

***Sabbath Services and
the 1979 Ministerial
Conference During
the State of California
Receivership Crisis***

Sabbath Services

January 6, 1979

Pasadena, California PM

Part 1: 49m49s Dean Wilson & Ellis LaRavia

Part 2: 2h21m13s Rod Meredith, Stan Rader & Ralph Helge

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*NOTE: The Worldwide Church of God was placed under temporary receivership on Wednesday, January 3, 1979 at 8:40 am by the State of California during a court hearing that church officials were not aware of, nor present at, when a state court ordered a temporary receiver to take control of the church and its assets. This receivership was part of a legal confrontation between the church and the state stemming from accusations of financial mismanagement, later proven to be unfounded. The following is a transcript of the first Sabbath services after the receiver occupied the Church's administrative offices in Pasadena, California.*

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And now for the first message this afternoon we'll hear from an individual who was responsible for the Canadian work for many, many years and now recently transferred to the Australian work ... Mr. Dean Wilson.

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Well good afternoon to sunny Southern California. This world is a world of change. I didn't know for sure if I was going to be giving a sermonette or not. I'm not used to sermonettes, you know. I'm one of these long-winded type people that takes a lot of time and I meant to check with Mr. Meredith before I came out on this sermonette business. There are changes occasionally here at headquarters and I was going to ask him, you know, how long a sermonette was supposed to be. My sermonettes are usually an hour and 12 minutes. So I really don't know if Mr. Meredith would agree with that, but I'll try to cut it a little.

No kidding aside, it is really fine to be back in California. I'm the type of individual that likes to conform in many ways. There is a saying, 'When in Rome, do as the Romans do.' And here in Southern California one thing I've noticed since I got back is everyone is coughing. And so if I cough during the sermonette, you'll just know what the situation is.

Truth of the matter is, the Australians have been cheering. I haven't really been able to talk for almost two months. It's been a blessing for the Burleigh Church. But lest I use up my hour and 12 minutes in just side talk, I did want to talk to you this morning or this afternoon very briefly on a favorite subject of mine. And I know that maybe you're anticipating certain individuals talking about the Work and the situation that's going on here at headquarters. I'm going to leave that to the individuals involved. And I'm going to deal basically this afternoon with one of my favorite topics, and of course that is the Work, the work that God is doing on a worldwide basis. I'm not going to try to cover it on a worldwide basis. I'm going to talk about the Australian work and the Asian work in 1978, some of the plans we have for 1979, and I'll try to get through them as rapidly as possible.

But actually, many things have been going on in Australia and in Asia, and we try to keep you informed through the *Worldwide News* and various other media, and I think we've had a couple emissaries here this past year on sabbatical, Graham Marshall and John Halford. And of course Asia is John Halford's favorite subject. You can hardly shut him up on it once you get him started, and he has his heart very much in it.

But this year in Australia and Asia has been a very busy year, and in many ways a very difficult year. I'll say this. I was quite tired when I began this trip. I went up to my youngest son's wedding in Vancouver on December the 24th and came down here for a couple of weeks holiday to rest and relax. It hasn't quite turned out that way.

But I was a little tired when I got here, and we'd had a very busy year in Australia and in Asia. And as God's Work goes along, it doesn't go along easy. It's been a difficult year in many ways. There have been adversaries. There have been problems and difficulties with the media, television, radio, newspapers. I think on one morning I had as high as a dozen telephone calls come across my desk. And I don't want to go into all the details about it, but I was rather shocked at the media a bit in Australia in the fact that we had about fifteen people leave the church out of the Melbourne area. And they went to the media, and the media suddenly felt that that was a large split and a big division in the Church of God in Australia. And they wanted me to fly all the way to Melbourne to talk to them about this big split. And they said, aren't you going to come down here to straighten out this split?

I said, well, I don't know what goes on in other churches, but we have over seven hundred people attending church in Melbourne, and over the past three months there has been an increase of about forty in attendance. And I don't know what your concept of a split is, but for fifteen people to get up and walk out of a church of over seven hundred, I don't consider it a split. And I said, that's why we have ministers. We have four ministers in that area. They're capable, they're qualified, and if you have any questions you can go to them.

I said, I'm scheduled to come to Melbourne in a few weeks, and I'm busy, I don't have time, and I'll come down there when my schedule calls for it. But they kept pestering, and personally that was my attitude about it, because it just wasn't a split. There were difficulties. And I said, personally I'm concerned about the people involved, but it certainly was no split.

But it was a difficult year, but a good year, a really good year in the Australian and the Asian work, and I'm not going to dwell on the problems. Because in the office, in the Burleigh office, it's been a very busy year this year. Last year we sent out a subscription renewal, and it did reduce our *Plain Truth* mailing list, but we've been busy this year increasing that list and are planning next year for another increase. And I'll just give you an idea of what has happened as far as the mail is concerned.

In ~~1978~~ [1977?] we received just a little over 100,000 letters in the Burleigh office, this would be from Australia and Asia. And in ~~1979~~ [1978?] it was 130,000, 130,000 letters. And I'll talk about 1979 in just a few moments. So we did have a good increase, it was a busy office, and the office staff frankly I think is a very fine office staff, and I'm very pleased with them. And we have had a good increase in our mail.

The income in Australia this year was up against a good year last year where we had about a 14 percent increase in income, and this year the increase is down somewhat. I haven't gotten the final statistics, but as near as I can figure with the December report in, our increase for this particular year will be somewhere in the neighborhood of 4 percent increase in income. And so it was not as much as I would have hoped to have gotten, but as I've told the Australians and told the ministry in Australia, I'm the kind of guy that's never satisfied.

If we had 30 percent increase, I'd wonder why it wasn't 35. If we had 50, I'd wonder why it wasn't 100. So I'm just the kind of man that's not satisfied. I like to see the work progress and grow, and it has done that in the Australian work.

In our churches in Australia, we now have 48 churches with seven outlying Bible studies. In January of 1978 or 77, we had 33 churches. So we've increased in the last two years by 15 churches and seven outlying Bible studies.

Our church attendance, including the Bible studies in Australia now, is around 4,700. The regular church attendance is 4,450, somewhere in that area, which is about an 8 to 10 percent somewhere in that area increase over the previous year. So as far as I'm concerned, that is good substantial growth.

I would appreciate more, and we're already laying plans and hoping that God will grant us a little more increase for the year of 1979. I'll be talking about that in a minute.

I think for practical purposes, the most exciting areas, at least in my own mind, was Asia. Because I'd always heard, and before I was transferred to that area, that Asia was somewhat of a bottomless pit and that we would have difficulties in the Work in Asia. But I found Asian work very exciting, very interesting, very challenging, and very workable, frankly. Very workable.

And this past year has been a year in the Asian Work of, as far as I'm concerned, an organizational year. And what I mean by organizational is this. I feel, in dealing with the Asian work, that the only way that we'll ever do a substantial work in Asia, the only way we'll ever be able to afford it, is if the Asians pay for it themselves. And frankly, I'm beginning to find out that that will work.

We've had our ups and downs with the mailing list, and I guess India is the most famous of going to over 80,000. When we took over the Indian mailing list, it was at 500. We're doing very little advertising — in fact, we only ran one ad in Asia, that was sufficient — and the mailing list is growing just about the speed that we want to in Asia, about the speed that the Australian work can afford. We're spending about \$200,000 a year in Asia out of the Australian budget, and it's increasing, this past 12 months, by about 1,500 to the mailing list per month. And when you consider the population in Asia, it's a very reasonable increase, and of course is within our budget.

But we started out this year in a foundational-type building thing, as far as I'm concerned. I wanted to get the Church registered, to open up bank accounts, and to have a post office box in the various countries, because I realized that the Brethren are the Church, and the Asians are as anxious about this work as you are here at headquarters or anywhere else in the world. They want to be self-supporting. They want the work to grow. They want the work to progress.

And through the process of this last year in India, the Church is now registered. We have a bank account. Mr. Kula Singham is the elder there, and will be here for the conference, and I wish I had the time to talk about the ministry, and maybe if I have a sermon later on, I'll give a sermon on the ministry on a worldwide basis, because to me it's exciting, and I think there's some very valid things that I might have to say on the subject.

But India has come along dramatically since we have opened the bank account. They have nearly 100,000 rupees in the bank in India. Now you think that sounds like a lot of money. Well, it's not a lot ... the exchange is about eight to one.

But now in India, they have enough finances for their total internal expenses, for their churches, their Bible studies. We now have one church and three Bible studies in India. Mr. Kula Singham is an excellent minister doing a very fine job.

And if it were possible, and we're going to have to be checking into it, the Indian work could even now begin to pay for some of its own *Plain Truths* and its own literature. And to me, that is great. That's tremendous. That's what we're working toward as far as the Australian office is concerned, to have the work in India totally self-supporting.

The mailing list is up to about 8,000 in India now, growing at about 500 a month. Their income is just leaping ahead, because the Indians, of course, are very excited about having churches and Bible studies and ministers and the work growing in India. And so if we can work out with the government some means for

transferring funds, the Indian work will begin to pay for at least part of their own *Plain Truth* and their own literature. And I feel, given a couple of years, they will be totally self-supporting if we can keep it within the general guidelines.

Over in Sri Lanka, which used to be Ceylon, we have a minister there now by the name of Mohan Jayarasekha. And he's a very fine minister, has his own job, but is taking care of the work there. The church is registered there. We have a bank account, we have a post office box, and it's basically the same story. They're totally self-supporting as far as handling the Feast, as far as handling their own assistance to those in need in the Church, and as well as handling all internal expenses. And again, when we get it worked out and get the operation there, I assume that Sri Lanka will also be able to handle its own expenses for its mailing list and for the literature.

We go on over to Burma. The Church is very firmly established in Burma. Mr. Sole Bay is doing an excellent job. We now have one church and three outlying Bible studies in Burma. We have a deacon in an area called the Chin Hills by the name of Mr. Herbert Zim High, who frankly could be ordained an elder at almost any time, certainly doing the job with three Bible studies that he is handling in the Chin Hills. And the Burmese brethren are just coming on like gangbusters, doing an excellent job, and frankly God has really blessed those Burmese brethren in the last couple of years. They have had excellent crops, and this year is going to be one of the best crops they have had. And, of course, their crops are their money, and that is their food in Burma. And so, as far as I am concerned, Burma is a very stable, small, but growing work.

Then we go on down to Malaysia, and I think Malaysia is even more exciting because we have a mailing list of almost 10,000 there. I was in Kuala Lumpur a few months ago for a church service. We had 90 in attendance. They had 230 for the Feast of Tabernacles. And we have now one outlying Bible study and are planning at least two more outlying Bible studies in Malaysia.

And we received in the Burley office this month, when we needed it for our cash flow purposes, a check for \$6,500, bringing the Malaysian and Singapore work up to total date, totally paying for their own literature, postage, *Plain Truth*, and everything. The Malaysian work and the Singapore work is totally self-supporting. The Australian work is not having to put out any money for either of those countries, and they carry the biggest mailing list of anywhere in Asia. And basically, as far as I am concerned, it is because they have churches and because they have ministers.

And, of course, that is true in Singapore. We have now opened a bank account in Singapore, have a post office box number there. We have a church of about 50, and it is totally self-supporting.

And to me that is exciting and interesting because it is like I have explained to the people in Asia. I said, we will never back out. If you are no financial burden, there will never be a financial reason why the work should be cut in your own country. And I told them, you are responsible for Asia, not Australia. God has called you into the Church. You are the Church of God in Asia, so therefore you are responsible for it. And they really liked that, frankly. They were excited about it and very, very anxious to do their part in this work, and they are doing a superb job.

We are going to have three of those ministers over here for the conference, and if you get the chance next Sabbath or the following Sabbath when they are here, I would like for you to meet our Chinese minister, our Indian minister, and our Ceylonese or Sri Lankan minister, all very fine ministers, excellent men, and doing a tremendous job. They are not only pastoring churches, but in a real sense they are the men that God has called to be responsible for the works in their entire country. So they have quite a responsibility on their shoulders, and what they don't realize is how big that responsibility can get. And I am speaking from experience.

I went into a work where there were thirty-eight people in a church with a small income, and when I left in Canada, the income was over six million dollars, and we were looking at somewhere between eight and nine thousand people, and it had a smaller population than India, Sri Lanka, Burma, Malaysia. It had a much smaller population than any of those countries.

And so these men don't really realize what the potential is if God allows the time and the responsibility that they are assuming. I am hoping that we can continue to educate them and help them to come along, and somewhere along the line they will realize what they have gotten ahold of. I frankly don't think it is good for them to realize what the potential is. If I had realized what the potential was in Canada, I would have been scared to death, but I was too dumb to realize, which is a blessing in disguise. So the work in those areas is coming along fine.

We have also set down our plans for 1979, and for the Australians in the audience, we have picked a target. Millwin, our advertising agent, wanted to know what our goal was for 1979. So we thought we would pick some nice round number, something easy to attain. The highest the Australian *Plain Truth* mailing list has ever been is 64,000. It is now at about 40,000 because of a subscription renewal. So we told Millwins what the budget was, and we said we wanted the mailing list to go over 100,000 by the end of the year. And you know they were really excited about it. They said, give us a month to study what has happened in the Australian work in the last fifteen or sixteen years, and we will come back with some ideas.

Just before I left, they came back with the ideas, very fine ideas, and so the target is 100,000. I am a little skeptical about them being able to do it, so I am trying to mobilize the entirety of the Church as well as the ministry to help them, to give them a little nudge, you know, and to help increase that mailing list. So I assume and I hope very much that we will be able to run that mailing list over 100,000.

I asked the ministers to submit a report to me on the new Church's Bible studies that were going to be needed in Australia and what they anticipated from their areas for growth for 1979. The final analysis was on my desk just before I left. We're projecting at least five new churches in Australia for 1979, which would bring us up to 53, and about 12 new outlying Bible studies.

And with what the ministers projected, we will probably have a Church attendance by the end of 1979 of somewhere around 5,300 to 5,500 — in other words, anticipating another eight, nine, or ten percent growth as far as the Australian churches are concerned.

The brethren are excited about it, the ministers are excited about it, and as far as I can see, it should come off. We should have that particular growth as far as the Australian churches are concerned.

As far as Asia is concerned, we're planning four new areas that we hope to open up Bible studies and to begin to establish a foundation in, and it's just going to be the beginning for these areas.

First one is already beginning, that's Hong Kong, and we hope that we'll be able to have a regular church. We do have a Bible study there now every other month, and so that one has already begun.

But we also hope to open up a Bible study, at least on a bimonthly basis, in Port Moresby in Papua New Guinea and also in Jakarta in Indonesia and Hanera in the Solomon Islands. We already have a nucleus of members in those areas, and we're hoping that through some *Plain Truth* lectures or just plain Bible studies that we can encourage the mailing list to become involved and increase those to the point where we feel it is feasible to go there about every other month or maybe even once a month and have regular Bible studies in those areas and to begin to work with those areas and develop those areas the same as these other areas have opened up in Asia.

So as far as the work is concerned in Asia and Australia, I'm very excited about it. I think that it's positive. I'm not saying that everything is easy, that we don't have our difficulties. We do have our difficulties.

Satan is the adversary of God's Church in Asia the same, or in Australia the same as he is in the United States. All we're striving to do is not let Satan thwart the progress of the Work in Asia and Australia, and so far God has blessed the Work. I feel that if we stay united together in our efforts over there and work hard that he's going to gain in some areas, but God is going to bless it in others. And you're going to hear when I come around next year that the Australian and the Asian work again has progressed very well. And it is going to come through difficulty, but as far as I'm concerned that anything that is worth having is something you've really had to work for and really had to strive for. You really appreciate it when it comes that way.



[20m08s]

*For some special announcements and to introduce the special music and the main speaker, Mr. Ellis LaRavia.*



Well, good afternoon again to all of you.

You know there are Sabbath days and then there are Sabbath days, and this is a Sabbath day that I think I have looked forward to more than any other Sabbath day in the history of my life, that is as long as I've known there's a Sabbath.

In one way I would prefer, I think, to be home sleeping and kind of catching up on a little rest because I really have not slept since last Sunday. But then it's very important, I think, for all of us to be here and I'm happy to be here with you.

Well for the last three days it's been very nightmarish and there's been a lot of confusion, a lot of turmoil, and a lot of misunderstanding, and it's created a great deal of distress for this headquarters church area and, of course, around the world.

Now we tried to clarify some of the things yesterday and where we're going and what the problems were and how we hope to resolve them, and I don't want to rehash a lot of those things now, but our concern has to be now for the welfare of the Church, God's people around the world, and for the conduct of this work.

I'd like to go over with you briefly where we are in terms of the court hearing that ended last evening. Now for those of you who were there, it did start somewhere in the neighborhood of four o'clock and did run until approximately 8:40 in the evening, so it was a very lengthy session. It was very hot and stuffy. And I think we must have had, I don't know, it must have been five, six hundred people there, maybe more, at least that many. And it was very reassuring, very encouraging, I think, and I think the judge was moved and he even made, in his final comments, he even made one comment that was directed toward those who were in the gallery. And so I think he was himself even very impressed.

But there are several points that I would like to bring out that he stated as far as where we are in terms of the receivership that came upon the Church around 8:40 on Wednesday morning.

The judge stated that there has been no ruling or confirmation of any misconduct in the Church by anyone, by any defendant that is named. He said the next hearing on Wednesday that facts will be presented, that is, if any exist, and these will be presented and then a judgment will be made accordingly. This is this coming Wednesday, the 10th.

There is also an order to permit the Attorney General to investigate, and of course I think that most of you understand that the Attorney General does have the stewardship of charitable funds and that is certainly the right of the Attorney General, the State, and of course we have never resisted that particular thing directly.

Now it has worked out that way in the sense that we were resisting the receivership. So it did work to that end as far as the records were concerned, but that was not our concern. It was never our concern to bar the auditors from the records or whomever from the Attorney General's office needed to see those records. That was never our intent.

Also another point, the control of the Church and its entire organization and its assets are back with the Church. Again I think that is very important because under the terms of the receivership, or at least the way they were conducting themselves under that receivership, we had no rights to anything. The appointed receiver was totally and completely in charge of everything, and that was stated. So that is not conjecture.

Another point, the receiver has no right, at least now under the terms, to hire nor fire nor right to interfere with regular conduct of business. So our business can go on as it has been, at least until it was interrupted on Wednesday morning. And we can go on with our normal course of business ... paying our bills, receiving income, depositing those funds in the bank, writing checks upon those funds, and printing the gospel, radio and television time, the purchase of it, the payment of that time, and all of the other things that are in the normal — and, of course, employees' checks, which all who are employees are most interested in, of course. No, I don't mean that. We have to have that, of course, but we are interested in that.

Another point, all records which previously were removed by plaintiff's attorney or the attorney general must be returned forthwith, because then that brings everybody back to square one, where everyone has access to whatever records are available and where no one has any advantage in that respect.

Point six, and probably one of the more important ones which undergirds and is an umbrella over all of these others, the Church is back in control of Mr. Herbert Armstrong. Now he never relinquished it. But believe me, brethren, they considered it. And by they I mean the attorney's plaintiffs and the receiver, the ex-judge Weissman, did definitely consider it. Because I was there when they walked ... well not when they walked into the building ... I walked into the building and they were already there ... and they summarily told me — in fact, one of the first things they hit me with was, Mr. Herbert Armstrong is removed from his position in this organization. Now that's what they told me unequivocally. And I lie not, and I would state that under oath, if need be, or affirm it, or whatever. But that is what they said, and that was reaffirmed even at a later time.

And the attorney appointed to ... pointing to Judge Weissman, or ex-judge Weissman said, he is now in charge of everything.

So for whatever you have heard, the best of my recollection, that is the way it was.

Now, I could relate many, many other things to you. But the important thing is, I think, at this particular time, is that we understand where we are now, and we feel like we are in a very good position now. Because the main thing was, we did not want to see, and of course Mr. Herbert Armstrong did not want to see, himself removed as the apostle of this Church, because God placed him there. He knows that, and we know that. And for whatever else was said, that really was the way it was, because you cannot separate the physical activities of this work from the ecclesiastical or the spiritual, as we more often refer to it.

