actually are. One mistake in these circles is enough -- just one! You don't get a second chance. We call a "spade a spade." We call a church a church -- a college a college -- a doctrine a doctrine, etc.

No one with whom I have ever done business or contacted on behalf of the college or the church has found any inconsistency in what we say and what we are. Nor have we ever been disappointed in our dealings with foreign governments. We can't afford to be persona non grata in a country because of some effort to conceal, exaggerate, misrepresent; or even to suggest something that is not squarely consistent with our true purpose, our standing in our own community, our accomplishments and our aspirations.

Everyone who meets Mr. Armstrong knows exactly who he is, why he is there and what he intends to do. They know about both the college and the church. The people in very high places, whom we meet and who have accorded Mr. Armstrong, the church and college such favor, have much information (both good and bad) about us in their files. There is information we would prefer they did not have, but you can't stop their intelligence-gathering machinery from getting the kind of information in their files that we don't like.

Fortunately, the good outweighs the adverse information. What they see there satisfies them that we are the kind of people they want to know more about, and that we are the people we say we are. I mention all of this because, from time to time, a newspaper clipping might turn up where a newspaper man or a headline writer makes a mistake and refers to Mr. Armstrong as a "philanthropist" who has arrived in a private plane, for some private purpose. But you can't expect the press in some of these countries to be any more reliable than our own press.

Mr. Armstrong does not go abroad as a private philanthropist,

for a private purpose, with private means, in a private aircraft. You know why he goes there, and they know why he goes there. Occasionally something is printed that just doesn't square with the way people understand it and the way it actually is. These accounts just simply aren't true.

Everyone recognizes Mr. Armstrong as a spiritual leader of an important religious movement; as a founder of a small college with three campuses, conducting a unique experiment in modern education; as spreading better understanding among people everywhere, consistent with the basic underlying philosophy of life which is founded on biblical concepts and embracing fundamental human values. All intelligent, enlightened people appreciate and respect this. That is what we are doing when we are abroad.

It is immensely interesting the way these doors are swinging open, especially regarding the trip we are beginning this afternoon. Some Japanese Diet members, friends of ours who visited Big Sandy a few years ago, have been very instrumental in introducing Mr. Armstrong to the right people. They like, admire and love him, both as an individual and as a person representing the basic underlying values I just mentioned. These men are being sent to the oil-producing countries of the Near East on a good-will trip by the Diet and the Japanese Foreign Ministry. Since they had heard we were going to be in Iran anyway, they said, "Why don't we dovetail our two trips?" Mr. Armstrong then invited them to fly with his party instead of going by commercial airlines. They accepted. This will swing open doors for us in Iran, Kuwait, Egypt, and elsewhere. Everywhere we go we will be an official part of the Japanese delegation.

Believe me, this doesn't happen to very many people. When we are in that party it means they are endorsing and vouching for us! It's a little different than a "Good Housekeeping seal" -- quite a little different. We don't know where this new door that has opened will lead. Mr. Armstrong has said many times, "I don't know where it's going to lead, but I am going to walk through it" -- and we are!

I want to thank everyone of you for this opportunity to speak to you today. I didn't mean to be so serious -- I do have a more humorous side -- but these are very serious matters I have spoken about, and it is very difficult to be light in dealing with them.

I know you are all behind Mr. Herbert Armstrong and behind Mr. Garner Ted Armstrong, and I know the Work is going to accomplish even greater things, and I am very proud and privileged and humble to be a part of it.

Thank you.

MR. HERBERT ARMSTRONG:

I would like to say a few more words before we leave. (We

expect to sleep in Tokyo, Japan, tonight.) I tried yesterday to give you some of what I am saying at the dinners being given in our honor in these countries. But Mr. Rader said afterward that I wasn't able to say it with as much power to you yesterday afternoon as I did in New Delhi.

Just trying to give you an example isn't like actually being there with the top people of the second biggest nation on the face of the earth. This is the Work of God, I am His instrument, and God does give me the inspiration I need when I need it.

I think once in a while we need to be reminded of the "trunk of the tree," because too often we get our minds off of it and on our own little bailiwick. So now I am going to give you a real quick outline of the trunk of the tree, because I think you need it.