Another point, the receiver will only be collecting data from our records and documents. And the only reason the receiver will be here at this point in time is to make certain and to be sure that this is allowed, this is permitted. So they will only be collecting data from our records and documents.

And the final point here, we, the Church, were always willing to open our records, and we believe our records will vindicate us. Mr. Herbert Armstrong has said that, and we have no reason to believe otherwise. If something is presented to the contrary, Mr. Armstrong has said that he will, of course, do whatever is required to remedy the situation. So we can be content with that. I think we can rely upon that. We can depend upon that.

So the hearing, I think, was very essential. It was very essential to clarify the authority in this organization, because that was what was at stake. Because whether we realize it or not, or whether we understand it or not, we had to preserve our rights as a Church. And that meant to preserve the rights of the individual who is the head of this Church that God has appointed. And this other individual was in charge indeed. And theoretically he could have been permanently in charge.

Now, I'm not saying that would have happened, but he could have been in charge as long as the court action or the state allowed him to be in charge. That could have been weeks or days or months or years or whatever. I mean, sure, that's theoretical. I understand that. But could it happen or should it happen for one minute? No, it shouldn't. Or one hour or one day or whatever. That was what was at stake. And it was a classic Church versus state situation.

Well, I think that it's very important that we have this, and now we are clarified, and now we can go forth with the regular conduct of our activities, thankfully.

Now, of course, there no doubt will be some impediments where we have records that we're going to have to work around the auditors and people who are combing through these and filtering through them. That's true. But at least we're in our normal conduct or routine of business. And that's going to be good. So I hope all of you can rejoice in that.

I just wanted to mention a few other things here before Dr. Meredith comes up. I have noticed in myself, and of course I think as I've mentioned before to many others, if I notice something in myself I have a tendency to believe that probably it could be a problem with others. Once in a while I notice something fairly decent in myself, but that's not very often. Maybe you do too. But more often than not I notice something I'm not too happy with.

But I think in this society, and of course I think what we see is prevalent in this society, we see rise to the surface to one degree or another with us because we are influenced or at least we are influenced or to the degree to which we allow ourselves to be influenced. It can happen. It can occur.

But the judgmental spirit that is in this society about everything and anything, I really am concerned about it. I'll give you just one little kind of a humorous sidelight or an example.

But I remember on New Year's Eve, and I was up all night there for another reason. It didn't have anything to do with this court hearing or situation with the Attorney General. But my eldest son, who is 16, had come to me earlier and he wanted to stay up all night too. Well, I told him I didn't think that was necessary or too good an idea, but at 16 I said I can appreciate why you would want to. But we did have some guests coming in, and I told him at least I would like you, though, to stay up until they arrive. Now, they were due to arrive about 2 a.m. I don't think they really or in reality arrived till about 4 a.m. Well, he gave up on them before then because by the time 4 a.m. came ...

*{tape break}*

... my 15-year-old daughter got wind that he was going to stay up all night or was authorized to stay up all night. Well, there was a little misunderstanding there. And then this conversation was overheard by an aunt or my wife's sister who was here, and she didn't think it was fair because my daughter couldn't stay up all night. My wife said, no, you have to be to bed by one. And so she couldn't stay up all night. And so my wife's sister said, that's not fair. Now they're about the same age, and why shouldn't she be able to stay up all night?

Well, obviously, all the facts weren't known. And if they had been known, she may have still thought it was unfair. I don't know. I doubt it. I think once all the facts are known, at least I have come to see that, then usually, normally, both will see or every party that's involved in it will see, well, yes, that was logical, that

was reasonable. We just didn't understand all of it. But the problem is, I think all too often is, we make judgments — I'll say I make judgments — about situations that I don't have all the facts.

Maybe just one other little brief example here had to do with this WAIF group that we do an annual TV special with. And the lady who was the president of WAIF that year, whom I didn't know at the time, but had been dealing with us about tickets for — and they used them for the conduct of their children's activities — well I had heard on many occasions, and I won't relate who was relating this to me because that's not needful anyway, but they were relating to me that — or a couple, yes, a couple of people were relating to me that they were really having a problem with this lady. She was hard to get along with, difficult to deal with, she'd say one thing one time and another thing another time, and it was just a constant thing. And these things, you know, were kept fed to me. Okay, obviously, I'd only heard one little side of the story.

Well, after hearing this so many times, I went down to the foundation office one day, and there was an individual on the phone there, and I just kind of casually or humorously said, Oh, that must be the lady on the phone that you've been having all the problem with. Just an off-the-cuff comment.

Well, I noticed that there was a lady sitting there in the office that I hadn't seen before, and immediately I thought, Oh, no, it couldn't be. Well, sure enough, it was. And he introduced me to her, and, well, you know, the embarrassment and the chagrin.

Well I kind of passed it off because I was so embarrassed to say much of anything else, but later she had to come to me with managing the auditorium here ... she had to come to me on another thing. And when I saw her coming, I said, first thing I said, I said, Let me say one thing first before you say anything or before we get started about business. I said, I have to apologize about what I said in the office. I said, I made a judgment. I said something, and though it was half-hearted or casual or humorous, I didn't really intend anything by it, it hurt. And I made it not knowing what the facts were. I had never met you. I had never seen you in my life. All I knew was little casual comments that were made by some other individuals. And I said, I have to apologize for making a judgment on that basis, rather, not with the facts.

Well, she was a little reluctant to accept my apology, but she did. And we grew to be pretty good friends, probably developing a better relationship than we ever would have, frankly, because God's way does work. Now, you know, a lot of times we don't think it will, but it does. God's way just does work.

But those are two occasions, and they're kind of light occasions, I guess, in one sense. But they're dealing with human relationships, and that's what we're all dealing with. But we all make judgments based on something other than fact, too often, too often. We're very judgmental.

But how can we judge God's Work? And I've done that, too. We've made judgments in God's Work based on maybe rumor, maybe just a passing comment, someone's opinion, someone's idea, or whatever, usually, though, not on fact. Because when we've known the facts, I think inevitably we have all seen, well, yes, that's probably a good decision. Or if we even didn't know or when we knew all the facts, we at least came to the conclusion, well, maybe I wouldn't have done it that way, but that's fine. That's fine. No problem. But I think we do all too often, and I think we have to be very careful in that regard.

You know, the classic example, of course, is in the Bible where Judas was making judgments and based upon what he saw as facts. Now, he was with Christ, obviously. Christ taught him. He instructed him, just like the other eleven disciples. But God had given Christ a commission to do. Judas wasn't happy with that. He just wasn't happy with it. And we know what his end was. But he wanted it the way he wanted it, and he was very judgmental.

And I think all of us have to come to the realization that we're all not alike, even in that respect. When we know all the facts we still probably wouldn't all make the same decision regarding anything with regard to the Work.

And after all, the commission. What about the commission? Only God can come up with that, in my opinion. But you know, He gives a very broad commission, right? Now somebody's got to fill in those details humanly speaking, because somebody's got to make decisions.

But on the other hand, we do look for God's inspiration in it, because it's God's commission. God says, here's the broad commission, and I fill you in with it as you go along, as you seek my solution to it. Now, if we don't seek the solution to it, then sure, we can go awry. And I think all of us, in one way or another, have done that from time to time. But who can determine what that commission is? Except God has determined the broad commission, and as we go along, God must inspire for how that is fulfilled.

How many nations do you go to? How often do you visit those nations? How many radio or TV programs do you have? You know, those are all things that are very subjective.

It's just like God's calling. Who can determine how God calls someone? I have never been able to put together a set of standards by which God called anyone. Now, if you have a set of standards by which you can determine that, I wish you'd let me know. You know, just for the sake of interest. Not that I could do anything about it. I couldn't call anyone one way or the other if I knew what the standards were. And I don't think you could either.

But just look at all of us sitting here, here and in the balcony. And of course, this is piped into the Imperial gym, and welcome to all of you, by the way, over there, and even the student center, if we had an overflow there. But all I'm getting at is God has determined the standards by which He calls people. And I don't know what those are, except He says He does it, and He draws us to Him by the Spirit, the Spirit of God. That's how we're drawn. But on what basis? What standard? Boy, I could say if you can put it all together, you're better than I am, because I'm not able to put it together, except there is one thing that I have determined.

We're all human in here, I think, unless some of you are angels unawares. But you know, we all have to be human for God to call us. Other than that, well, we have to be male and female, I guess you could say. But still, when you get beyond that, there's not much you can say about what God's standards are.

You know, it's just like Shadrach, Meshach, and Abednego. There was a very important decision made in their lives. They determined, with all of their being, that they were going to rely upon God as far as their salvation from that fiery furnace. Now God did save them, but I think there's a lot more to it than just saving of their physical lives. I think God was demonstrating something by that as well.

Now they had to come to the commitment, obviously. Maybe they were inspired to come to that commitment in that situation. But there was a lot more to it, I think, than just their physical lives. I think there was a testimony and the power of God.

So I think it's very important that we realize — and I know we know this, I know that we know even in the opening prayer — God has appointed Mr. Armstrong, there's no doubt about that. No doubt about that at all. God has appointed others, and I think we've all realized that this is the Work of God and this is the Church of God.

But it does bother us, or when it gets into the realm of activities or decisions that are made and all, when it gets into that realm, we do have opinions. But we ought to keep them in that realm. Unless we are counseling or unless we are making that decision and are accountable for it, I think it's very important that we realize that and not to be judgmental in it and to realize that maybe these aren't always our responsibilities.

But I think we have to believe that our present responsibilities and calling and our future is more important than any single decision that is ever made. The single decision is that we chose to go God's way. We chose to be a part of God's work.

I know it was real interesting. You know there are always bright spots, I think, in any trauma or any trial or any test that you go through. And in the last few days, and I think the one bright spot was that during all of this turmoil and trauma, we were going in the office, being called in by the receiver, the judge, sometimes with drawn guns, literally. And they were always making these demands for this or that or the other, and they wanted to see me. And I was to report immediately, and I would have to go and try to delay until we could get legal counsel. And it was just back and forth all the time.

Well, we had Greg Gitler, who was an attorney who was assigned to kind of be a shadow to help me through the ordeal as far as the legal complications were concerned. And between sessions with these other people, I would sit down, and maybe it's the only way in one way, in one sense, I was able to keep my sanity apart from God's help and God's Spirit. But you know, you have to be doing something, pacing the floor you wear out the rug after a while, and you get, you know, pretty, pretty tired and worn out. But I had the opportunity to preach to him, or teach him, or whatever from Lucifer all the way through the Third Resurrection during that period of time. Now he didn't agree with everything, but, you know, it was a very modifying factor for him as well. I mean, it was a stabilizing thing.

And of course he was Jewish, and I told him, well, I know you didn't recognize the first return of Christ, I mean the first coming of Christ, but the second coming of Christ you will, and you'll know that He came the first time. And I was pretty frank with him, we got to be real good friends, and you do under those circumstances, believe me.

I got to preach to him about the holy days because I asked him, I said, do you keep all the holy days in the Old Testament? Oh, of course. I said, do you understand what they mean? Well, yeah, I think I do. I said, well, I'll tell you what they really mean. So we developed that kind of relationship. But anyhow, I think that there are some good things that come out of it.

But I think that we have to realize where our strength is and our hope is, and we have an incredible future. I know that the book, *The Incredible Human Potential*, I hope all of you have read it because I like to just refer back to it. Now, you know, it's not the Bible, but there are so many, there's such a digest of pearls of wisdom and truth and hope of the future and everything that is contained in that to be able to go back and just read it. It so magnifies the human mind with God's Spirit to at least dwell upon something that is so tremendous and beautiful and wonderful and that we're going to achieve. I mean, that is really incredible.

But this is our opportunity, and I know that I need your prayers. I know that Mr. Herbert Armstrong does, as he has requested so many times with Dr. Meredith. Every last minister in this church and in this work and every last member, we all need that. We all need to be praying and be concerned for one another. We need to help one another more than ever before and be concerned about one another and one another's welfare. We really do, and I hope all of you appreciate that.

I've enjoyed being with you a little while this afternoon and spend this Sabbath day with you, and I really, I've enjoyed it a great deal more than I would sleeping or resting, though I probably need that as well.

Just one announcement here, I think, plus we found a bill folder, one was found in the theater, Raymond Wooley. So come backstage afterwards, we'll have this for you.

Just one announcement here. We would like to announce, this is from the Ambassador Cultural Alliance, we would like to announce that the location of our January 9th meeting has been changed to the recital hall located in the Fine Arts Building.

Now for special music prior to hearing from Dr. Roderick Meredith, who will bring the sermon, we have 'Consider and Hear Me' by Alfred Wohler, taken in part from Psalm 13, will be sung by John Cossie and pianist Alan Andrews.

[music omitted from this transcript]

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Sermon

[Rod Meredith]

Greetings, everyone. Back during the previous song we were all singing, I was singing sort of a trio with John and the pianist. And afterward I suggested coming out with them, and they gave me kind of a funny look and embarrassed me. So I decided to wait and come out after them. I don't think they felt I was qualified to come out and join them at all. Anyway, we have those trials, and I know we are all familiar with those things.

I know a lot of people are drawn in many different directions the last few days, but many are very loyal and encouraging, and I hope all of you are trying to be loyal and encouraging through the trials we are going through, and we certainly all need each other's prayers.

I got a real warm and encouraging note from my friend that I worked with over the years in the faculty and most recently the last couple of years in the Los Angeles Church, Mordecai Joseph. And he said, 'Hang in there and be strong.' And he signed it, Mordecai the Jew.

Mordecai and I used to persecute each other when we were down in the Los Angeles Church and tell the problems of our individual lives, and I thought it might be helpful to tell you some things about Mordecai, about when he first came to the United States and was in New York, and he went down to Coney Island and was swimming there. And all of a sudden he was drowning as he was out in the ocean, not used to swimming here and away from the Israel area and the big waters we have here and the higher waves. So he nearly drowned, virtually half-drowned, before the lifeguard came and pulled him out. And so the friends later were telling him as they revived him and towed him and got him going and all, they said, 'Well, listen, you'd better give that lifeguard at least a dollar. He saved your life.'

So Mordecai thought and reached into his pocket and gave the lifeguard some money. He said, 'Here's fifty cents.' He said, 'You saved half my life, so I want to pay you this.'

Anyway, then on the way into town, since this took a long time and the bus service was over and the trains had stopped running, they were able to get a taxi. And on the way into town, the cab driver lost control of the vehicle and it was careening wildly and somehow he felt the steering was broken and everything was going awry. And he said, 'Something's wrong, I can't control the car,' and he began to just scream and pound on the steering wheel. And as they were going along, Mordecai said, 'Well, at least you could turn off the meter.' So anyway, that's the way it goes.

I think in all fairness we're going to have to let Mordecai come up here and preach a sermonette one of these times soon so he can have his chance, and then he'll tell some on me. We're used to that in Los Angeles, so I hope no one misunderstands. Anyway, we have to do those things to one another in the grim times to carry on.

Well, brethren, I think you've all heard of the changes, and they've been very traumatic from people of every persuasion in the Church, and I'm sure you understand that, and I have a great deal of sympathy for those involved. I really do, because changes are hard and they're difficult and they're shocking in times of war and times of strife and times of battle. Sometimes we change battle strategy real quick and for reasons that he has, and I don't want to go over that ... we went over that yesterday morning and we went over that yesterday afternoon with the ministers, and we went over that last night with some of you here, perhaps at least briefly. But Mr. Armstrong did decide to appoint me as the new director of pastoral administration ... as I think you know, I noticed the *Los Angeles Times* said that I'm now the top this or that. They gave me a

better billing, and the local paper gave Mr. McNair the better billing and put his picture in. And I guess the *Times* knew better than to put my picture in so it wouldn't break their cameras, but anyway, I'm just kidding about all that. None of us are top anything. Jesus Christ is top, and we'd better all know that, and I know that deeply and fervently.

And under him, Mr. Armstrong is top, and there are three or four of us here that are to work together as a team, and then on out dozens of others are going to work together as a team, and then hundreds of us on campus are going to work together as a team, and then the ministers and the people in the field, thousands of us, are going to work together as a team. So I'm sure that all of us are going to have to do that, and we will get the job done.

I did talk to Mr. Armstrong a while ago. He is stronger, and he hopes to be here next Sabbath. I don't know whether or not he'll make it, but he hopes to. He's getting over this flu, I think, and he had a little mild ... at least a little fever and a very hoarse throat. So whether it was the flu or not, I shouldn't mention the word flu. He didn't, but he said, I'm trying to come down with one. You know what I mean? He was afraid he would. But I think he is stronger, and I hope he'll be here next Sabbath himself.

I'd like to point out, too, there are all kinds of rumors just flying every which way. And please, brethren, don't believe all these rumors. And I'm sorry I'm going to have to even disclaim something on television, but I'm not going to name anybody at all, but I'll just say that this is the official statement from the one who is responsible in this office.

I'm responsible in this particular office as far as the ministry at this particular point in disfellowships and things like that, and nobody has been disfellowshipped, period. One or two have been suspended, but nobody has been disfellowshipped in this particular crisis of the last few days, period. And there may have to be a few disfellowships, depending upon the future conduct and attitude and other facts as they come out. And I want to try to have time to talk to the individuals involved. I want to make peace. I want to help us all to have the opportunity to serve as much as we can. God wants all of us to exercise our full human potential, every last one of us. And as we work together as a team, I'm sure we can do that. But we're not trying to start anything real quick, and I'm sorry that those rumors have got started, and I'm sorry that the situation has developed in that particular way.

Also, I would like to apologize very sincerely, as I did to several ministers who told me about it yesterday after our ministerial meeting. We even had it, and then they chatted with me. And then I did apologize last night. I think I asked Mr. Luker too this morning. I'm not sure if I did ask him to do that or not. I don't want to put him on the spot. There have been so many things. We've all been saying this and that.

But at least I want to publicly apologize to you brethren here, and those of you who may be listening in in the Imperial gym, hello to you, as Mr. LaRavia said, and to those who might be in the Student Center. But I want to apologize for the confusion that was here yesterday.

I understand that even some of God's ministers who were coming in were kind of blocked and one or two held up their hands and then tried to shove the door closed, because we had heard, and I had heard myself, but then Mr. McNair and others who were here had heard, and some people from outside that Mr. Armstrong's employees had heard and were telling us there was going to be a march here, and they were going to crash the stage and try to take over the meeting, which indeed one or two seemed to be trying to do. And I'm not judging, but certainly I was involved in that. They seemed to be trying to do that right after the meeting we had yesterday morning, so it wasn't based or fabricated at all. Obviously something was in someone's mind, and no one dared deny that, but at any rate many have told me they didn't plan the group that just came together to do that.

But there was the misunderstanding, and the people were saying no, no, and they wanted to get outside and talk to them to be sure of their attitude before they let them in, and there was some pushing and shoving. And that was not right, and I apologize for that. I sincerely do. I never even hinted to anyone, anything like that, and I'm sorry that that happened, and I'm sure Mr. Armstrong would. Nobody got hurt at all in any way, and as I said, I sincerely don't think anyone got hurt one-tenth as much as the average player would in an NFL football game, as they will be having tomorrow.

That still does not relinquish the fact or do away with the fact that there was some confusion and this type of thing that should not have been, and when you have big problems and riots and so on in the world, you always have someone, and I'm grateful it wasn't worse than it was.

I'm also sorry about the sensational news reports where they try to make it more interesting by saying this and saying that, and they were showing that I was this or that, which I have not been appointed, as I said, at all to be any top anything. I'm just the bond slave of Jesus Christ and your servant, and I hope I can do a good job. If God doesn't like me, He will kick me out, and God is going to run this Church through His servant, Jesus Christ of Nazareth, and through His human servant, Mr. Armstrong. As long as He's faithful and as long as I'm faithful, I'm sure that God will be with us, and I hope that you'll all pray for us and this will work out.