First, you have to start with God. You have to know He is the Creator, the Designer, the Law Giver, and that He is the King and the Ruler of the whole universe -- the Source of everything.

Then, you need to know God is a Family, not just one person. We think of God as being an individual, a person, and so there is such a Person Who is the Father of that Family; and there is His Son; and there are many more of His sons sitting right here, who are already begotten. As I John 3:2 says: "Beloved, now are we the sons of God...when he shall appear, we shall be like him...." Revelation one tells us His face shines like the very sun in full strength, and His eyes like flames of fire. That's the way we'll be when we're born of God!

Next, you have to realize that angels did populate this earth. You have to go back into pre-Adamic pre-history to Lucifer's rebellion and his resentment of authority, his doubt, questioning and accusation, to the great calamity that happened to this earth.

Then, in six days God renewed the face of the earth, and He created man in His own image -- to have a special contact with God, to be begotten of God and then born to become part of the God Family -- as God the Father and Christ the Son are now.

Then you have to know that God gave us something the animals don't have. While we are made of the dust of the ground, we have something that angels have -- a spirit that imparts the power of intellect to our minds. We have to understand this if we're going to realize God can get a message through to us.

The spirit in man is not an immortal soul. It can't see, hear, or think, of itself. But it imparts power to a physical brain to see through the eye, hear through the ear, smell through the nose, and to think. God stirred up the spirit of King Cyrus when He wanted some of the Jewish people sent back to Jerusalem to build the second temple, seventy years after the destruction of the first one. God was able to get a message into the mind of Cyrus through the spirit that was in him. Now if we receive God's Holy Spirit,

His Spirit witnesses with our spirit that we are the sons of God.

However, Lucifer, whose name now is Satan, is the chief of the power of the air and the air of this earth is surcharged by Satan with the spirit of doubt, negation, questioning, suspicion, and accusation (he is the accuser of the brethren). That is the spirit of rebellion, resentment, of feeling that self got injured, the feeling of self-sufficiency, vanity, lust and greed, envy and jealousy, hate, and every evil that fills this earth. This earth is filled with it; and human minds are filled with it.

And, ministers, I want you to get this: You weren't born with it; no little baby is born with it. The evil in human nature is not inherent. It did not come from God. But Satan begins to pump it into little children, and they gradually acquire it. They can have a pretty big dose of it by the time they're young adults.

God created man and woman with human minds to direct all of their actions. We are not creatures of instinct, but of thinking, and newly-born human beings are helpless.

As we grow, there is certain basic knowledge we need and can't have happiness without: Who our Maker is; that His way is the only way that will give us the things we really desire and crave and should have; that all good comes from Him. When you're cut off from Him, you are cut off from every good thing.

What about our first parents? Satan came along and put doubt in their minds. God had said, "If you take that wrong tree and try to decide what's right and wrong, you are surely going to die." Satan said, "Oh no, you won't. God knows better than that."

Look, fellows, this is basic. It's not some little unimportant incident. This is the key to what is wrong in the world. This is the "trunk of the tree." I want to get you off those little twigs and back to the trunk and major branches.

Adam and Eve disbelieved; they doubted God. Some of you have been doing it too. You haven't gone as far as some who are on the outside looking in now, but you could. We are all in danger! Believe me, Satan is on the job now more than ever before. He wants to destroy this Work. If he can't destroy me, if he can't destroy Garner Ted (and he's tried!), he is going to try to destroy you! And you who live in glass houses had better beware of throwing stones!

Man disbelieved his Maker. The earth became filled with violence. God saved eight lives, and let the Flood take the rest, to give man a new start. But Satan was still here! It was only a couple of generations or so, maybe three, til along came the first great dictator who organized the world because the wild animals were multiplying faster than men. He huddled them in a city and built a wall around it to keep out the wild animals. Later, city walls were built to keep out wild enemies and armies of other nations.

So things went along for 4,000 years, then God sent Christ with the message of the Kingdom of God. That was the very message He gave Adam and Eve.

But before the end of the first century, people were merely taking the name of Christ and proclaiming a Christ who knew more than His Father, a smart aleck who did away with His Father's Law and put in grace without any obedience (Jude 6).