I do want to say also that I do intend to reprimand and stop any future shoving and pushing. We try to have all the deacons be very warm and courteous and let anybody in who comes. Perhaps we have people here from every persuasion, I'm sure, and if someone tries to corner you afterward and tell you about the latest revelation from Elijah or something, why, be prepared. Or if someone interviews you, well, they might be for the *Ambassador Report* or some yellow sheet journal, or they might be from the *Los Angeles Times*. I'm sure everyone is listening here, so I'll try to be a little bit more careful about what I say rather than roaring and snorting here this afternoon. I've got new responsibilities. How peaceful it was down in Los Angeles, you know, just to get up and preach the Word. Wow!

Anyway, I want to also say, as I did tell the brethren last night on Mr. Armstrong's direct authority and statement to me, that he does plan to remove Mr. Rader's as Treasurer, or that Mr. Rader has agreed to step down, and it's a mutual thing, as treasurer of the work. And that is going to be taken care of, or has been taken care of. I don't know whether that has been announced directly or put in writing or whatever. But Mr. Rader will be stepping down at any rate and relinquish all responsibility over the financial affairs of the Church, all responsibility over the financial affairs of the Church and all management in the Church and the College, and will devote himself exclusively to the Ambassador Foundation and to, of course, being Mr. Armstrong's personal assistant. And that's all.

And I'm just going to say this right openly. And I've told Mr. Rader, in fact, in a conversation last night I said, Stan, now I told the ministers that this afternoon, and I told, maybe he called, maybe it was this morning. We keep getting calls from him and Mr. Armstrong, Mr. McNair, Mr. everybody. Mr. LaRavia got to me this morning in my pajamas, and they kept up until about midnight last night. And I got to bed sometime after midnight, and then they woke me up before seven o'clock this morning. The calls started again, so I'm living a new life.

I was really gaining weight, and I was getting a little bit of a tummy around here and congratulating Cheryl on her cooking and so on. And now pow, you know. So anyway, we do need your prayers.

But anyway, Mr. Armstrong did assure me that that was what he intended to do. And I told Mr. Rader, I said, I'm going to have to announce that, and I know that people are all confused, and all these attacks have been leveled at us, that Mr. Rader is this and that. Well, you don't know that, and I don't know that. There's been no proof whatsoever. But if Mr. Rader has absconded with funds in any way at all, then let's let the courts get that out. Let's give them full access to all of that, and let's be sure that it is brought out. And I think we

want it brought out. I want it brought out. I want you to know it's brought out. And I want to be sure that this is the cleanest and the most honest and the most decent and the most wholesome church on the face of the earth, if we work together and pray together and can make it that way under God. And we have His Spirit, we have His message, we have His law and the real understanding of it, and we certainly have the opportunity to do that very thing. So I'm sure, brethren, if we do our part, it can be that way.

So we're not accusing Mr. Rader. I'm just saying that because of these rumors, that has been just an almost obsession with many people against Mr. Rader. And I hope we can get our balance on that and let God take care of it and let the worldly courts — and they are human ministers that God uses and the auditors — and if that's done, well, then that's going to be fine. And I hope everyone here — and I want to personally ask everyone here, too, as I know Mr. LaRavia would agree and everyone else on our team. I mean I will ask every one of you who is sitting out here or in the other gym or the student center who is in the business department or the data processing center or anyone else, I want to charge you on the authority of Jesus Christ publicly right now to cooperate with these auditors and to not withhold anything that would bring out any financial malfeasance by anybody, including me and my wife and my children and my dog. And I mean it. I mean that, brethren, and I mean those of you who are listening in. I want you to cooperate and not try to cover up anything. I don't want anything to be covered up, and we do not want anything to be covered up. And I hope we all understand that, and I really hope that gets out loud and clear. And if I get in trouble for saying that, so be it. But that's got to be said, and that's got to be the way it is in God's Church.

Now we do need love, and we need unity and togetherness in God's Church, and I know that as brothers and if we try to treat ourselves, each other, that way, I should say we will have that. And I know that we all have that attitude in the end when we think and pray about it, so let's do pray about it and let's work on that. And if in the rush of events and the lack of sleep and the pressure and people coming with this and that at you, some of us have been a little bit short in our conversation or maybe I chop people off on the phone because they call from every direction and I can't even eat my breakfast, and then during lunch you get two bites and there it goes again and finally we just took the phone off the hook and then people in meetings will bring this up and maybe they just want to get it off their chest but seem to be attacking Mr. Armstrong and I'm trying to defend him. I don't want that 86-and-a-half-year-old man attacked and attacked and attacked. I don't think that's necessary and I don't think that's godly, but I don't mean to cut people off in the wrong way either, and if I have, I apologize for that. But we all want to work together as brothers and forgive one another and build on solid foundations.

Now, brethren, we're at a testing time in God's Work, and I think we all deeply know that. We are going through what is probably the greatest test of this work so far. We may have said that before, and at previous occasions we have had the greatest test, perhaps back in 1972, and then we had the greatest test in 1974, but because of the cumulative upset and problems, this is indeed an even greater test, and I think we all recognize that. I think any thinking person would have to say amen to that.

Many could start gossiping about the Work, gossiping and evaluating in every possible way, which many are already starting to do, or even feeling sorry and disgusted about the work and about Mr. Armstrong personally.

Others could get bitter or discouraged or just say, who cares? I'll always remember a very fine and, I think, heartfelt prayer that was offered in one of our services during one of these times of trial. I think it was in 1974, but by an older man, and I'm not trying to get him older than he is, but by Mr. Selmer Hegvold, whom I've known for many, many years, and has been the father of eight children, some of whom are in God's work. And Mr. Hegvold, during this time of trial, got up and in his deep older voice, this former major or lieutenant colonel in the Army during the Second World War, and I sort of looked at that, I guess. But anyway, he said, 'Father, thank you for the trials.' He just said that right out in a public prayer, 'Thank you for the trials.' And I had my head bowed and I thought, that's right, I'd better get a better attitude.

Thank you for the trials, because sometimes we learn by trials and God sorts things out in a way that He wants by trials in a way that might not have occurred any other way. And perhaps certain attitudes are being tested in certain situations in the Work from various problems we've had and facets are being sorted out in this particular trial in a way that could never have been done in any other way to see where people really stand and whether they are really humble and are willing to humble themselves unless God exalts them or exalts themselves and lets God humble them or whatever it is. I don't know. I'm not speaking about any one or any dozen or any ten dozen persons. I'm just talking about all of us here as Christians. We should say thank you for the trials.

Out in the world, people have all kinds of trials, and I think you all recognize that Exxon and a bunch of these big oil companies are talking about us having problems with some money that's ripped off, but if one cent is ripped off from God's Church, that's awful.

But then on page three, I think it was, or five I noticed in the *Times* or the *Star News*, I have gotten mixed up, but after this talk about our problems in that way, then they have this fact that these companies are accused of ripping off the government of over two billion dollars. That's back on page five or whatever, you know what I mean, and that's not big deal. Ours is more sensational, but they have trials, and of course some of them bring their trials on themselves, and sometimes we do too because we're human, and I will acknowledge that.

Sometimes Boeing loses a big government contract and all employees, or all the new employees I should say, have to be laid off, and they have to move to other areas and get new jobs, and they have trials. Every people on earth, every organization on earth does, and I hope that this is the last, maybe I've been too optimistic, I know, but I sort of hope at least, and feel that maybe this in process, I don't mean this week, but I mean this next few months, may well be the last of this kind of trial from the inside, and then we can have our trials from the outside again, and more than we have ever had as we get this work really going and growing, and I hope that we can and that we will.

We do need to keep things in perspective, though, and recognize that our trials are not those of Peter and Paul, who were beaten, who had their clothes jerked off of them, and lashed up to some boards or a wooden frame, and had this big man, a muscle man, trained as the whipper, the lictor, or whatever he was called, to administer the licking, and take the Cat-of-nine-tails and just tear the hide right off your back. I don't think we've had that kind of trials yet. Our trials are a little different, so let's understand and keep things in perspective, because if we do, and if we continue to be the people that I know the vast majority of you have been, and the vast majority of all of us here I hope have been and will be, well, we will continue to be God's work, and God will use us and bless us more than ever, and I know that we can do that.

In Matthew 24 and beginning in verse 8, Jesus has been describing the trials, in a sense, the punishments and the plagues that are going to be brought on the world at the time of the end. He talks about wars and world wars, famines, pestilences, earthquakes in different places. And Jesus said, all these are the beginning of sorrows.

Then shall they deliver you up to be afflicted during this period of time, and shall kill you, and you shall be hated of all nations for My name's sake. And then, at this very time, when these things begin to occur and these things are in process of happening, and then shall many be offended, and shall betray one another, and shall hate one another, and many false prophets shall rise and deceive many.

And brethren, where He starts out talking, where you shall be afflicted and they shall kill you, and all this and that, the obvious emphasis through this passage is on God's people, because the outside world has already been deceived. God doesn't need to deceive them, or the devil doesn't need to deceive them all over again. They've already been deceived. But He shows how people are going to have that happen to them.

And He says in verse 11, 'many false prophets shall rise and shall deceive many', not just a few. And, of course, those are obviously people who had some knowledge of God at that time, or they couldn't be deceived if they were already deceived. And so many false prophets are going to arise, and many situations arise to test us. We don't have false prophets arising now. I'm not implying that. I'm just saying tests of this sort.

And because iniquity shall abound, because this world is filled right today, as Mr. LaRavia said, and I didn't ask him to say it or know he was going to say it at all, but I certainly say amen to his fine talk and to Mr. Wilson's very fine report and talk and encouragement on the Australian work, and appreciate the job and the attitude of loyalty and faithfulness and dedication and the fine work that both of those men and so many, many others who are ministers here are doing, and being loyal to God's work through this crisis and so many others.

But brethren, God does let us know in the Bible in many examples, and we see it in the nation now, that there is an attitude of judgment abroad, as he was saying, a judgmental attitude and an attitude of criticizing, an attitude of constantly rioting and demanding and marching and doing this and doing that. And I noticed on KFWB this morning, I think they commented a little on us, and then they went on to this riot or this pressure group, this march on City Hall, and this group was going to do this, and they went on and on. It was kind of interesting because, you know, we were just one of many. They just go on here and there and there and there, and all over people are rioting and they're agitating and they're demanding this. And this kind of an attitude is abroad in our society. There's not an attitude of submission to authority abroad in our society. It is the most judgmental and rebellious and so on attitude that perhaps has ever existed in the American society up until this day.

That attitude, of course, is an attitude that will bring about total, man's total utter rebellion against God and all the prophecies that God talks about. And it is an attitude that will drastically change after our people are brought down and are starving to death in concentration camps and they say, Oh God, God, please have mercy, please, if I could just eat. I'm not going to demand this and demand that if I could just have a drink of water, if I could just eat, if I could just be taken away from this torture situation or whatever it is, the whole attitude will change. But we've got to have our attitudes changed here and now and try not to let that attitude or spirit of rebellion and demanding, and we want this and we want it now.

I might say that to all of you that a lot of people have the feeling right now, well, we've been patient through 1972 and through 1974 and the other problems, and now we have this total thing right out, everybody will look at all the raw livers of everybody who is involved in any problem and dissect them and criticize them, pick them to pieces or whatever, and everything has got to be solved right now.

Well it won't be solved right now, and it certainly won't be solved right now if we all have to spend so much time calming that down to keep the organization even from falling apart, you see, that our energies are devoted so much to that that we can't get at these other problems. That's one of the big things.

And I'd like to say to all of you sitting here this afternoon that I've only been in my job less than forty-eight hours. I hope all of you realize that. I've been in my job less than forty-eight hours. And if you'd even just give me forty-eight days and give Mr. Armstrong forty-eight days, I think you're going to find a number of changes along the lines that people are concerned about. And some of these, as I've announced, are already taking place. So please don't think it has to all occur like some miracle from heaven within forty-eight hours. I'm not saying wait forty-eight more months. I don't think we should remotely wait forty-eight more months at all. But we might have to wait for forty-eight days and on some big, long-range things to get whole new programs really instituted. Maybe we'd say forty-eight weeks or something, which would be the better part of a year. But I think we're going to have to have a lot of changes and growth and togetherness in various ways within even forty-eight days. I'm just using that as a figure of speech, since I've only been here

less than two days. So I hope we can understand that and not let this attitude affect us of rebellion and we want this now and we demand and so forth from the world.

Jesus said, because iniquity — and the Greek word here is lawlessness, this attitude, we do what we want to do and when we want to and how we want to and so on — because lawlessness shall abound, the love of many shall wax cold. And they just say, I don't care this and that, and they just decide to do what they want to do. But he that shall endure to the end, the same shall be saved. Well, we didn't know what that meant ten years ago, but we've been learning, haven't we, what it means to endure to the end. You say, oh, how long is the end?

But still, I still have yet ... I know another man and I had some rocks thrown at us and boards broken over us one time, this guy hitting us on a baptizing tour and got a few little bloodier, raw places from it. And Mr. McNair and I had guns pointed at us a couple times on our baptizing tour where we were threatened to be shot.

I remember this little tiny guy in Texas or Mississippi or somewhere in the south, and he came out just quietly, we'd come to see his wife, and pulled up in this Chrysler that Mr. Armstrong let us drive on this thing because we were driving thousands of miles as two young men on these long drives. And we pulled up to this place and this farm and started to get out and go in, and he came out and kept the gate closed and noticed he had this .22 under his arm. He walked out there and so we were friendly, we said, well, we're Robert Meredith and Raymond McNair from Ambassador College and we'd like to see your wife, and she's written and so on and so forth, and we could detect that we might possibly have a problem when he came out with that gun, you know. And he just pointed that right at us and he said, real nasal, you know, worse than me, he said, get! And he said, well now, your wife wrote us and we're not here to sell, we just want to talk to her about the Bible a little bit, we'd be glad to have you right there, sir. He kind of, he said, you get! And then we said something else, and he said, you better get right now! And we did! I think we later turned that name over to Mr. Swisher or somebody, and I understand, no ... I don't mean we sent them there where that woman could go to them and get baptized, and I think she did get baptized later, but we decided that wisdom was the better part of valor at that particular occasion.

Anyway, we do have to endure to the end, but most of us haven't had too many bloody trials yet, and we're grateful for that.

Back in Colossians 1:15, God is describing here the great power of Christ who is the image of the invisible God, the firstborn of every creature, for by Him were all things created, that are in heaven, that are in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers, all things were created by Him and for Him. And He is before all things, and by Him all things consist. And He, Christ, is the head of the body, the Church, who is the beginning, the firstborn from the dead, that he might have preeminence in all things. Christ is our living and our active head. And brethren, again, it's so easy to get our minds off that. I know it is me, and we just need to get back quietly and study the Bible and look at the big picture. As I said, get the right perspective. He puts us through these trials, and yet we can see.

I saw back in 1971 and 1972 when certain things happened that people I always knew were weak or had a lot of this or that problem, many of them were the main ones that left at that particular point. It seems like God is sorting things out. I don't mean that I always knew it, and I can say I told you so. I don't mean that, but some are just obvious. And then in 1974 and so on, certain things happened, and it became obvious. God is trying us, and he's sorting us out. And as you look back, you can see that those whose hearts were right and those who didn't have an attitude that I want things the way I want them, and I want them right now that are genuinely humble and patient and walking in the fear of God, they're still with us. And they will continue to be with us. And nothing will shake them, and Christ will never leave us nor forsake us. And He will never leave or forsake them. And if they have Christ in them, they will never leave nor forsake us.

But those who want their own way, those who are easily hurt, you know, who get their feelings hurt very quickly and who do not have that fear of God to the same degree, you know, great peace have they that love thy law, and nothing shall offend them. They can't easily get upset and leave.

And again I say, I don't want to have to qualify this to any of you brethren here or ministers, visiting ministers, anyone else. I don't mean by that that this is an excuse for us not to change, because I know people, some of you may have thoughts just pounding through your mind, yes, but let's get this out and let's look at it and let's argue about it. I don't mean that. We're going to have to make these changes. We're going to have to work together. We're going to have to do a job. We're going to have to expose evil and make good and do all the rest of it.

But I mean that still if we're in the process of doing that and we're moving forward and we're still preaching the truth and doing God's work, why, if people are in the right attitude, I repeat, they're not just going to go running off from us and get hysterical because the whole problem in the Work of the world is not solved in one day or two days or even one or two years, although I hope that the vast majority of our problems are solved within the next year. I really do of the type I'm talking about of recent date just among and between ourselves and this type of thing, and I pray that and I hope all of you will pray that fervently.

But let's keep our minds on the real leadership. The real leadership is not Herbert Armstrong. The real leadership is not any one of us here today or anywhere else on earth humanly, but the real leadership is Jesus Christ, and we've got to have confidence in that and really believe that. That's an article of faith, that Jesus Christ is the head of this church, and it must be, and we've got to do that and ask Him to sort things out. And I hope all of you will. I hope that you will pray fervently that Christ will be in charge and He will assert His leadership more than ever and that he will guide and lead and inspire His servant, Mr. Armstrong.

And ask God right now, if you wish to in your mind, and ask God as you go home from this service to guide that man's mind and to give him understanding and knowledge and insight and spiritual discernment to grasp the attitudes of all those around him with whom he's dealing, and to see who is truly a man of God and who is not and who ought to be in this or that or some other job, and to do it sincerely and to do it humbly. Ask God in heaven to guide his mind and inspire him and lead him and to give him wisdom and judgment and foresight and vision and big-mindedness, to see the big picture as God would want him to.

And if you do that, I know that God will guide him, as indeed he has, but he does need our prayers. And ask God to give him the physical and the mental energy and strength and power and the faith and the courage to go ahead and do what needs to be done in this work. So let's have our confidence in Christ, and then we can have proper human confidence in Mr. Armstrong or any human leaders under him as we know that Christ is going to be in charge and guide the situation. And you will see the answer by the fruits over the next few months.

In Ephesians 1, it talks again about Christ, the power that God brought in Christ in Ephesians 1:20, when He raised him from the dead and set Him at his own right hand in the heavenlies, as the Greeks said, right up there in glory with the four living creatures and the twenty-four elders. And there is Christ in all that glory and majesty and power sitting at the very right hand of God, far above all principality and power and might and dominion, and every name that is named not only in this world but also in that which is to come. And He has put all things under his feet and gave him Christ to be the head over all things to the Church, which is his body, the fulness of him that fills all in all.

Brethren, Christ is to be the head of the Church in every way. He is to be the head of the Church in regard to the Church administration. He is to be the head of the Church in regard to publishing, to be the head in regard to our data processing and the editorial, and to be the head in media, and to be the head in the YOU programs and the YES programs and every other program that we have, in Ambassador College, as I said, and all the rest of it. Christ is to be the head of His Church and of the work of His Church. And we are to ask

Him and should ask Him now more than ever to intervene and to guide and lead and inspire and also to sort out. And you can ask Him that and should do, as long as you do it in a right way.

And I hope you'll do that for me. I need it. I don't want to be here if I shouldn't be here. All I'm going to do is bring sorrow on myself, on my family, on you, on Mr. Armstrong, and on my living head and my Savior, Jesus Christ. If He doesn't want me to be here, I hope He will take me away. And I mean that sincerely, brethren, and I've let it happen before without fighting about it, and I will let it happen again. And I ask your prayers in that way for me, for Mr. McNair, for Mr. LaRavia, for Mr. Helge, for Mr. Rader. You should even pray that for him, yes, in spite of any accusations, and that's what they are at this point. And certainly for Mr. Herbert Armstrong and any of the other leadership of our area coordinators and the other leading men in the Church here, the evangelists and pastors and the teachers in the college, and all the other men, the fine men in publishing and editorial and the rest of it, say, 'Father in Heaven, please intervene and rebuke and chasten in mercy and in wisdom, but rebuke and chasten and cleanse and purge and fashion and mold this Church. Help us, please help us, to really get on the ball and to honor you, and that your way and your truth and your love and your wisdom and your power may shine out from us and from our wives and from our children and from our work and the impact we have on others.' And as much as humanly can be, everything we think and say and do. We are the weak of the world. We are not the great of the world.

I wish I had, you know, I wish I were six foot three and two hundred and fifteen pounds. I used to say, I think I've told you this story, how I had that all figured out years ago and I had the picture of Charles Atlas and Joe Bonamole and John Grimick and Steve Stanco and later Steve Reeves all up on the wall of my bedroom when I was a thirteen year old pimple-faced teenager and I was taking all these weightlifting courses and I'd get in front of the mirror every night and look at myself, you know, and I could see these things amidst the pimples and I thought, I'm making progress, and I thought, you know, six foot three, two hundred and fifteen pounds, and it never happened, and I just can't believe it. It never happened. And, you know, I could say I wish I had that build and I had, you know, somebody else's scholastic ability and someone else's personality and someone else's singing or speaking voice and someone else's this or that or something else. And I intend to get all of those things, too, do you know that?

Now I think you know what I'm saying if you think just a minute. I may not be that really physically, but you know what I mean. When we're in God's family, we're going to have all of those things to the degree that we need them. We can be as big or as strong or as this or that, but in the meantime we're a bunch of worms crawling out on this little, that's right, you and I are little wiggle worms, welcome to the club, but that's what we are, and it's kind of good for us to realize that about ourselves. I mean that honestly. I don't care how great you are or how weak you are, all of us are fellow worms.

King David said, I'm but a worm, and Job realized finally that he was a worm, and I am a worm, and all of us are, and we've got to realize how weak we are and how short we fall and how much we need God and Christ to do it and how we can't do it. But if we have that attitude, I know eventually we will do it, that is, those things that need to be done by us in this life.

In Ephesians 4, God tells us, as I mentioned this last time but I'll give it again here, in verse 3, he tells us to be endeavoring to keep the unity of the Spirit and the bond of peace. We are to build unity, and there is one body, one Spirit, even as you are called and one hope of your calling, one Lord, one faith, one baptism. God is not all divided. God doesn't want us to all be divided. Do we want to have this Church and that Church and that Church and that Church and something else? Is that really what God wants? Does that honor God for people to go out and do that from the basic Church that is still doing God's work under the one anointed of God, the one man that even most of those recognize. Not all of them, but many of them recognize, is still God's Apostle. Do we want to do that? It's kind of confusing, and it's certainly ungodly. And so God does not want that, and I think we all recognize that. Certainly we all should. And it shows how Christ descended, of course, in the grave and ascended above all heavens that He might fulfill all.

Verse 11 now, going ahead, He, Christ, gave some apostles, some prophets, some evangelists, some pastors and teachers. He put them in the Church. That's His doing. That's the government of God. As I've said, brethren, and I don't want to harp on it too much, but I'll tell you, this is a time we need to think about that.

What are your tithes and offerings being spent for, basically? And they are — I don't want any smart guy thinking otherwise — they are ... the vast, overwhelming majority of your tithes and offerings are and have been spent on radio and TV time, publishing and doing the Work of God, sometimes too much on Ambassador College, and that began to be a problem. I'll say that. I'm saying that as one who was just the dean of the college. No one has fired me yet, although they should, but they haven't. I can't do both jobs, but I love Ambassador College and always will, and so on. But you know what I mean. We did get to spending too big a proportion, but even that was intended to be training people for the Work and this and that. And that's the big thing that we're paying for and that our prayers are for, the coming kingdom or government of God. And that's the whole thing, government from the top down.

And God has put officers in that government, some apostles, some prophets, some evangelists, some pastors and teachers, and so we are to think about the government of God and submit to the government of God. And if we can't do that now and be together and recognize that government, we are total misfits to be in the kingdom of God tomorrow. We really are, because that's the whole basic thing that we need to be concerned with.

So I sent these ministers for the perfecting of the saints, for the work of the ministry. We're to build the Work and we're to get this message to the world, for the edifying of the body of Christ. We are to build you up until we all come in the unity of the faith and of the knowledge of the Son of God. And we are to be together in unity and have that same basic approach to God and not all be divided among ourselves.

Unto to a perfect man, yes, God does want us to be perfect, it's not wrong to want to be perfect, and we should strive for perfection. That doesn't mean we condemn someone if they don't achieve instant perfection, but we should strive with all our hearts not just to be barely all right, but to really be as much as we can be like God in every facet of our lives, a perfect man under the measure of the stature of the fulness of Christ.

The ministry is to encourage you to build your body, mind, personality, character, your family, your wife, your children, your job, everything about you to be like Christ the best way you can. And all of us fall so far short, but I hope we're making progress, and I think we are and we should be, that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine, with the sleight of men, and cunning craftiness whereby they will lie in wait to deceive, but speaking the truth in love may grow up unto Him in all things which is the head, even Christ.

And so, brethren, be careful we're not tossed to and fro by conflicting doctrines and conflicting ideas or even conflicting rumors, and let those things take you away from the basic thing which this Church has been doing and is doing, and I pray and I believe and I do believe we'll continue doing more effectively and more powerfully than ever after this cleansing and purging we've been getting this year.

This past year, you know, from about Pentecost, 1978, perhaps on through Pentecost, 1979, might be the final cleansing and purging and reorganization of this Work where we will finally have men who are leading the Work under Mr. Armstrong who are truly, for about the first time in ten years, genuinely together under Mr. Armstrong in their attitudes, their loyalty to him, and also their loyalty to the doctrines and the teachings and the way of life that that man has taught.

And there has not always been that during the last ten years, as you know, which is perhaps an understatement on my part. I'm not trying to dramatize it. There has not always been that by any means in

those areas. But I think we can have that now. We really can, and I hope and pray that we will, and the work can be done in that spirit.

Now in Ephesians 6, Paul tells us, 'Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil.' He's talking here about Satan, the devil, and he is alive and he is real. For we wrestle not. Our battle is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places. And brethren, there are wicked spirits, and they are moving, and they are having an impact. And I think we need to realize this and understand this deeply.

We are being attacked by many different types of spiritual attitudes. We are being attacked from different directions by Satan the devil. And I think we can recognize we are being attacked in his devices, as he uses, perhaps over some are trying to be swayed to follow a rebellious individual who has directly rebelled against his father, gone contrary to everything he said he would ever do. And some are being swayed that direction.

Others are being swayed to just get upset generally because of Mr. Rader or alleged improprieties of other sorts. And Satan will use that to take those people out if they just want to let their minds be blown and go off in that direction. And then others may be taken away because they have liberal tendencies or doctrinal errors themselves and that they want to follow a kind of liberal way of life and they don't want God's way of life that He has established in the Church for the past 45 years under Herbert W. Armstrong, the anointed of God.

And because they don't want that way of life and they are constantly and have been subtly but persistently undermining that man, that blows their minds. And so they will say, well, you know, they know me and I'm not going to change and decide to really follow from the heart what Mr. Armstrong says. So I'll get out.

And all those pulls are going to be exerted on people and perhaps other pulls from other directions and other spirit personalities will be pulling and tugging at people to try to get them to leave the Church of God of which Jesus Christ is the living head. And I hope that none of you fall for those things, but there are those. And we're being attacked not just from one direction and you're not being attacked from one direction. I'm talking not just about this current court thing. This is just a manifestation and an outgrowth of some of these people who are, of course, actually encouraged and caused this to be, as you know, if you read the newspaper carefully about what's really behind this court accusation that's come against us.

So let's realize that although there may have been genuine improprieties in one or two directions, and I don't know that there were, but Satan could use that as the focal point, if you see what I mean, to cause everybody to get confused and go every which direction. And he could be clapping his hands and jumping with joy right now and say, boy, I got him upset about this and I got him upset about that and now I'm going to get upset about this court trial and just blast them all. I'll lay them all out.

And the way we can fool Satan the devil and beat him at his own game, so to speak, is if we really keep close to God in patience and humility and have faith in the living Jesus Christ and in humility and in purity and in patience, do purge out of God's Work anything that's wrong in the area of doctrine or a way of life and are willing to change and continue to change on that.

Mr. Armstrong informed me again yesterday that he was certainly willing, he was willing to change on Pentecost, he was willing to change on D&R, he's willing to change on any genuine thing that can be found out and always has been and he will be, but not just to water down the whole way of life in a very obvious way that's totally wrong.

And if there's something wrong in a financial area, why, we should change that and we should root that out, root and branch. And he said that he does want any improprieties to come out and those who perpetrated them to be punished and we will take care of that.

And if there have been other wrongs or grievances done to individuals or they've been treated unjustly in any way, I hope and pray we can rectify that as best as we can and be sure that we do administer God's government in wisdom and in patience and in love and yet with proper firmness because God does that, too. He's not willy-nilly. He's going to put people in the lake of fire and he'll open up the whole earth. And Korah and his household went down, the women and the little children screaming and then God caused the earth to go 'keech' and squash them. Now God's not going to do that, and I'm not trying to scare anyone today. Some people, oh, you're trying to scare anyone. How many of you are scared of me right now? Anyway, you know, some people may be honored.

But I am telling you to have the right kind of a fear of God, the awareness that He is alive, He is powerful, and He doesn't want us to be pushed here and there willy-nilly. We are to have firmness, too, but we are to have mercy and justice and wisdom and patience and all those things, and I know that with God's help we will. So let's realize this and that we do not want Satan the devil to have a field day. I'm sure you can agree with me on that. We do not want him to use these things to upset you or upset anyone in God's Church, these little sheep, by taking advantage of these situations.

Back in Hebrews 13, if you turn that back there with me, God says, verse 7, 'Remember them who have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conduct.'

We already considered that, but again I can tell you, as we have told you before, and I know even some of those who have written and talked against Mr. Armstrong recently have had to affirm that they know that Mr. Armstrong has not had a hang-up with financial things and has not been off gathering money and has been reported by our financial people to even handle his account. He doesn't even handle his own bank account as being virtually broke. He has a few thousand dollars in the bank, by a few, I don't mean a hundred thousand, he has a few thousand, as I understand it, maybe a few tens, but someone told me it was under fifty, and I mean that that's his total cash, anything that he owns, he doesn't have something in Switzerland or something here or there.

And for the head of three corporations and older men, have you ever noticed when a senator dies or you ...

{tape break}

... have ninety-three thousand or this or that that a man might save as his estate for his children and his grandchildren as a just man is to lay up over the course of his life. Well, Mr. Armstrong just doesn't have it. All he has is his clothes, his personal effects, he doesn't even own his car, his house or anything else, unless he has bought this house, perhaps for his wife in Tucson, I think he has done that, but he never did own his home here, and I've been in that house over there and that is not near as big or near as nice as the one here, I can tell you that because I've been in it many, many times. It's a nice sort of Southern California or Southern Arizona style, I guess we should say there, a ranch style house and not a great, huge, fancy place in that sense at all.

But anyway, Mr. Armstrong has served God faithfully so long for so many, many years that in God's Work and given up and sacrificed, and I've been there when Mrs. Mann and others were coming around trying to take up an offering because Mr. Armstrong and his wife put up their home for sale, were willing to move out, everything else, and I hope and pray that we can understand his loyalty and his dedication to God's Work and back him as he follows Christ.

I have a letter here reporting something coming from Mr. Armstrong, but we'll see if it arrives.

Now God says, 'Remember them who have the rule over you, who have spoken unto you the word of God, whose faith follow,' and we are to follow their faith, and we are to be loyal to God and to his government, and that is the test at this time. It really is, brethren.

Can you have faith in God's Apostle and be following the one that God has put as His anointed all these years? Obey them that have the rule over you and submit yourselves, it says, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you. So you are to submit yourselves and do it willingly and gladly and not with a lot of argument because that makes it that much harder for God's servants if they have to operate under that kind of situation.

Now God's servants will always make some mistakes. You read about Peter and how before he was really filled with God's Spirit he cursed and denied Christ three times, and after even he was ordained and the leading apostle in the New Testament Church, why he and Paul had this confrontation and Paul confronted him over his lack of understanding of the racial issue that God was admitting all freely into God's Church and spiritual fellowship and had to be confronted, and then Paul and Barnabas had this confrontation and the contention was so sharp between them that they worked separately for a while and yet still cooperated and wrote lovingly and obviously were still in the same work. They didn't start different churches and they had a Paul church and a Barnabas church. They were going through the same churches, obviously, and committing one another to the same church.

And so people will make mistakes, but they must still teach God's laws and do God's way, and that's exactly what Mr. Armstrong has continued to do, and I think you all know that deeply. He has never wavered from that. God has put them in office and he is responsible to guide the Church and responsible to guide them, and that is His responsibility.

I know that I've had to realize that if there are mistakes, and there certainly are sometimes humanly because we're not perfect yet, you or I may not even know what the mistakes are. I've sometimes thought Mr. Armstrong was making a mistake in one area in a particular situation and found from the fruits years later that I was wrong, but he was maybe making a smaller mistake in a slightly different facet of that operation or something. You know what I mean? Because I didn't have all the facts, and I couldn't look back on it at the time. Hindsight is better than foresight, and we don't always realize that, so we've got to trust in Christ in that way.

And I often have found out that Mr. Armstrong was far more right, in fact not often, but I have to confess that his batting average has been much better than mine, and I know that, and that's why Christ has him there.

In I Samuel 8, it came to pass when Samuel was old, he made his sons judges over Israel. His sons walked not in his ways, as you know, but took bribes, perverted judgment. And that was wrong, no question about that. Then all the elders of Israel gathered themselves and came to Samuel to Rama. These elders, as I've explained in the employee's meeting yesterday, they didn't come lovingly and patiently, one or two, humbly, saying, sir, we know you're God's servant, and we acknowledge that, and we appreciate that, and so on, and we know you'll take care of that. They was a great big group demanding, you see, we want this and we want it now, and that was what was wrong in their attitude, and more than that, the fact that they wanted to change the government of God, which was involved in this thing that came up recently, this court thing that was imposed on us temporarily.

And they said, verse 5, behold, you're old, and your sons walk not in your ways. Now make us a king to judge us like all the nations. And so, you see, they wanted a change from God's working through one man as a prophet and a judge where they wouldn't even have to have the expense of a standing army. And when some attacked, God would fight their battle. He would either destroy the enemy directly without any fighting at all, or if He let them fight, they would get together at the last minute, go out, maybe sometimes

go out with bugles, not even with swords, or if they had swords, He would cause them with a very few swords to whip a far larger army that had many more swords and many more weapons because God was in it.

And so they wanted a change, that government of God. And the thing displeased Samuel, and he prayed to God. And the Eternal spoke to him directly, hearkened to the voice of the people in all they say, for they have not rejected you, Samuel. They're not just rejecting a white-haired old patriarch there on earth. But they have rejected me, God said, that I should not reign over them.

And brethren, I hope that we can understand that lesson when we reject someone that God has put that way, the man that God has given all of us this knowledge through, the man that God has used, we are, in fact, rejecting God. And if God tells us to do something that's within God's law, you know what I mean.

I don't want to follow Mr. Armstrong if he tells me to do something exactly contrary to God's law and outside of God's law, but if he tells me to do something within God's law that doesn't break the law of God, and he says, we're going to have service at one thirty rather than two thirty, or you're to do this, take a trip here, or go there and raise up a church, and I don't think it's time, or fire this man, or hire this other man, or something, well, I should say, well, Mr. Armstrong, sir, you know, I'd like to talk to you about it, if I might, and try to talk to him, or if I don't have time to talk to him right then, do it, and then hopefully get it changed or modified later, if the situation is that way, but not rebel against him, because he is God's apostle.

Back in I Samuel 24, a very classic case, you know the story how Saul went out with three thousand men to look for David, and because I've given it recently, and I don't want to over dwell on these, but I think this is a crisis thing, and some of you weren't here the other day, and I know many were, but at any rate, I want to give you this, they came out to look for David, and David knew that Saul was yet in that office, even though he was supposed to be the next king.

So Saul went into the cave to relieve himself, and David's men said, kill him now, now you got him, now you got him, kill him, and David, of course, did cut off the robe, the corner of Saul's robe, quietly, you know, just to have something to wave and say, see, I close I got to killing you, but he did not kill him, and even cutting off part of his garment made him feel guilty later, and he repented, and he said, I should not have done it, and that's right, to dishonor in that way, this man, as long as he was in that office, and it was up to God to take care of it, and he should not have even done that.

And he said to his men, verse 6, the Eternal forbid that I should do this thing to my master, the Eternal's anointed, to stretch forth my hand against him, seeing he is the anointed of the Eternal. And Mr. Armstrong is the anointed of God, and I don't have some hysterical attitude about that, and I don't think you do either. He's not some man who's going to tell us all to rush off a cliff, or go do this or that, like some people have tried to grossly exaggerate in recent times. And all of us know that, who've had that man in our homes, and we've been in his homes, and seen that he's a basic, sound-minded, dedicated, loving, thoughtful, wise, businessman type individual, as far as just a sound-minded, practical approach to things, and that's why he has been able to be used of God in our business-like commercial society to do a job, because he is that type of man, and he's not some hysterical individual. He has facts. He tries to get all the facts, and then he tries to make a decision, and that's the way he operates.

A little later, in chapter 26, I Samuel 26, you read again about King David, this man after God's own heart. This man had a heart like God, and here was his attitude. Again, Saul was trying to kill him on another expedition, and David said, let's go down to Saul's camp. And he got his nephew, a great, big, powerful nephew, the son of Abishai, who was the son of David's sister. And this young man came down with him in verse 7, as it says, and they came right to where Abner and the people were sleeping. Saul and Abner, his captain, were sleeping, and God caused the deep sleep, obviously, to come on them, so they didn't even wake up.

And so verse 8, then Abishai, this young warrior, said to David, God has delivered your enemy into your hand this day, now therefore let me smite him, I pray, with a spear even to the earth at once. He said, let me get one spear into him, it won't take more than that, I'll just nail him in one fell swoop.

And David said, 'Destroy him not, for who can stretch forth his hand against the eternals anointed and be guiltless?' And brethren that is a lesson we really, deeply need to learn, those who rise up and try to fight or go off, you know, and start a competing work or do anything like that against God and his anointed. Because we're in a spiritual warfare.

We say, well, they haven't killed Mr. Armstrong, no, but a lot of people have resisted him, they fought him within the organization in a wrong way, they've tried to undermine him, they've tried to circumvent him, and then they've gone outside and established their own church to fight this church. And much of their effort directly in their broadcast, their literature, is directly aimed as they talk about you church people, and they make sure all of us people get it. They don't go off to some neutral city where we may not even have a broadcast and start up something completely different and unrelated. No, they're here to prove themselves that they were right after all, and that Mr. Armstrong was wrong. That's a lot of the psychological mechanism that is involved to make themselves feel justified in what they did. And so they are fighting against God and his anointed.

Who can stretch forth his hand against God's anointed and be guiltless? And David said, as the Eternal lives, the Eternal shall smite him, or his day shall come to die. God will take care of him.

You know, as I've said, brethren, if I shouldn't be here, I hope that God will remove me, because I don't want to be a problem to myself or to you or to God. I really don't. And I hope all of you feel the same way from the greatest to the least, and we've got to have that attitude as servants of God. God will take care of him. He'll die in battle or whatever and perish. The Eternal forbid that I should stretch forth my hand, he repeated, against God's anointed. So this was David's attitude, the man after God's own heart.

I hope and pray all of us can be after God's own heart in that way, because in a time of trial and test, in a time of crisis, in a time of battle, perhaps we should take time to consider, well, let's do it nicely and let's do it cleanly and all this and that. But if the fort is under storm, if the fort is under siege by an enemy, we can't always do all that right now.

Within God's law, and I have to say that, of course, but within God's law, then the main commodity that's necessary as a human characteristic becomes what? One word, loyalty, loyalty to the government of God. That is the main commodity. As long as you already know it's God's Church, as long as you know that whatever you're being asked to do and what Mr. Armstrong is doing is within God's law. You may not understand every detail of it, but it's within God's law and he continues to do God's work. And in a crisis situation where things are going like this and that, what is the one thing God does expect of you and look to you for more than anything else? Loyalty! It really is, brethren, and I hope you can realize that and meditate on that deeply.