And then we find a curtain drawn down on history and you don't see anything of the history of the church for a hundred years. When that curtain lifts, you see a Christianity that is entirely different from the Christianity of Christ and the apostles.

The Gospel of the Kingdom of God was no longer preached; healing was no longer done. Why? In the first place, healing which is genuine is a miracle by the power of God, and Satan doesn't have that power. So there was no public healing.

The Church of God has existed through every generation, but they had to teach others privately, secretly, or they would have been martyred. It has been reported that all of the apostles were martyred for proclaiming that gospel, except possibly John, who was still writing in the 90s A.D.

Jesus had been talking about the temple being destroyed and about His coming to reign and rule over the whole earth with the Kingdom of God. Now of course His disciples thought it was all going to happen right away in their lifetime.

"As he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be, and what shall be the sign of thy coming [the second coming of Christ], and the end of the age [the end of this age of man-made civilization, man-governed nations -- when God will govern the world]" (Matt. 24: 3). They thought it would all happen at the same time as the destruction of the temple, which destruction did happen in 70 A.D.

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am the Christ; and shall deceive many" (Matt. 24:4-5). That is precisely what happened! Many have preached Christ to the world. They said that "Jesus of Nazareth was the Christ; believe on Him; accept Him." They preached the person.

That's not the gospel! No one is preaching the gospel to the whole world today, nor have they done it for eighteen and a half centuries, but this Work! That should mean more to you than your lives! It does to me.

Jesus continued, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." That is our commission, brethren.

Our commission today isn't to heal the sick in public. That was in the commission of the early apostles, and for a reason. The forthcoming book on healing is going to explain that. I have the book on healing almost complete. It goes a little more thoroughly into these things than the other edition. The doctrine hasn't changed one iota! -- though we have to clarify a few things. We are getting into a lot of those little things so many have been questioning, and you will get the answers from Headquarters as soon as possible.

Healing is primarily for the church at this time, not for the world. Jesus went out healing the people of the world. The apostles went out healing the people of the world, until even Peter's shadow was healing those it passed over. We are not commissioned to do that today. Today we are commissioned, if a member of the church is sick, to call the elders of the church and "...let them pray over him, anointing him with oil.... And the prayer of faith shall save the sick..." (Jas. 5:14). And we have had many miraculous healings in the church over the years!

Now, what is the sign we are at the end of the age? When the gospel of the Kingdom is being preached!

The gospel started going to the United States in Lane County, Oregon, back in 1934, as I explained yesterday. It finally went more or less over the United States, in a very sparse and scattered way, by about 1942 or '43. Now it has increased until a pretty good portion of the people of the United States know something of the gospel proclaimed by "The World Tomorrow," The Plain Truth, and Ambassador College. It may not be a majority yet, but millions have heard it.

And I want to tell you, in 1967 it appeared that 1972 would find our work finished. Many things, from human reasoning, made it look as if our work might wind up by that time. I frankly thought there was more than a 90% chance of it. But I didn't understand yet that we had not reached the other nations in the way that God intends they must be reached. That has just begun this year, for the first time.

Do you notice that the prophecies and the events fulfilling prophecies and bringing them right down to this end time somehow just went upon the shelf about the time of the Six-Day War in June of 1967? Now all hell is breaking loose all over this world! Relations between the United States and Europe are crumbling. Events are happening which will bring about the United States of Europe, which will be a union of Roman Catholic Church and state. When it comes, the Great Tribulation is just starting.

Back in the first century they didn't believe Christ! Who do you believe, ministers? Do you believe rumor and false accusations? Do you believe the detractors? Do you believe Satan when he says, "You better doubt Herbert Armstrong"?

Do you believe God when He said this gospel of the Kingdom would be proclaimed? Do you believe God when He gave you prophecies that you see happening that tell you you're near the end? Whom do you believe God used to start this Work and carry it up to this point -- the minister of Satan? Do you believe I did it on my own power and strength? You believe in me a whole lot more than I do, if you do.