Back in I Chronicles, I'd like to turn back to I Chronicles 11. Finally after all these internecine conflicts that David had first with Saul, and then finally some of the people split off under some of Saul's sons in Israel, and David was made king of Judah only, then finally they got it all together in I Chronicles 11 and decided to bring David back as king over all Israel. And they made a covenant with him, even the Israelites, and in verse 3, anointed David king over Israel according to the word of the Eternal by Samuel. Samuel said he's going to be king over all Israel, but he wasn't for a while, you know. He looked for a while like he wasn't.

First Saul kept him from it, almost killed him, and then the Israelites rebelled and they wouldn't yield to him for seven years. He still didn't do what God said, you know, it's never going to happen. Well, finally it did happen, and he was made king over all Israel.

And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land, and verse 5, the inhabitants of Jebus said to David, 'shall not come hither.' These were rebellious Gentile types, whatever it was, it wasn't a matter of their race but their attitude, and they said that you're not going to come in here. And somehow the previous people of that city had let them have that attitude and keep that particular area which was apparently the best for the palace and the fort and all of that.

And so they would not want David to do that. And David said, Whosoever smites the Jebusites first shall be chief and captain. In other words, if you want to be the head of my army, each one of you and I, I suppose he was talking to his battalion commanders, as we might say today, you know, whoever wants to be in charge, you be the one that takes this area.

So Joab, the son of Zeruiah, Joab was Abishai's brother. David had these two big powerful nephews here from his big sister, maybe big in more ways than one, who knows. But she had two big powerful sons, and they were loyal to Uncle David. So Joab, the son of Zeruiah, went up first. He conquered that area, which David wanted as his castle. And he became chief. And as you know the story, he later was the commanding general of the armies of Israel.

And David dwelled in the castle, therefore they called it the City of David. He built it up, and Joab repaired the rest of the city. So David waxed greater and greater, for the Lord of Hosts was with him. God was with him as he yielded to God as a human leader over a carnal nation.

These are also the chief of the mighty men whom David had. He's been telling about these men and the mighty things they did, and loyalty to David. You see, Joab showed that loyalty under crisis. He risked his life. He risked the lives of his men. He conquered this enemy when the king said to do so.

And so these are these chief men whom David had, who strengthened themselves with him in his kingdom and with all Israel to make him king, according to the word of the Lord concerning Israel. And then it begins to list the mighty men of King David.

Well, brethren, I hope all of us want to strengthen ourselves with Mr. Armstrong, and strengthen ourselves with Jesus Christ, and strengthen ourselves with our Father by showing loyalty in a time of crisis, because that's what we're in. And this is the situation that we're facing right now. So let's do that, and let's really have that attitude.

Back in Matthew 12, we read about something that happened to our nation and could be happening to God's Church if we did not have the leadership of Jesus Christ. Matthew 12, and let's begin in verse 25. When the Pharisees heard Jesus was casting out demons, they said, This fellow does not cast out demons, but by Beelzebub the prince of the demons. They wouldn't even acknowledge that what He did was coming from God, even though it was all this power.

And Jesus knew their thoughts and said to them, 'Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. And if Satan casts out Satan, he is divided against himself. How then shall his kingdom stand?' Because Satan has a kingdom, he has a government. But the message here is that every thing, every institution, every house, every nation, every church that is divided against itself cannot stand.

And brethren, if we allow ourselves to be bitter, to be upset, to be accusative in a wrong way of the decisions of Jesus Christ through His apostle at a time, not bringing it up loyally and patiently and helpfully and all that, but in a way that creates hysteria, in a way that creates division, then we, of course, are obvious direct contributors to that division. And we've got to try not to do that, but to be loyal and not try to second guess Mr. Armstrong in the government of God. We do not want a house divided, and we must not have that kind of house, and I'm sure with your attitudes we will not.

Another little word of caution along that line, back in Proverbs, the thirteenth chapter, Proverbs 13. I'm keeping you over a little bit because I started so late. We had two previous speakers, and also you'll understand in a minute. I just got a note here that something else should be arriving.

Proverbs 13:3, 'He that keeps his mouth keeps his life, but he that opens wide his lips shall have destruction.' And brethren, I think of all times this is a time to give very careful consideration to what you say. You know, it's not just what you say, but also how you say it, the inflection in your voice, the way you raise your eyes, yeah, well, yeah, we heard that, huh, huh, huh, you know, this type of thing.

Does that attitude create loyalty? Does it create support for God and God's Work and Mr. Armstrong, God's apostle? Or does it tend to tear down and destroy and minimize and undermine the government of God and the loyalty toward the servant that God has placed? I think that's something to really think about.

It says in verse 10, 'Only by pride comes contention, but with well-advised is wisdom.' So we don't want to have pride and vanity. So anyway, we do need to be very careful what we say and how we say it in this particular regard. And I hope that you all will.

One other caution. I'd like to read this one other scripture here and perhaps cut this a little short because of circumstances now this thing has arrived. Proverbs 24, even though something else is here, you can still listen to me, can't you? Proverbs 24:10, if you faint in the day of adversity, your strength is small. If you forbear to deliver them that are drawn to death and those ready to be slain, if you say, behold, we didn't know it, we didn't realize this nation was about to be swallowed up and we were supposed to be together and not fighting each other, but getting this Work of God out and we got so absorbed with our own vanity that we weren't willing to give our being to the Work of God, that God says to me at least, as I understand this, that I'm going to be held accountable for that because there are a lot of people outside this church that need our help. And they really do need our help, brethren. In the name of Christ, I tell you, they need our help and we've got to get this work going.

And if we spend all of our time accusing Mr. Armstrong and judging and second-guessing him and causing divisions, how are we ever going to get this work done? I hope we can understand that. So let's not do that.

There are people out here they're about to die, they're about to enter into the greatest trouble, they're about to be drawn to death in the greatest time of tribulation in human history. And if we say, we didn't understand that, we didn't grasp what was happening, we didn't get it, well, God says, 'does not he that ponders the heart consider it? And he that keeps your soul, doesn't he know it? And shall not he render to every man according to his works?'

Our actions and our words and our works over the next several days, especially, are going to show God where a lot of us stand and whether we are willing to trust Mr. Armstrong and his judgment and his wisdom in these affairs and whether or not we, as God's true servants, are willing to have faith in the leadership of Christ and stand fast in a time of trial and a time of test and a time of siege in the Work of God. So let's do that, brethren, and let's show loyalty in every way to Mr. Armstrong and to God's government.

I want now to read something that I've been assured by Mr. Luker, and I'm so glad that he's the one that gave it to me under this circumstance, because I just happen to know him a little better than the rest of you, most of you, not all of you. But this is a letter signed by Mr. Armstrong, and the ink is fresh, I say, it's not some printed thing. I didn't know what was coming, I tell you, before God and Christ, I had no idea anything was coming until this thing came up that I'm going to have to, I see skimming this, do something that I've just been preaching to you, and I will do it.

So he directs this letter to me in my office and says, 'Dear Rod, this is to inform you,' dated the other day and has gotten here now with his signature, 'and to confirm the decision I have made this day to disfellowship from the Worldwide Church of God and all its related organizations for cause,' and I see he

doesn't spend fifteen minutes trying to convince me that he has the right to be the apostle or convince you, so I guess we'll have to have a little faith in Christ and in Mr. Armstrong ... 'the following,' and so you listen carefully, and all of you, as you know are forbidden to associate with and to eat with or fellowship with, and if you're really loyal, you're not going to go out and commiserate with, you know, people and try to say, oh, well, let's all be the underdog and jack it up and try to judge God's apostle.

But these people are disfellowshipped by Mr. Herbert Armstrong directly and by me personally, as I have to do it, and my responsibility, and I'm sorry I've come into this office in a time of siege, perhaps. Maybe it had to be. I'll just tell you that in advance. It would be so much nicer to come in a real peaceful time rather than warfare. We are in war. Let's see whether we are faithful warriors.

'The following men are to be disfellowshipped this day: Mr. C. Wayne Cole, Mr. David Antion, Robert Kuhn, and Benjamin Chapman.'

Now I know in two or three of these cases, very good reasons already, where it would have to have been done in the next day or two anyway. One or two I did not know to the same degree, but I had lots of intimations, but I don't think he intends for me to explain that. I understand that Mr. Rader is here and is going to explain some of that to you directly from Mr. Armstrong.

'I further instruct you to mark these men before the Church for causing division and offenses contrary to the doctrine they and the Church have learned, and to avoid them according to Romans 6:17.' We are to mark them and avoid them, Romans 6:17, and so we are to do this in the interest of doctrinal and administrative peace within the Church of God.

'Sincerely, in Jesus' name, Herbert W. Armstrong.'

So now I'd like to introduce Mr. Rader and ask him to explain for Mr. Armstrong. I'm going to stand here with him because I share this responsibility and may wish to make some final comments. But I'm going to ask Mr. Rader then, as I understand he's here, to come on out and explain to you why Mr. Armstrong has chosen to make these decisions.

Mr. Stanley Rader.

[Stanley Rader 1h10m44s]

Greetings, everyone.

This has been a very eventful week, and if I can do no more today than to make you realize what almost happened, but for the grace and the will of God, I will have accomplished a great deal today.

Now what happened this week was something that was fairly well predicted by Mr. Armstrong in May of 1978. And for the past eight months, maybe seven months, I guess, he has been watching very carefully, has been weighing the conduct of all of us, what we've been saying, what we've been doing, our overt acts and the like.

He has not been inaccessible. He has been reached by hundreds of people, by telephone, by letter, and in person. And he has had to weigh and sift through all that he has been made aware of during that period of time, as well as the impressions and the knowledge that he had gained in some forty-six years as Christ's apostle.

During that particular period of time, I had done everything I could to slow things down, hoping that Mr. Armstrong this time was not right, hoping that what he had predicted was happening and would continue to happen, would in fact not happen.

And during that period of time, in person and in writing, on more than one occasion, I have defended Mr. Cole to the point that I had to come to harsh words with Mr. Armstrong. I defended Mr. Kuhn as recently as six weeks ago when he ordered me to fire him that moment, and I resisted. And he told me that he thought that I had forgotten that he was Christ's apostle. He had given me an order. And I said, Mr. Armstrong, let me give him another chance. He said, you are making another mistake. I'm telling you to fire him.

Now this was after four days of argument by telephone and by an exchange of letters between me and Mr. Armstrong over Dr. Kuhn, with Mr. Armstrong telling me to fire him and my trying to defend him. And Mr. Armstrong telling me, I'm telling you again, Stan, you are wrong.

Why I did it, I don't know, but I thought maybe he was entitled to another chance. But Mr. Armstrong obviously once again knew better. The man standing on my left will tell you that there's never any question about where I stand. I had heard, I still don't know whether it's true, and I don't care. But I had heard from another man in the ministry whom I had learned to respect and whom I had learned to admire and whom I had spent a considerable period of time with in Mr. Armstrong's company during the past two years.

I've been informed that Mr. Meredith had slandered me, and I was in New York. And I guess I'd had a hard day, and I didn't want to make believe that I was someone other than myself, so I picked up the telephone and tried to get Mr. Meredith, and I couldn't get him. He called me back, and I blew my top. Really. He can tell you that, I mean ...

And the next day I blew my top even more when Mr. Meredith said, he didn't remember saying what he said. If he said it, he apologized. I said, fine, I accept the apology, I called Mr. Armstrong, and I said, no problem. I don't care whether he said it, and I'll never be able to prove whether he did or he didn't. It doesn't make any difference, does it? But I got off my chest, and I had apologized, and when it was all through, I felt worse having lost my cool, as they say, because I really was pretty angry, right? I think more angry the second day, more angry the second day than the first day.

We had a minister ...

<Rod Meredith> *King David was Jewish, and he got angry, too. We've been reading about him.*

<Stanley Rader> Then Mr. Cole, some time ago, right after the Feast of Tabernacles, called a ministerial meeting. And I didn't know why exactly, but I checked around a little bit, and he said he'd heard some reports about certain ministers making comments during the Feast that were divisive. And I sat in that meeting, and I said, every man in this room, I have had occasion to defend on more than one occasion where efforts have been made to discredit them in Mr. Armstrong's eyes, and that I was serving notice on all of them, that I don't care who it was ... if someone went to Mr. Armstrong ex parte and tried to discredit that person in his eyes, I at least was going to throw up a resistance that would allow that person to get a chance to get to Mr. Armstrong. You remember my saying there?

And there was a lot going on that day. There was quite a dialogue, kind of colorful, and you could see people of different points of view basically on doctrine and church government, and that's all this is about.

If this church doesn't have government and doesn't have a unity on doctrine, then it isn't God's church. But I wasn't getting involved in that. I was just serving warning on everybody that if they expected to blow somebody out of the saddle with Mr. Armstrong ex parte, I didn't care who it was, I was going to offer a defense so that person could get to Mr. Armstrong with the facts. So all of this was going on.

In the meantime, in October, right after the Feast of Tabernacles, I told Mr. Armstrong that I felt that it would still be in the best interest of the Work if within a reasonable period of time, sometime perhaps in January, if I could pick up my duties that I had before May and serve him more adequately in a role that I was more comfortable with. And that letter I wrote with a little peek. I was a little bit annoyed. I heard

somebody had told Mr. Armstrong that I was running the Work and that he was beginning to believe it. So I was a little annoyed because I didn't care if everyone thought I was running the Work ... he knew it wasn't true and I knew it wasn't true. But on this occasion somebody said that he thought it was true. Well of course he knew it wasn't and he cooled me off and we let it rest.

In November, about a week or so, I think it was about November 16th, about a week or so before Thanksgiving and again before our departure for the Middle East, I wrote Mr. Armstrong again and then he wrote to the pastors and I think we published some of the comments in the *Pastor's Report* and in the *Worldwide News* that I was beginning to kind of have it up to here with the problems of trying to be a day by day administrator, which I didn't like. And also people setting me up as a possible alternative to him in the event something happened to him, if God for some reason or other were not to allow him to complete the work that had been delegated to him as Christ's apostle. And again Mr. Armstrong and I talked it over and we thought that it was a bit premature.

And then shortly before the first of the year, before New Year's, we had another discussion on the telephone. It's kind of an interesting discussion because on a particular Thursday just prior to New Year's Day, a Mr. Wayne Cole, C. Wayne Cole had gone down to Mr. Armstrong and in writing and under a lot of pressure had told him a couple of very interesting things.

One that he was absolutely certain that a lawsuit was going to be filed immediately after New Year's and gave him a letter which concerned me, the essence of which I will read you because Mr. Armstrong excerpted certain paragraphs in a letter he wrote back to me dated January 1.

And the sum and substance of the pressure you see was to find a way before the lawsuit began for me to step down as treasurer. Because if that were possible, if I were off some place in Japan on a trip and the events of this past week occurred, the battle would be over. Because as CBS said, and we have the tape, they will show it, I'm a fighter and I'm going to fight for Mr. Herbert Armstrong.

And we found out in the last 72 hours we have a lot of fighters because I couldn't have done it alone. Mr. Helge and I couldn't have done it together without the people who were working with us for almost 72 consecutive hours.

We were blocked out of our offices. We were blocked from our files. But our lawyers turned over their offices to us and their manpower and their secretaries. And when it got too late for them to continue, they left the building and just left us in control of their entire office. And we were making calls all over the world for information. They weren't worried about who was going to pay the bill for the long-distance calls and what have you. But see, we were locked out.

At any rate, they wanted to see if there was some way to get me out before the lawsuit hit. And they also had some very uncomplimentary things to say about another individual named Helge because, you see, he'd throw up quite a bit of resistance also.

Now the letter that Mr. Armstrong wrote was written to me 48 hours after we had a little argument on the phone. Apparently, what they had told Mr. Armstrong was bothering him a little bit. And he happened to call in on a Sunday, and there was one person working in the administration building that day, happened to be Virginia Keniston. She just happened to be working there that day. And he had called in.

See, he doesn't remember too well that Sunday's a day of rest. And as far as he was concerned, he had just finished writing another article, and he was going to dictate it to somebody. And he got her on the phone after he got finished working with her she made a mistake.

Apparently, she said, and by the way, Mr. Armstrong, the cover for *The Plain Truth*, February number, was delivered here Friday. And out of the clear blue sky, he exploded because, you see Mr. Cole had told him

that Mrs. Keniston was selecting the covers for *The Plain Truth* magazine because it wasn't enough to say I was running the work. That portion that I wasn't running, obviously, Mrs. Keniston was running. And she came over to my house in the afternoon, and that was the day of New Year's Eve, 31st. And it was a Sunday, I guess that's ... New Year's is a Monday, wasn't it? And she came over in tears. And I felt that she had been unfairly attacked, and I called Mr. Armstrong, and I did the unforgivable again, I again blew my top.

But Mr. Armstrong is pretty accustomed to that, and he knows that I don't have anything in mind that is really disrespectful of him as authority, but I get off my chest, and I guess that means I won't have an ulcer.

And when we got all through, he had said, he didn't know why Mrs. Keniston was upset, and then he said, well, I guess I said more than I should have, and I should tell her that it was quite all right, and he didn't mean it, and so on. But I could tell, and he could tell, there were things under the surface. So I sent him another letter telling him that the more I thought about it, the more I felt that my feelings of the past eight months, which were becoming a little bit more acute in the last quarter of the year, were such that within a reasonable period of time, I would want to go back to doing what we were doing before, as his chief advisor, traveling with him, the Foundation, and helping in the legal and financial end of things.

And he said, well, we'll talk about that later. There's no rush, but Stan, you may be more right than wrong. The next day was New Year's, and that was a Monday. And then the following day was Tuesday, which of all days was the day before the Wednesday when all this other activity began.

And Mel Olinger rang my doorbell that evening at about nine o'clock, I believe. And I'd like to read this letter with you because it will show you just how Mr. Armstrong and I deal with one another openly, although we don't often share the letters that we write to one another.

But this says, 'Dear Stan,' dated January 1, he'd written it on New Year's Day, but he prayed about it, as he told me, and he didn't have it sent in with Mel until Tuesday. He didn't want to send it in by the Quip machine that we had because he wanted it to be a private letter to me. This is what he said.

'Dear Stan, I regret exceedingly having triggered the violent emotional outburst,' that's putting it mildly, 'over the telephone last evening. Our personal relations together through the years have been too pleasant, stimulating and rewarding and based on mutual esteem, loyalty and trust to let anything come between us. I'll certainly do my best to prevent any such outburst in the future.'

So once again, he let me off the hook because he didn't really say anything to me that should have made me go into orbit. What he had said, he had said to my secretary, and he caught the flack, and I of course apologized.

He goes on, 'I had been considerably distraught by things brought to my attention, or I should not have spoken so emphatically to Virginia. As I said on the phone, I'm deeply sorry. Things have been brought to my attention that seriously threatened the very life of God's Church and Work. I feel I must now candidly bring it to you. If ever I needed your help, Stan, it is now.'

'You have been a faithful help to me in the work that no one else could have contributed. Ted has been playing overtime on the rift between himself and you. I told you last spring that I felt I could come more effectively to your defense after I got the Church turned around and had built back my own credibility. I did accomplish that, and sincerely, Stan, I'm sure that feelings that may have been aroused against your integrity, honor, and loyalty have now disappeared, and I will continue to defend your good name as do you mine.'

'But from a number of coordinators and field ministers, as well as from Pasadena, I have learned that definitely the following situation does now exist, which could prove fatal to the work unless cleared before the ministers' conference.'

‘I have the following report from the Office of Pastoral Administration. Quote, quite frankly, Mr. Armstrong, a very large number of members and ministers see only two choices for the future.’ That’s all underscored for emphasis. The words themselves you see were not emphatic enough.

‘These two choices are Ted and Stan. Though many, most actually, don’t want to leave you and follow Ted, they see the only alternative as following Stan, and they’d rather see Ted leave the church than Stan.’

Continuing to quote, ‘To reinforce this attitude in the minds of our people, Stan is doing everything he can to present himself as next in line,’ underscored, ‘under you to run the work. In a purely physical way, it is common knowledge that Stan did not allow very much time to pass after Ted’s departure from his office before he, Stan, moved in. That office is part of the executive suite. It is seen as a, quote, symbol, unquote, the place for the man next to you in authority.

‘Stan uses the underground garage, and he uses your private elevator. It is a very common belief that very few, if any people can get to you,’ this is the irony there, ‘very few, if any people can get to you, to talk to you privately without going through Stan.

‘Mr. Armstrong, I could go on and on, but why? My point is that Stan and his prominent position in the Work is causing many people to stumble,’ underscore. ‘This causes offense. God’s word says that we who are converted and have a godly love for our fellow man will suffer even wrongly unjustly.’ Last words, underscore, which I agree.

‘The apostle Peter said, what reward is it when you suffer for things deserved, question mark, but one is humble, is like a little child. He is willing and ready to suffer wrong rather than give unnecessary cause for offense and stumbling to others,’ end quote.

‘Stan, I know you have done these things to help and serve the work and to help me. I love you as a son, as you well know. I have accepted such things as moving into Ted’s former office as trying to most efficiently serve the Work. But actually the letter quoted above is mild compared to things I have heard from other sources. Certainly none of it is in any reflection on your integrity.’

That’s all in caps of Mr. Armstrong.

‘I don’t hear anymore of reflections against your good character, but I do hear that people believe you are pushing your way in to take over. But no matter how false, God says we should avoid even the appearance of wrong and avoid causing the little ones to stumble.

‘Even though I do not feel as if I were over 45 years of age, people do look at that 86 plus figure, and most people do feel that anyone past 60 is old, and past 70 is sure to die any moment.

‘I know and you know that I will go on living as long as God needs and wants me to live, but the little ones out there seem unable to see that. I know, Stan, that this is the general attitude and view of the ministry and brethren generally around the country.

‘I have been assured of it from coordinators and ministers from widely scattered areas, and although I think we have cleared any false charges against your personal integrity, they do look on you as an attorney, familiar with finance and business, and not as a shepherd over God’s flock.

‘So what I propose is this, that we go back to the status as it was prior to Ted’s departure, that you resign from administrative responsibilities in the Church and the College, but continue as executive vice president for the Foundation, as my personal assistant and advisor, as our auditor, CPA, and legal counsel, and of course, perhaps most important of all, continue with me in the great commission overseas.

'It might even look better for the Church to pay you an annual retainer for legal counsel, financial advisor, etc., subject to additional billing as warranted, and the Foundation to pay you also a salary or fee, as you think best.

'I do want you and need you,' in caps, 'to continue as my personal assistant and advisor, especially in projects such as our overseas and marketing of my books.

'Stan, I believe this will remove the last remaining serious threat to the work of the great commission. I know that if we do what Christ leads for us to do, and as I know He has led me in the above, the living Christ will preserve His Church and work, will bless you and me and all in the Church, and lead us to gloriously finish the great commission. In deepest love in Jesus' name.'

I picked up the phone that evening, Thomas Johnstone, of course I was in complete accord. And we discussed the person that we would bring back to fill the office that I would resign from. And we settled on Mr. Brown, Frank Brown, who for years had been here. I had helped train him, and we had agreed that we'd probably make the announcement sometime during the ministerial conference, or at the time of an annual board meeting.

And then the next morning was Wednesday. So they almost got away with it. But just like I said at the Feast of Tabernacles, God kept Mr. Armstrong alive to see what the Work would be like if he hadn't taken the steps vis-à-vis his son. And once again, God stepped in and showed Mr. Armstrong who would have tried to seize power if he were not around to stop it.

Now what happened this week can perhaps be best summed up by an analogy. If it weren't for all of what I've just discussed, the background leading up to it, Mr. Armstrong's concerns that it were a seven or eight month duration. But for that background, we could have summed it up a little differently.

If this had just been a vicious effort on the part of a few disgruntled people, coupled by an extraordinarily harsh, unnecessary and unjustifiable action on the part of the state backed up by the courts, Satan's courts Mr. Armstrong has called them, the unjust judges and what have you, if it had just been that, nothing more, no background, then we could describe it a little bit like the situation that obtained in Europe during the Second World War. And in Nazi-occupied territories, for those of you who study history, you will know that there were people who were collaborators.

Now they might not have wanted to invite the Nazis in, so they might not have been the fifth column type of individual. They might not have been guilty of the seditious conduct. They might not have been guilty of espionage and what have you. But once the Germans were in power, some people liked it. Some people thought they would never be rid of the Germans and they thought it would be better to collaborate.

And that's pretty much what happened here on the very second day, I guess it was, of the events of this week. I guess it was Thursday. Because the first action on the part of the receiver, it's extraordinary because he was temporarily appointed ex parte ... no notice given to anybody.

First thing he did is to announce that Mr. Armstrong was fired and Mr. Rader was fired. And then he turned to Mr. Cole and he appointed Mr. Cole as acting head of the church. Now anybody who would accept such an appointment, acting or otherwise, would have to be characterized in euphemistic terms as a collaborator. If I had been here and that man had turned to me and said, Mr. Armstrong was fired and you, Mr. Rader, acting, I would have said, you're ridiculous. You can't appoint me. No one can take away Mr. Armstrong's authority as Christ's apostle, as His personal representative on this earth at this time, nobody. And certainly you, an unbaptized, unconverted person could never appoint me or anybody to run this church. (audience applause) And that's all there was to it. If that had not happened, we might have been in greater difficulty. If Mr. Cole had not accepted, we might have had a tougher time in court yesterday. But the judge saw through it very clearly.

Mr. Herbert W. Armstrong is Christ's apostle as far as that judge is concerned, just as we know he is. And he has been given the court's official recognition as the man in charge, the man who hires and fires, the man who ordains and disfellowships. No receiver is going to sit here as he did for several days and intimidate our people and tell our people that his name is going to appear on our checks. No, that's not going to happen either.

So as I said, it could be summed up just that easily, but for the fact that there was this history. Without the history, it might have simply been opportunism.

Maybe some people do think Mr. Armstrong is over the hill. Maybe he's right when he says everybody thinks anybody over 60 is old and past 70 is sure to die any minute. And I'm going to share something with you, and that is, he said he's going to execute that letter, disfellowshipping the four people that Mr. Meredith just announced before he falls over and drops dead. So that's what he thought about it.

He told me yesterday at 2:05 that he had made that decision, and I told him I was on my way to court, and I said, don't worry about it, God is on His throne. And when I got out of court that day, I called him and I said, you were right, God is on His throne. So I think it's going to be a better church in the future. I think we're going to have unity. We're going to have a ministry that's not divided. We're going to have church government as it was here up until about ten years ago. And we're all going to know what the doctrines are and we're all going to agree, and we're going to have a renewed faith and a rebirth.

Now I'm a little tired. I want to tell you a little bit more about the events, but Mr. Helge is there and he's tired too. He just came back from Tucson as well. I'd like him to fill in. I asked him if he would please take a few notes on the things that I might have omitted concerning the events of this past few days. And I know you'll bear with us because I think you'd like to have it given to you in one, two, three, four order.

Mr. Helge, could I call on you now to say a few words? Thank you. Oh, excuse me. I almost forgot, almost forgot.

The main reason I had to read this besides the background is that as much as I would like to get on to doing those things which I know I can do best, and as much as Mr. Armstrong and I had planned that I'd be able at an early time to resign until this entire matter is over, until the lawsuit has been smashed, and it will be, and until the Attorney General has decided that we are what we are, an institution of integrity of 46 years vintage, I must remain in office because I must be in a position to protect the Work and to protect Mr. Armstrong.

So although Mr. Meredith was quite right when he said, because I called him this morning at seven o'clock and explained to him that I, I explained to him that I wanted to let him know precisely what had happened in court yesterday and to let him know that Mr. Armstrong and I had been discussing, as I knew Mr. Armstrong had mentioned to him, that I would be resigning. It will not, unfortunately, be in the very, very near future because I do expect procedurally there will be a lot of things for us to work out before we crush the opposition, and believe me, we will. Mr. Helge and I have never lost a case for this, never, and we're not going to start with this one. So those of you who are unhappy that I have that title of Treasurer, well, I'll try to make you a little happier, and I am not running the work. I'm defending it. I've always tried my hardest to do that, and Mr. Helge and I will be in there pitching with the others to put these people to route.

And one thing, as Mr. Armstrong and I agreed today, we don't sue people, we don't sue people by attacking them first, but boy, when they attack us, then they find out what kind of ball game they're in. So now it's a changed ball game, and all those people that have been taking the pot shots at us with impunity, they're going to find that it's a different game. And we're all armed with the whole armor of God, and I think you will find that God's work will prevail.

But, Mr. Helge, can you fill them in in a one, two, three, four step manner so they understand a little bit more thoroughly what has happened? All right. Good. Thank you.

[Ralph Helge 1h49m12s]

It's strange. I was just kissing for Mr. Meredith there, saying, there's no need for me to speak because it's just being anti-climactic after what was said. And by that time Mr. Rader said, step out. And as I did, Mr. Meredith said, they've been here for three hours, so make it very, very short.

So I'm a little bit of a dilemma how I can cut it short because, believe me, they can only convey to you what has taken place. I was out in Tucson on a case, and I'm leaving Tucson, walking in the airport, and the case is one in which we're trying to prevent some man that is being charged with extortion from bringing in Mr. Herbert Armstrong just so he can malign the church.

And I'm buzzed on the receiver, Mr. Helge, pick up the phone, pick up the phone, and I pick up the phone, and I hear a frantic voice say, 'What am I going to do, what am I going to do? They're banging on the door, they're banging on the door, they want all the files, they want everything in here.' And that happened to be Virginia Kenniston.

Now whatever limitations Virginia Kenniston may have, I'll tell you, I have learned to come to admire her stamina, and the way she held out, because they were banging on the door and they were threatening to take the files, and they were threatening to put everybody in jail and to arrest everybody, and they held out there. And I'll tell you, I could see it was a battle, if I could just bring the point home that we are fighting Satan, this is a battle! And I mean a fight, and if you only can go back and look into the Bible and believe the fact that there's a Satan and renew your faith, not only in God, but in the fact that there's a Satan and he is fighting us.

I've been trying to write an article to refute certain rumors, and I wanted to go ahead and use that as the heart and core of it. I don't want to get off on a tangent here, I just want to stay on what I've been instructed to go on. It's going to be hard to do.

Well, anyway, there was the banging on the door, I say I just don't know how I can limit this, I want to cut some of it, but just a few things I want to say here, there's so many in my heart and my mind, I think we've been awake consistently now, maybe for three days, with only a couple hours of sleep trying to fight this battle, and then when I come here there's a misunderstanding outside, and that made me feel all the worse, but it was only a misunderstanding because all the feelings and tensions are running very high, but I tell you, they're settled down, and God is in His throne on Heaven, and there are so many things that could tell us the way He made things work here, I'll tell you, you wouldn't believe him, maybe I'll have the time, some other time, to go through some of them.

Well, what occurred here was at that point, we came back, we found that a suit had been filed, and the one certain people had gone out and had themselves appointed under the Attorney General, this Attorney General happened to be one that was a deputy, see, at the bottom of the rung, that was rather antagonistic to us.

He called me one time, and I can tell just by the tone of his voice, he read something in a paper and was just a little bit embittered so they got to him, and he took certain steps that, he said, okay, I'll kind of give you authority, so it looks as though the State Attorney General is doing it, you see, as though the People of California. My question constantly is, if there has been a wrong done, why do you pick dissidents from the church, disfellowshipped church members, to come and file the suit? Why don't you, Attorney General, have enough guts to do it yourself? Why didn't you do it, you see? That's a question that has to be answered.

Then what happened was they took these documents, they go to court, and they sold the court on something that I tell you I had heard in rumor from Mr. Frank Brown, and you know what I told Mr. Brown? I says, whoever told you that could happen is a liar. You go back and tell them he's a liar. That could never be done in the courts here.

He said, well, I'll tell you what ... then I had another call from him. He said, I tell you, I heard him again, could you at least check it out? I says, I wouldn't even dignify it by checking out. It could never happen. But it did happen. And I'll tell you, if you walk ... I don't feel ashamed of that opinion because you walk down any street, or you talk to every attorney, and they will tell you it is impossible to have happen.

But again, I'll tell you, there's a Satan, and he's got power to sway men's minds. And that's what they did. And they went into court, and even though the court rules say if you're going to come in and try to have any action taken against anybody, you must call them a minimum of four hours' notice so they can at least come in and explain what you're going to do.

Now, what they asked for was, in every piece of law I checked, said was the most extreme, impossible remedy that could ever be given to anybody, and that's to have somebody appointed to walk in and take charge of everything. I mean buildings, assets, records, everything owned, and run it. Something that the law says is so far beyond our Constitution and our means of law that you virtually can never hardly get it done with notice to come in and tell the judge.

They walked in, they got it done without even giving us notice. If they only had given us notice we could have come in and explained all the lies and the petitions that they filed and the affidavits.

And you see, there were conclusions. They said, 'Oh, they are shredding files.' But tell me, who saw whom shred a file, or whatever the proper grammatical structure would be of that? Who? Nobody! Nobody! A minister in charge of a church, and this will tell you then how much credence you can give this man ... he's supposed to be leading a flock here, taking God's money, and he files an affidavit on there. And he says, 'Oh, a lot of people told me files were being shredded,' but he didn't give one single example. It's the same man that says, 'Oh, I'm a relative of Mr. Armstrong, and I can tell you he's getting senile. He is senile.'

I tell you, I can stack up articles, and that's what we did for the attorney that had to go into court because we couldn't. We were named as defendants. I could stack up articles that Mr. Armstrong had written in the last month more than the other man had written all his life, and he's supposed to be senile. All you've got to do is talk to him, and you'll find out. You can see I'm emotionally involved in this thing. I haven't even got past my first note. (audience applause)

See, and I don't want to keep downing people, but you have to understand who the loyal people are. That's the only reason I'm going to mention names here.

My first thought was, look, these people have been this fellowship. Mr. Wayne Cole, get him on the line. These people have not yet been disfellowshipped, as I understood it. They may not have been because of the policy that was established by Mr. Ted Armstrong. You don't put anybody out of the church, and as a consequence, regardless of how wicked or wrong they are, the thing festers and festers and festers, you see. Contrary to Mr. Herbert Armstrong's instructions, it says you've got to keep the church clean. If a person causes division, you put them out. But that rule was changed, so it permitted these people to be in and say they were members and be able to file this suit.

So I tried to call Mr. Cole. You know, where is he? We could disfellowship these people. The greatest battle in God's Church is taking place now. They have police up there, and the Ad building, they're going to take all the files, and I can't find Mr. Cole. Where's the general? Where's the captain? He's gone. He's disappeared.

Well later we found out he happened to be down to Mr. Herbert Armstrong. He had left. No one would tell us where he was. He comes back with a certain document appointing himself in charge of certain things that enabled him to all of a sudden end up, quote, in charge of the church, close quote.

Okay, we didn't know that. All these pieces didn't all fall together. You see what I'm getting at? There's a little snatch here, a little snatch here. This is unusual. That's strange, so on and so forth. I'll be keeping you here for another hour. I can see that's the way I'm going. So I'm just going to cut this very, very short. (audience applause)

The receiver was here. He was appointed. He took charge of everything. Although I think he was a responsible man, he went far beyond any authority that could ever be given to him by a court of law, and that was exemplified here just recently in this court order. You see, because we have no concerns of somebody looking at our records, the Internal Revenue had just spent 18 months going to our records. There's nothing to hide in the records. In fact, what they attached to their petition, do you understand, was our records. That was supposed to be the sneaky thing. We had records, and what they attached was the *Pastor's Report* where all the information had been sent to all the pastors in the field. It wasn't somebody saying, hey, I've got some secret inside information that nobody knows about. It was our own records they had cited. The Attorney General had full authority to come in and say, I'd like to look at your records. We can say, here, sure, here they are. But all of a sudden somebody's banging on the door and wants to take those records.

With a little bit of thinking later, it began to fall in place today, and I mentioned it. Those records are our salvation here insofar as a physical matter is concerned, because they show that no wrong has been done. But now all of a sudden, disciplined church members are going to get their hands on those records and carry them out of this building, and I begin to see that once they had accomplished that, we would lose the very protection to show that we're innocent. Do you see that?

And you know what they said? The only evidence they had was that we had a file shredder someplace. Well Mr. Rader didn't even know it. I didn't even know. We were ready putting in an affidavit we don't even have a file shredder. But I'll tell you, I know they've got a file shredder, chances are.

You see, here's the point. Again, when we were in court, rumor comes out, Mr. Henry Cornwall has taken \$52,000,[000] from the work. Fifty-two million dollars! How do you even carry it out? But you see, how in the world are you going to show such things to be false if your records are gone? How can you do it? They said the Big Sandy property was worth thirty million dollars. The only basis they had was a newspaper article. That's all they had. I tell you, we'd sell it tomorrow for thirty million. But you see, the stupidity, they're saying it's worth thirty million, but they're not saying that we're selling it to a friend of ours. They're not saying that we got an in with it, that we got part of the business. But you see the silly allegations?

So with that, just coming back, so I saw the importance, and pretty soon this conspiracy began to kind of take hold. If the dissidents could get hold of the records, they would disappear. We'd probably never see them again. How are you going to defend? What do you have to show? You see, just like this property value now, we have an appraisal. The appraisal shows it was worth less than what we got it for. But you see, that file was in somebody else's possession now. Now what would happen if that appraisal disappears? How are we going to show that we did the right thing? So you see how dangerous that was.

So you see, don't misunderstand this battle. One thing I want to do is get clear in your mind the issues. We are not trying to hide the records. There is nothing to hide. The only factor is we are not about to sit back and let a man come here and say, Mr. Armstrong, you are out.

I tell you, you should see the dedication of the people that came down the courts to attest to that. You should see the dedication of the people that were down at this law office when we were working down there until

five o'clock in the morning. People came from all over this work to help out ... calling Mr. Walter Dickinson last night to late hours and he was running all over. He said, you want me to go back some more? I'll go back some more.

I tell you, there is one thing this has done. It has brought this church, I feel, together so much stronger than it has ever been before. It has given us a renewed faith because now we do have, for the first time, persecution. People used to tell me they had persecution because they did something wrong on a job and they were fired. That is not persecution. You earned it. But this is persecution here.

So I say, you have got to keep the issues clear. Do not let somebody tell you we are trying to hide the records. We of all people want to protect those records. We are willing to show them to responsible individuals. IRS has consistently been in here looking at them. You have got to understand that. So do not let people, you know, dupe you.

So the battle, the battle was to protect the records and most of all the battle was to keep Mr. Herbert Armstrong as the head of this church. If God wants him out, God will remove him. And nobody from the state is going to do it, at least as long as God gives me power. Of course with the help of everybody else, I tell you, this was not a one man job. Just fortunately we could pull together a lot of people from the church that had the help to get this thing accomplished.

So it became very clear, frankly, I have got a letter here. I am not going to bother reading all these things. It just so happens ... again, the last piece falls together today.

We are at Mr. Armstrong's place. Mrs. Armstrong says, 'Hey, I just happened to get a letter in here. Do you want it? I have not even read it.' Yeah, let me read it here. And boy, there it is. There it is. Words before, this poor sheep, this poor lamb, innocent member out in the field, he cannot understand what his local minister is doing. He cannot understand the rumors that his local minister is passing out about a conspiracy, where certain people are going to take over the church and Mr. Wayne Cole is going to lead it. This came to us just by happenstance today, to kind of reconfirm. He said to me, reconfirm everything that happened here as we are going to court. You see I am going to cut a lot of things out of this here. But the thing that really hit home after we worked all night one night, and I am not just talking about that, I am just saying, preparing everything to go to court, and we go to court to get the receiver put out.