Now, I know some people will likely begin having some doubts as to whether we are really getting the gospel to the world even now. Do you believe God would have called someone to have carried this Work this far and then quit? You know, I didn't bring you into the church. Nor did I bring all of those thousands upon thousands that you ministers preach to into the church. "None can come to Christ except the spirit of God the Father draw him!" You see, I didn't do that.

But if you can't have a certain amount of confidence in me -- in me personally -- and in Garner Ted, you can't do your part on the team, brethren.

Is there a credibility gap? I've been told there is a big credibility gap. Is this the Church of God? Is this the Work of God? Are we preaching the true gospel? You have a Bible to see what Christ preached. Who else is preaching the true gospel? Who else is preaching that the Kingdom of God is going to come and rule the world? Who else is keeping God's Festivals? Who else has the truth about the human mind? Who else has the truth about our fantastic future? Who knows the potential of being born into the very Family of God and becoming like He is? We will even look like Him and not be mortal and human any longer. Who else believes that? Who else proclaims that?

If you disbelieve and you want to let doubts come in about this, where are you going to go? That is what Jesus asked His disciples, and Peter answered, "Lord, you have the truth -- where else could we go?"

Brethren, I have to tell you, you have to have a certain amount of credibility in me as a person. Do you think that God would call a man who is insincere and build up what has been built by such a man? You know who he has used -- because that is something you can't doubt. You know there has never been anything built like this Work ever before in the history of the world. Can a man do a thing like that? Just stop and think a bit! Things are happening right now around the world that I could no more have arranged myself than I could fly!

Now I received an anonymous letter telling me I had to put Garner Ted Armstrong out of the ministry. Two deadlines were set. A certain amount of it had to be done, I think, by the last day of November and the rest of it by December 31. Well, I somehow neglected to get it done! I just don't listen to anonymous letters.

Before my decision to return Ted to his duties, I had to be sure of two things: number one was that there had been real repentance; number two, that on such a repentance, it was the will of God. I went through every qualification of a minister. Now some are trying to sit in judgment and make the decision on those qualifications, after a year and a half of fruits. God showed me He wanted Garner Ted Armstrong back in this Work. Are you going to deny that? I brought him back! God has demonstrated by the fruits that He meant it!

Are you on the team, fellows? I surely hope that you all are.

Now there are rumors. We are the biggest rumor spreaders going, and we've got to stop it! When you hear a rumor, your duty is to handle the people gently and with love, yes; but STOP THAT RUMOR!! "Speak evil of no man!" When God forgives, He forgets! That wipes out the sin for Christ has paid the penalty. There isn't any debt anymore.

Satan would love to cause division. He has tried to cause division between Garner Ted and me, but he hasn't succeeded. I told Ted, as long as he and I stand back to back, nobody is going to stab either one of us in the back. As long as we have God with us, this Work is going to go on. And I hope we're going to have all of you right with us.

I want to impress upon you that the god of this world is very active! So "submit yourselves to God. Resist the devil, and he will flee from you. Draw nigh to God and he will draw nigh to you..." (James 4:7).

Let's all be on God's side. Let's have faith in God's Work, and that Christ is leading it! Christ chose me and put me in office; and as long as He has not removed me, brethren, let's believe in the leadership.


Now I don't say we are 100 percent free from any mistakes. Who of you would be infallible and never make a mistake if God had chosen you? Do you ever make mistakes? Then don't judge someone else. Always get that big beam out of your own eye before you try to get the little bit of something out of someone else's eye. What we need is TEAMWORK! Teamwork counts! That is what we must have. And we've got to know that you're solidly back of us.

I just wanted to warn you -- and you need to keep warning the brethren all the time -- there is a devil and he is broadcasting doubt, suspicion and accusation. Your mind is in tune with his wavelength and you must recognize it and resist the devil. Keep your eyes on the ball, as Bill Tilden used to say in tennis. And stick to the trunk of the tree!

Remember, this is the Work of God! It is going forward in more power than ever. It is going to the United States and Canada, and now to other nations, greater than ever and with personal

evangelism in a way we've never had before. With the new Good News in addition to The Plain Truth, more of the gospel is going out, even though we've had to pare the budget. The Work is going stronger because there has been good management. I want you to have a little confidence in that, too, because this is the Work of the Living God! And God is still on His Throne!

(End Part I)

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