Now remember the receiver was appointed by the state. He came in and after certain consultations with Mr. Cole, right, he appointed Mr. Cole to reconfirm and put his appointment in as head of the church because Mr. Armstrong has been, quote, out of the church, close quote. So Mr. Cole is in the top of the church, the leader, and who put him in now? The receiver. Okay, the receiver. He was the one appointed, remember now.

Okay so now we have a different man in charge of the church, and they were having lunch together, and all of a sudden Mr. Cole is telling everybody, now look, you cooperate with this receiver. You do exactly what he wants. Remember the receiver is running the church now, both spiritually and physically, right? And you obey that receiver.

Mr. LaRavia says, no, listen, we can't do that. You know, Mr. Armstrong is in charge of this church, and this man ... what did he say he was going to do? Do you know what they had the gall to say ... the Attorney General when he was up here? He not only said Mr. Armstrong was out, he said this institution has been run too autocratic in the past. He says henceforth we are going to run it more along traditional lines.

Now can you imagine that? Somebody was voting in a Catholic church, you know, just voting for this pope here. That's pretty ridiculous. They said, you know, the whole Catholic church didn't vote for him, but he is going to take over a church. I tell you, this is so mind-boggling for anybody that's ever studied constitutional law, you can't believe it.

But anyway, that was the statement, and that was what was not going to be permitted. And that's where the battle came, and the catalyst came. You see, so he had appointed Mr. Cole now, right.

So then, I again find out today, another piece that was put in the puzzle today that fits back there, Mr. Antion and Mr. Cole had called Mr. Herbert Armstrong and said, you know, Mr. Rader and Mr. Helge, the others, they got this attorney, and they are all going to go into court, and they are going to try to have this receiver removed, try to get him out of here. It's kind of unusual, isn't it? We should just let him here, I guess. That's kind of strange. Well, I'll tell you, Mr. Armstrong, he was told, you shouldn't do that.

Now, the attorney ... they got a bum attorney anyway, and they don't quite know what they're doing. You should keep that receiver in there.

And from Mr. Herbert Armstrong's lips today, he was given the ultimatum. Mr. Armstrong, you better keep that receiver in there and keep the attorney's receiver in there, or else you're going to be out. That's the ultimatum.

And Mr. Armstrong said, look, we will participate willingly in any investigation. If it says we've committed a fraud, they can look at our records. But he says, I'm not going to back up one minute if they think they're going to run the church. That's what he told them, and he hung up that he wasn't going to accept the ultimatum. (audience applause)

So then the big event occurred, and the thing that brought it home to my mind, you see, we didn't have all these facts. You think you're working all day and night, and facts got to come in, you see. And then we go down to court now, and we're ready to go in and have the receiver removed. We're going to battle for that to protect our records, to get them back in our fold so we could protect them. We're not saying you can't look at them attorney general. We're not saying that. We're saying we want the records in our possession, and we want your receiver out insofar as running the temporal affairs of the church are concerned. We don't want you signing a check to the ministry. We don't want you saying we can't buy tapes. He stopped payment of checks that were going to pay for tapes for the broadcast to go out, and he admitted at testimony last night the fact he was going to make decisions about the broadcast and everything else. We didn't want that. So we're ready to go to court now mind you.

And what's the first thing the attorney for the dissidence pulls out? He says, hey, we have here, your honor, a letter from Mr. Wayne Cole. He has been appointed as head of the church, and he has confirmed the receiver running the church. Therefore, the receiver, seeing he's in charge of the church with Mr. Wayne Cole, does not want these men, Mr. Rader, Mr. Helge, this other attorney, to have any authority to represent the church to put the receiver out. You see what that would have done? That would have effectively put Mr. Herbert Armstrong out this church for good. It would have put the receiver in charge of everything, and Mr. Wayne Cole in charge of everything, and a certain other ones And we could not even have spoken in court to even say what the people wanted. We would have been effectively barred from that.

But with the help of God, that case didn't go to trial there. Because it kept juggling around before one judge and another judge, and the time began to eat up and eat up to finally, they said, no, we have to hear it tomorrow. And that gave us more time for Mr. Armstrong to learn of it and then re-change a different document he had been forced to sign so that he could be represented.

If I had time to tell you the different things that fall into place, then all of a sudden we're down there working and we get word, somebody has gone into the computer department and they're trying to get the computer cranked up. Because I could see that they were going to go ahead and send a letter out to the membership saying somebody else was in charge of the church, that Mr. Herbert Armstrong was out, and so on.

I tried to call the police immediately. I said, there's a break-in down there. I said, get down there. He said, 'Oh, I know you people are having trouble over there. I don't think I want to go.'

I said, look, 'I happen to be the secretary of that church and I'm the attorney for it and I'm telling you to get down there.' He said, 'Well, I know about the trouble.' I said, 'Look, I don't care what trouble you've heard about, does that make us fair game for a bunch of burglars?' He said, 'Well, okay.' He said, 'I'll send somebody down, but if I send somebody down, there's no break-in ... they went in with the key ... well, if there's no break-in, I'm not going to do anything.' I said, 'But they have access there to a membership list that's worth millions of dollars.' 'I'm just not going to do anything.'

But at time I call and Mr. Dickinson runs out there and so on, they're already gone. But ghastly. Look what happened. It's all over. They've got the membership list. Now they're going to put themselves in control insofar as the memberships are concerned. Do you know what the facts are? The computer wouldn't start. (audience applause)

So I tell you we're great believers that you've got to have, you know, that faith without works is dead. I'll believe that. I'm telling you, you've got to have works to supplement your faith. But as somebody else very astutely said, 'works without faith is dead, yes, but works ... that faith without works is dead, but works without faith is useless.'

So things worked out to where the court has basically changed the court order.

Then during the night, we made some calls. I began to keep thinking all the loyal ministers that we knew. This is not an exhaustive list. We got on the phone right away and I said to get in touch with Mr. Norman Smith to get him down, to get Mr. Dean Blackwell down, George Meeker, and of course there are many others. Dennis Luker and immediately call Mr. McNair and Mr. Meredith. And that doesn't mean it's an exhaustive list. Please, please. I'm just giving a few names here that happen to be down there. Because there are many faithful ministers.

But with that then, things were put together and we went to court and the court changed the court order to a very large degree, as Mr. Rader told you, saying that Mr. Herbert Armstrong is the one that has authority to hire and fire. And you see, with that inspired decision, it gave the chance for Mr. Armstrong to clean house. And I'll say clean house .. the conspirators. You see, there were problems I can't even tell you about now. We couldn't understand the rumors, rumors, rumors going out. They weren't being squelched. Ministers calling, I need information to squelch them. I said, 'Well, yes, it's not my job. You know, you got an area especially for that.' They weren't being fed with the proper information. You see, all this now has come out.

This suit actually, I feel, was inspired by Satan. But I'll tell you, I believe that God is just making use of it, you see, in such a way as to build unity in the church and to bring forth this conspiracy. (audience applause)

And I'll say in closing, I just want to make one more brief thing. I tell you, I feel there was a source of rumors, but I feel it's out of the church right now. Let's say in that source of rumors, which is ultimately by Satan and using certain instruments, there's one man that is constantly and continuously been castrated, and that's Mr. Rader.

Now, I know I am quote a Rader man, close quote, so anything I say is highly suspect. You see it so happens that when Mr. Rader got his law degree, oh, then it was just the opposite. Then it was probably Helge, he got a lot of trouble, Mr. Rader was very jealous probably because he, next to Mr. Armstrong, got his law degree. At that time, I was his antagonist, according to the rumor, and now all of a sudden, of course, I'm in his hip pocket, so to speak. And I'll tell you, neither has been true. We just have a great admiration for each other, but I want to tell you something about this man that I feel I must, and this comes from my heart. And Mr. Herbert Armstrong isn't going to say, not Mr. Rader, if you understand.

That so many times over the years, you see, all these rumors against Mr. Rader, how he does this, and so on and so forth. But so many times when he didn't have to tell me, you see, I'm in a lesser position than Mr. Rader, I'm not ashamed to say that. I am. So he doesn't have to try to build himself up in my eyes in any way. But you know, so many times on small things, he continuously, never-endingly, always, he lauded Mr. Herbert W. Armstrong, he always told me about his tremendous judgment. He always told me every time something happened, say, you know something? Mr. Armstrong said that was going to happen. He said that man was that way. But I said no, and I fought with him, and I argued with him, you know? But he was right. And he tells me every time. It happens every time. He says people don't realize how great that man is. People don't realize how inspired he is. They don't realize the judgment he has. He has consistently built up Mr. Armstrong. I tell you, that's given me great faith in Mr. Rader, because I in turn have defended him over the years. And you know, they say he controls Mr. Herbert Armstrong. I tell you, all you got to do is know Mr. Armstrong, and you know better.

But it's very interesting recently. Very interesting. I gave Mr. Rader a kind of an eight paragraph document saying, look, here's a recommendation I'd like to make. I really think this is a real good idea. And here it is. He looks at it. Say, you know, I think we got something here. I really think this is good, and I'm going to present it to Mr. Armstrong.

Now, he's supposed to control Mr. Armstrong, right? Calls me back the next day. He said, hey, I want to tell you something, you know. He said, you really kind of did it in for me, he said. You know, he says, I brought that document to Mr. Armstrong. He says, he not only rejected and struck out each paragraph, some he struck out twice, see. So I tell you, if he controls Mr. Armstrong, he's got a funny way of showing it, because this whole idea was shot down the tube.

I just want to thank you very much. I shouldn't say thank you, but I do want to say, I do want to thank you for the support that so many of you gave when we were in court. You know, when it was all over, after all the stress and strain, and I'm leaving, there are three couples out there, kind of dark-skinned, Puerto Rican, Mexican, I don't know.

So Mr. Helge said, yes, yeah, you know, about nine o'clock, you see. We'd like to talk to you. It was sure fine. What's the story, you know? So here they talk, and they just say, boy, you know, we're so happy the way things are, and we're so happy to hear Mr. Armstrong there, and they're just going to pour their hearts out in a very simplistic, loving way, you see, not edifying themselves. And we go outside, what do I find? But here it's nine o'clock at night, the buses have left, and they had no transportation. Here they are standing in the rain. They didn't even bother to grab a bus to go home. They were so dedicated to stay down there in the pouring rain without means of transportation, just to back the church down there.

As I'm saying, I feel God is using this, and one way is to go ahead and bring this church into something we've lost under Mr. Ted Armstrong, and that's the idea of prayer, of faith, and fellowship.

I tell you, from a physical standpoint, I know we pushed very hard to make certain that certain leading ministers could be back in positions again, and one that I know that we've all pushed for, and that was for Mr. Meredith here. So I tell you, I know he had a lot of things to say. His sermon has always been good, so let's keep an ear tuned so we can just all really, through that type of preaching, come to a oneness again and just be together.

[Mr. Meredith 2h19m34s]

Well, I guess we'd better raise Mr. Helge's salary. Well, maybe we will. I'm just kidding.

We keep you people over three hours, and you're still clapping. I think this is really like the old days in that way. Do you know that our average service, the normal service time in God's Church up in the library, used to be for years 1:30 to 4:30 every Sabbath, and Mr. Armstrong often ran over a half an hour or so, and that's

all we're doing now. And I thought I was going to come up and Mr. Rader would say a few things, and I'd give a final scripture and inspire you and sit down. But really, Mr. Helge's done such a good job, and you've been here a long time, and I think you're probably ready to sing. But I just want to say that most of you know Mr. Helge, I'm sure, but he has been a Church member for 20 or more years.

I've known him very, very well, worked with him a very great deal, very dedicated. Remember, he used to be one of Dr. Hoeh's roomers in Dr. Hoeh's house, I think, for years before he got married. And we kid him about being a bachelor, and married one of our fine college girls, and is a very dedicated Church member working for Jesus Christ, not just for any man. And we're all working for Christ and humanly for Mr. Armstrong, so I'm very grateful for his comments and Mr. Armstrong, and of course in the work of the defense, that's the main thing.

So anyway, hang in there. I hope all of you will do that, and I hope all of you will pray a whole lot for the other brethren who might not have been able to be here and get the story as thoroughly as you did here. Let's remember them.

Thanks a whole lot. We'll have the singing now. (audience applause)



1979 Ministerial Conference

January 22, 1979 (Monday)

Tucson, Arizona

Herbert W. Armstrong

AKA: How Did the Truth Get to You?

48m21s

41m24s

NOTE: The 1979 Ministerial Conference was held from Monday, January 22 until Thursday, January 25 in Tucson, Arizona. The following represents the surviving recordings of this conference. At present, no recordings of the meeting(s) held on Wednesday, January 24 appear to have survived.

... things that after Haile Selassie did, before they took him, and he died in the captivity of the overthrow of his government, was to send me congratulations on my 82nd birthday. He knew when my birthday was because he was just eight days older than I. And we both knew that very well.

Some of those are not here any longer that I had known. And it is remarkable how the thrones of nations are being overturned just as you will read back in the book just before Zechariah — Haggai. The thrones of nations ... today they are being overturned at the rate of about one a month.

Well, now, this Work knows and ...

[41m24s version starts here]

... understands God's Truth. Old Testament prophecies had it revealed from God. The New Testament Apostles were taught it by Christ. And Jesus is the personal Word of God. And as I said awhile ago, the Bible is the Word of God in print, or in writing. And they did not have it in print, you know, until about some 400 years ago; 400-500 years ago.

Now how did you, you ministers and wives, how did you come to know the Truth? You were raised up too in all this Babylon of confusion. How did the Truth get to you? God got it there, but what means did God use in getting that Truth to you? I wonder how many of you realize that you got it from me! Directly or indirectly. If you did not get it directly from me, you got it from someone else who had gotten it from me. And you did not have to go through it a little at a time like I did beginning 52 years ago. You had it all laid out, all ready for you. You know I think if I had found something like that, I would really appreciated it brethren. I really think I would.

Now then. I want to get to another point right now. Jesus said, and I wonder if you ever realize how important this is. And if I were to tell you, you were to ask me, what is the most prevalent misbelief, or disbelief, that is extant in the world today, and the most universal, I would say it is the belief that God is trying to call everyone to salvation today ... of religious beliefs. And that is not true. And all churches seem to believe that. They believe God is trying to get everybody saved.

Now then if you will turn to John 6:44, Jesus said, '*No man can come to Me,*' he just can't do it, '*no man can come to Me, except the Father which sent Me draw him.*' If God doesn't draw you, if God doesn't call you,

you can't come. And if God has not called you, none of you could have come to Him. God is not trying to save the world now!

Let me go just a little bit further. One more scripture. Romans 3:11 where it says that there is, *'none that understandeth, that there is none that seeketh after God.'* People are not seeking after God really. And they have not been seeking after God. Abraham did not seek for God. God just called Abraham. And you will find the evidence back in the writings of Moses, no, no, no, I believe it is in Judges, that the father and grandfather and so on and ancestors of Moses were not God worshippers at all. They were in pagan religion. And God called Abraham.

Now Abraham is a little bit different from most other men. When God called him, he said, 'Oh, no, no, God, just count me out.' When God was calling me, I did not want to come either. I was just like these other fellows. I wanted to be in the advertising business. That is what I chose. Peter wanted to be a fisherman. Most people have always wanted to do something else.

Adam and Eve did not believe God. They did not believe what He said. Satan got to Adam through his wife Eve. Of course it is not very popular to mention that there is a Satan the Devil today. That is not popular in polite society. But the Bible is full of it. And I have proved that the Bible is the exact authoritative Word of God. I have proved it. Now I don't have to prove it to you. I don't have to prove it to a court. But I have proved it to me and I believe it. And I know it. I not only believe it, I know it.

I don't very often say, 'Well, I think or I believe.' You have not heard me say that. Or my opinion is. I don't speak that way. If I don't know, I keep silent. If I do know, I speak with authority.

Now Adam and Eve disobeyed God. They didn't believe what He said. God said that if they took of that wrong tree, that they would surely die. What was that tree? The Tree of the Knowledge of Good and Evil.

Now only God knows what is good and what is evil. You know what one man thinks is right, another man thinks is wrong. Human beings don't know right from wrong. They think they do. I have heard ever since I was a little boy that the test of whether you are sane or not, the test of sanity, is whether you know right from wrong. You don't. There are probably millions of people in this country that believe cigarette smoking is wrong! And there are other millions of people that believe cigarette smoking is alright, so go right on doing it.

I don't have to go any further. You can think of a 100 different cases of people don't know right from wrong. That is the prerogative of God. And truth comes from God and truth is revealed. And God is not only Creator, but God is also the Revealer of Truth. He is the source of basic knowledge. But the world will not get its knowledge from God. Neither will our institutions of higher learning. God is thrown out the window. And that is all the trouble we have been having in Pasadena, and what the newspapers called 'this beleaguered Church' because there have been some that were trying to throw Christ and God and the Bible out of Ambassador College! And it is not going out! IT IS STAYING IN! And Jesus Christ, through me, will win that battle! If any of you want to go out with it, you can go out! I think there is an entrance back there somewhere if you want to exit. But if you want to go with God, let's go all the way because in I Corinthians 1:10: *'I beseech you brethren by the name the Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you.'* It's when we begin to speak different things, and one man believes this, and another believes something else, that we get divided. And that has been coming in this Church.

And my son, I am sorry to say, whom I love so very much, was the spearhead of this, and he was under the influence of another man. And I am just now learning more and more that he was not the originator of it, but he was under the influence of one who wanted to prove to his ex-university friends, and to his own parents, and to others, that he had not made a mistake into coming into the Worldwide Church of God. And the only

way he could ever prove it to them was to get God and Christ out the Church. And he had my son practically brainwashed. A lot of that is just coming to light now, but I had not realized it before.

Adam and Eve, as I say, took to themselves themselves the knowledge of what is right and what is wrong. Satan came along and he didn't say, 'Obey me instead of God.' First he said, 'Look, was God fair? Did He give you all of the fruit, or didn't He keep back one tree for Himself?'

'Well,' he said, 'yes, He kept back that one tree. Said that if we take of it, we will surely die.'

'Well, how will you know you will surely die? You only have God's word for it. God knows better than that. YOU WILL NOT SURELY DIE!', the Devil said.

Well, after all, Eve began to believe, well, I've only got God's word for it. How can I be sure, if I don't put it to the test and make an experiment and find out. And then she looked at it, and it was good for food. And it was desire to make one wise, and that began appeal to intellectual vanity. He said, 'you have have a mind like God's. You will be like God.' Yeah, that sounded pretty good.

Do you know what are the real tools of modern science to this day? First is the rejection of inspiration as the source of knowledge. In other words, they reject God as the basic source of knowledge. That is the first premise of science. Secondly, it is based on observation. And thirdly, on experimentation. Oh, then they have all kinds of apparatus for experimentation. And then finally, on reason, human reason.

Now here was Eve. And the first thing that she did was to reject God as the source of knowledge. The second thing that she did, she used observation. It was desire — it was beautiful. And it was good to eat. And then she used human reason. And finally she decided to make an experiment. And she took of the fruit, and her husband just went right along. He deliberately did it! He deliberately disobeyed God. And the result is, the result of that experiment, they both died. God was right after all.

Now then you turn back here to Genesis 3 and where it says here, 'And the Eternal God said, behold the man has become one of us to know good and evil, now lest he put forth his hand and take also the Tree of Life and eat and live forever,' lest he gain salvation, lest he gain the Holy Spirit of God that will impart God-life, Eternal-life, to him, 'therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he had been taken.' So He drove the man out and He places at the east of the Garden Cherubims with a flaming sword which turned every way to keep the way of the Tree of Life lest anybody could get back and get it. That is where God cut mankind off from Him. And mankind was cut off from God. All except those that God Himself would choose and call. That is the greatest thing that is misunderstood by more professing religionists and churches of anything. I don't say it is the worst thing, I say it is the most prevalent. They all believe that now this is God's world, that God is trying to get everyone saved. This is not God's world. God says this is Satan's world. And God right there cut humanity off from him, and the nations have not known about God.

But now look at what God did do. God took Moses, and the incident of the burning bush, and He revealed Himself to him. Well, back before that there was Noah. And God talked to Noah because Noah had been a righteous man. And I don't know that he was especially seeking God, or that he really knew God, but he was of a pure generation as to his birth, and he also was a righteous man in a world that was entirely corrupt. And God told him to build the ark to save him and his family alive to preserve humanity on the Earth. And all but eight souls, eight people, were drown in that great flood.

Now God came to Abram. His name first was, then, Abraham, and Abraham just responded immediately. He is one man who didn't make the excuse, 'Oh, God, get someone else.' That is why he is the father of the faithful. That is why all of the promises of the eternity of you and me are the promises that were made to Abraham and in the one sense, spiritually, we become the human children of Abraham through Christ, if we have God's salvation.

And then came after that Moses. Now Moses said, 'Oh, God, count me out.' But God made him do it anyway. Then after that we come to others. Let's see, let's come on there was Samuel. Samuel, his mother had made a covenant with God and promised that she would give the son to God. So she took him over to the prophet Eli and God called him and finally Eli showed him that it was God calling him, and so he learned about God from the beginning.

So he was made God's ruler over Israel, but soon the children ... Oh, yes, and I must say, that under Moses God called those slaves, the descendants of Abraham, 430 years after Abraham. They were in slavery in Egypt. Now God called them, and He revealed to them a lot of knowledge, but He did not offer them or give them His Holy Spirit. They didn't get back into that Garden of Eden to get to that tree. No body has except those God has called for spiritual reasons ...

The only one who has had the Spirit of God in ancient Israel were the prophets. And they were so God could speak to them and reveal to them knowledge to write the words in this precious Bible. Otherwise nations have been cut off.

Now, most of what we read in the Bible ... you have got to remember that the Bible was the book of Israel. It is the book of Israel. And other nations are not mentioned except as they come into contact with Israel in the Bible. A lot of you probably have not thought of that before, but that is true. And ... so we came on down.

Now I did not seek God either. The Apostle Peter did not seek God. He was a fisherman. And Jesus said to all of His Apostles, 'You did not choose Me, I chose you.' It is those that God has called and everyone God has called — now this is just as important as the corollary that I said to begin with, that God calls no one just as a favorite to get salvation. He calls only those He has something to do.

Why did God choose a whole nation? That is another thing that nobody knows. But God has revealed it to me and it will be in this book, one whole chapter, 'Why did God choose the ancient nation of Israel and yet not give them any spiritual salvation?' What was God's purpose in calling them then when He didn't give them salvation? And that is important. And it is important to the Church because they were physical Israel and the Church is spiritual Israel, and there is a direct connection. Now these things are very, very important. God reveals these things directly through His Word.

Now, as I said, I did not seek God. He called and chose me. And I tried to run the other way. Either God called each of you, or you don't belong here as one of God's ministers. If you chose Him, you don't really belong here. God must call us. No man can come to Jesus Christ except that God the Father calls him. So I would assume that God has called all of you.

Now I know how I was called. As God struck the Apostle Paul down, and blinded temporarily, although it was restored after he woke up and decided he would serve Jesus Christ, God struck me down in a different way altogether. And I think you all know about it. I was born of ordinary, but stable parents in the Quaker faith and my ancestors came to the United States from England with William Penn. They came to Pennsylvania. And all my ancestors come from Pennsylvania. And many of them moved to Ohio, and then from there into Indiana. My father was born in Indiana, and later they moved to Iowa, as my father did. And I was born in Iowa. And now most of them have moved to Palm Beach, California.

Now at age 18 I had dropped out of religious interest. I had dropped out of church. Of course my parents took me to church all the time. It was the Quaker church. It is a good deal like a Baptist or a Southern Methodist church today.

Now in 1926 at age 34 God brought two dual challenges to me, one through my wife. She became a religious fanatic, I thought. She had taken up with the Jewish Sabbath, the seventh-day Saturday for the Sabbath. Oh, boy, how terrible that was! And here I had known the presidents of most of the big manufacturing

corporations in the Middle East and the Chicago area. Had an office in Chicago for seven years in Chicago's Loop at 123 West Madison Street. And I began to think what will all my former business associates think?

I knew the chief executive officers, either presidents or vice presidents that attended all the bankers' conventions of the big banks of Wall Street and South LaSalle Street in Chicago. I attended all of their conventions for seven years. And I was really worried about that.

And about the same time a sister-in-law, just fresh out of college, said to me, very insultingly, 'Herbert Armstrong, you are just ignorant.' Well, you know, I was pretty proud in those days. I had to lose that, but I was proud then. And full of vanity. I thought I was pretty good. I had been quite successful. When I was still in my 20's I was making the equivalent of what in today's dollar value would be \$150,000 a year. And I had been thrown into contact constantly with the presidents of the biggest manufacturing corporations which included Goodyear Tire & Rubber, J.I. Case, Emerson Brantingham, and Moline Plow Works, and Dalton Adding Machine, they finally went out ... I knew Mr. Dalton very well. And all of those.

So I was proud in those days. I had to get rid of it. But nevertheless, she said anyone who has any education at all knows evolution is true. Well now I thought I had looked into evolution, but I had never made an in-depth study of it. And I said, 'Hertha, I am going to make you eat those words. Because I don't think you are right.' So I started my study of evolution first because I had to prove whether there was a God or not.

And for awhile in reading all the works on evolution, my head was swimming. I said, 'Well, I never proved that there is a God.' I was brought up to believe there is a God, like everybody, I was just brought up to believe it. Now, I said, I've got to prove it. But God did prove Himself to me. For one thing I knew that nothing less than my mind could have produced my mind. And nothing less than your mind could produce your mind.

You remain superior to whatever you can think up, invent, and make or produce. That was one argument. That was only one. You know what many of them are. We have booklets on it and everything of the kind now. But I was just 34 years of age when these challenges came. And I had an in-depth study for six months. And I studied as if my very life depended on it. Which indeed it did. And I finally came to the place where I realized something about the Truth of God.

Well I found in Matthew 6:23 that the wages of sin is death. I said to my wife, who was my wife for 50 years, and she died now almost 12 years ago after a 50 year marriage, but I said the Bible says, 'Thou shalt observe Sunday.'

Well, she said, 'I have never seen that in the Bible.' She said, 'Could you show it to me?'

Well, no, I don't know much about the Bible. I said I could never understand the Bible. And that was true at age 34. I had lost interest in that. I was interested in selling advertising or even writing newspaper editorials as I had done, and in the magazine profession.

And she said, 'Well, if you will show me in the Bible where it says that, I will go back to Sunday.'

And you know I had nothing else to do. I did not want to divorce my wife. There had never been a divorce our my family, in any of my cousins, aunts and uncles, or relatives of any kind. Never that I know of. We weren't that kind of people. We certainly weren't Hollywood in other words.

But nevertheless I went into an intensive study as if my life depended on it, and I proved that evolution was false. And I had proved to some atheists and others, and made them admit it, back in those days. And of course that is 52 years ago now.

Well, the next thing I had to do is prove was whether the Bible was the Word of God. And I proved that absolutely! And now I had that, I didn't have to go any further. I had intended to go into the Koran, to go

into what were the major spiritual books of all of these oriental religions, and all religions, to see if any of them had the Truth. When I found that the Bible was the exact Word of God, and there is just the one God, I did not have to go any further. This was it.

Now I began to believe what God said! Adam and Eve didn't. The people didn't believe Christ. Almost no one believes what God says today. They don't believe His word. The Word says the wages of sin is death. They don't believe that. I didn't believe it. I thought like the world does, that the wages of sin is eternal life burning up in hell-fire but never getting burned up. And then the last part of that same sentence says, 'but the gift of God is eternal life through Jesus Christ our Lord.'

Well I said I am an immortal soul. I don't need to gain eternal life as a gift. And it didn't begin to make sense. And then learned just a little ways from there in the Bible how Jesus had said, 'No man has ascended up to Heaven, but that He Himself had come down from there.' No one has ever gone to Heaven.

And then I learned where the Apostle Peter said on the Day of Pentecost, the day the Church was founded, the day this Church was founded, where he said that David, a man after God's own heart, has not ascended up to Heaven. But he is dead and buried, and his grave, his sepulcher, is still with us to this day.

And I began ... I just began to see that everything I had believed was wrong. The thing was that my mind was swept clear of what I had believed. I came to see that I had been wrong. I think that just once in a fleeting ... I don't believe it was over one or two seconds ... it came to my mind, maybe I could, by being clever, and with clever arguments, talk my wife out of this Sabbath keeping and turn her the other way. But I don't think that lasted two seconds in my mind. I said, no, that wouldn't be honest. I can't do it. I can't do it. But that was the most bitter pill I ever had to swallow. And I want to tell you that God conquered me! And I knew I had taken a beating. And I knew what I had believed before was not true and I found here what is true, and I decided I would believe what God said! People have not believed what God said.

Take here in John 8:30: *"As Jesus spake these words, many believed on Him."* Now look, a lot of people believe on Christ today and they think they are saved. Listen. This is the way it is. *'Then said Jesus to them,'* to those Jews that believed on Him, *'if you continue in My Word, ye shall know the truth and the truth shall make you free.'*

'Well,' they answered Him, *'we be Abraham's children and we are never in bondage to any man. How do you say you shall be made free?'* Jesus answered them, *'verily, verily I say unto you, whosoever committeth sin is the servant of sin.'*

And later He said, *'I know you are Abraham's children, but you seek to kill me because my Word has no place in you. You don't believe what I say.'*

Now a little later, just not to have to read every bit of it, He said, *'You are of your father the Devil and the lusts of your father you will do.'* He talked pretty plainly to them. He said, *'Why do you not understand My speech? Even because you can not hear My Word.'*

Let's see, anyway He just said ... you have to read several verses and I won't take that time now. You should be familiar with it anyway. He says, you just don't believe what I say. You can believe in Christ and still not believe Christ. They don't believe what He says.

Now to make a long story short, I came to prove these things. It was not what I wanted. It is the same way. God called me. He just knocked out of my mind everything else and my mind was swept clean, and I said, here is the Word of God. I will believe what it says! And little by little God began to reveal to me what He said.

Of course then I began to get all of the different translations. I got all of the Bible works, and all of the different translations, the concordances, the Bible dictionaries, the commentaries, all of these things that are used in the seminaries, and so on. And actually they were all being made really for us who believe God. Because you won't find too much help in them anyway. Because those who wrote them didn't really believe what God said. And that is what I found as I studied more and more.

Now I am writing this book. And there will be seven truths that belie all of this religious confusion. The first chapter in this book will be, "Who and What is God?" Is God one person? Is God a trinity? Three persons in one God? Or, just what is God? The people don't know. The churches don't know. The religions don't know.

After that, chapter two is going to be something a little bit different about the law of God and the most important thing in God's creation. God is a creator. What is the most important thing that God can create? Do you know what that is? It is Holy righteous spiritual character. Now even God cannot create that instantaneously by fiat. He can not do it. We have to have our part in it. Or any being has to have his own part in it and it comes by experience and it requires time. We have to make the decision there. And God Himself made it so.

Then I come to who, or what, and why is man? What is man? Is he an immortal soul? Or is he flesh with an immortal soul in him? Or is he just flesh and no immortal soul and you live, and you die, and that is the end? Is there any life after life?

Then next after that is going to be a chapter on "Why Ancient Israel?" What was God's purpose? After I have this one chapter on man, what and why is man, it will also show why God put man on Earth, and what is our purpose on Earth, and what was God's purpose in putting us here. Where are we going? What is the way? What is man's ultimate potential? And of course you get that in the book that was passed out during the Feast of Tabernacles.

Then, next, will come the chapter on the True Gospel. What is the Gospel that Jesus preached? For 1,900 years that Gospel was suppressed and was not preached to the world. Now God's Church continued all this time underground. And often almost gone. And they lost a lot of that knowledge. But they held part of it. And I am sure that the Church ... it did. But the Gospel was not preached to the world. What is that gospel and why and what is the great ... what good is it? What is the meaning of it? Why is it necessary?

And then comes the Church. Why the Church? What is the Church? What is its purpose and why did God bring the Church? And I had why did He have ancient Israel, now why did He have the Church?

And then, finally, what is the World Tomorrow and what is going to happen then during this coming 1,000 years that we call a millennium?

I think that will be an even more important book than the book on the incredible human potential. I wonder if you have all read that book? I can't see many of you ... it is funny, I see a few of you over this way, and over here it is pretty dark. I am sorry you people over here I don't see very much of you. But I am going to break off there.

I think that a new medium has been opened up for us to get truth to millions of people that we have not been able to reach before through in putting books in bookstores. Now I will have to admit Billy Graham surely got the jump on us that way. He has about 8 or 10 books already that you can buy in bookstores by Billy Graham. He did not write them. I think he didn't. I couldn't guarantee that, but anyway they are supposedly written by Billy Graham and he had someone write them. And of course it is what he believes and agrees with all the way through. And I can't agree with everything that he has myself.

And now let me just ... Oh, yes I wanted to make some announcements now at the close. And I will come to that now.

I just want to tell you that the official Board of the Church, and I want to have a board meeting during this convention, besides myself, is Dr. Roderick C. Meredith, Raymond F. McNair, Mr. Ellis LaRavia ...

Now I am selecting mostly people that are at Headquarters so that the meetings can be held at any time, otherwise I would like to have some in Australia, South Africa, South America, and in Europe, but there is a reason why they need to be located there.

.... Richard Rice, Dennis Luker, Dibar Apartian, Leon Walker, Stanley R. Rader, and Ralph Helge, although not a member of the Board, will act as Secretary. Now he himself prefers to be considered as not an actual Board member. And, so anyway, we will have him there.

Now I will say this now. And this can be discussed tomorrow morning ... Dr. Meredith will sort of emcee the meeting tomorrow morning. And I may comment as we go along once or twice, but I want Dr. Meredith and some of the ministers at headquarters to primarily take it tomorrow morning. And they are going to also tell you and give you a little of the history of what has led up to some of these things that are making the news in the news media all over the world today.

Mr. Rader is not in any sense the heir apparent to the headship of the Church of God. Mr. Rader has never claimed it. He doesn't want it. He has not said anything of the kind. He is not a minister. I have never considered ordaining him, or do I now. But I want to tell you that he has been of inestimable value to this Church in ways that you do not understand. And he has had to suffer a persecution that most of you know nothing about and have never suffered for Jesus Christ. And some of you need to back up a little bit on that. Because you have believed what enemies said WITHOUT PROOF! You just don't like him! But I do!! And I am going to keep the man that God gives me if I want him, and no body is going to say nay to me!! Now what to you think of that? (audience applause)

You have no idea what he has done for this Church and how much good he has been. I won't go into that now, but I will. I have not in the past, nor do now contemplate ordaining Mr. Rader. I will have more to say about that in tomorrow morning's session.

And tomorrow morning we will meet here at 10:00 tomorrow morning. Then the meeting will be at 2:30 in the afternoon. We will try to get away by or before 12 tomorrow morning so there will be time for lunch up to 2:30.

First I have seen this. Its not a bad picture! Stick it in there. I want to keep it. Oh this I treasure.

{tape break}

[41m24s version ends]

Well that shows me how much they love me, and in a sense, they all, and you all, are my children in the Lord. People I am not 86 years old. That is a lot of nonsense. I don't know where that came from that I am 86 because I don't believe I am 86. I don't feel that. I never have. And I don't know, I heard a Canadian say the other day who is about 80 or 81, he says, 'Well, one thing, I can never get old. I already am.' Well I won't even admit that. And I have been a little under the weather. I tell you when you have anywhere from 2/10ths of a degree, up to one degree of temperature, that is very little, it makes your head all woozy. And you are just not as clear headed as normal. And this Asian Flu, I have had it before. It hangs on an average of six weeks. Well I have had it over four weeks now, so I hope it is on the way out.

And, anyway, I will try to attend all of the services with you. I hope to speak again tomorrow afternoon, and I will make more announcements then as we go. And now on Wednesday, we cannot have this auditorium. It is otherwise engaged and we can't prevent that. So we will have the University auditorium of the University of Arizona, and maybe some of you will enjoy seeing the University campus. It is not too far away from the

downtown district out here. And it is a very fine university by the way right here in Tucson. University of Arizona.

And they beat UCLA in basketball the other night. So now that might mean something ... they can't be too bad when they beat UCLA. By one point. And, so, I think there is only room there for the men. And so you women can plan whatever you want for Wednesday, the day after tomorrow. And we only have it from 1:00 on. Now I think we meet at 2:30 as usual, but we have to be away by 5:00. We have it from 1:00 to 5:00 at the University Auditorium.

And I plan to turn that over to Dr. Meredith and the ministers, but I expect to be there and may make some comments during the session. And then the last day of the Conference will be back here, both morning and afternoon.

So I think that is enough announcements for now. Let me just say this before we close. This action, this court action, that was engineered by six dissidents, and they were all put up to it by my son, Garner Ted, I am sorry to say, because Ted in the end is going to have to suffer very greatly for that. But it has done something that nothing else could have done. It has brought our brethren just so close together and closer to God that you just cannot believe it.

Now I have written a letter that we hope will get mailed today to all the brethren. We are not just laying down and playing possum under this court order or anything of the kind. I read to you something about the courts. And they are trying to take over and legislate and do everything, and it is wrong.

Now I know a lettergram was sent to all you ministers that we must obey the powers that be. The Bible does not say that, brethren. It says we are to be subject to the powers that be, and in general life, we are. And I am sure we all are subject to the powers that be, the government. And I am sure we are all loyal Americans and loyal to the United States of America if we are here, or some of you from Canada are loyal to Canada. And that's fine. And some of you from England, for England. And some of you from Germany, for Germany, too. And I know we are here from all over the world, and Australia, and that's fine.

The Bible says, "be subject to", NOT OBEY! We should, as the Apostle Peter said, we must obey God rather than man. And if it comes to the fact that to obey God, we can't obey the government of the state, we be subject to the government of the state if they want to put us in prison, or whatever penalties they have. That is still being subject to them. We are not going to fight them in that sense. But we are going to fight to preserve the Church of God.

Now we are. And Jesus Christ is fighting this battle for us. And its going to win out. And its going to ... giving us publicity and people are going to listen to us, and when we finally win out, then everybody is going to listen. And it is going to give us opportunity to get this message to the world such as nothing else that ever has happened. God had a reason in allowing this to come.

One reason was we were beginning to get a little lukewarm. A little bit in the Laodicean condition. And we've got to warm up spiritually a little more and get a little closer to God.

Well, that will come. I don't want to continue any longer this afternoon. I will just let you all go now. It is so nice we can all get together again. Visit and get acquainted with one another, and rejoice in this fellowship, and have a wonderful time while we are here.

Now we will get down to some other things in more discussion tomorrow morning at 10:00 ... 10:00 tomorrow morning. (audience applause)

[unidentified speaker]

Greetings once again. I have one announcement here. Put on the specs to read them here.

It says that volunteers are needed to spend the night at the Hall of Administration. Those of you who would like, please sign up at the counter in the Hall of Administration lobby right after services this afternoon.

Let me see a show of hands. Who would like to spend the night in the Hall of Administration?

That looks good. OK don't forget, right after singing services, go right over to the Hall of Administration and be sure to sign up on the signup sheet there.



1979 Ministerial Conference

January 23, 1979 AM (Tuesday)

Tucson, Arizona

Herbert W. Armstrong and Roderick Meredith

AKA: The Conspiracy

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*1h43m12s \**

*ALT: 1h12m55s, 1h17m23s, 1h25m45s, 1h55m52s\*\**  
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NOTE: There are several versions of this tape commonly available. The missing portions of the shorter tapes that are present in the longer tapes are noted as best as possible to indicate the differences between the different versions.

** It appears the 1h43m12s version is the most complete, intact version except with a minor section of approximately 33 seconds omitted at the tape break as noted below, but recovered from the other versions as indicated in the following transcript.*

*** The 1h55m52s version does not appear to contain any different content but seems to contain duplicate portions and portions are not in sequence, so it should be ignored in favor of the 1h43m12s version.*

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*[Herbert W. Armstrong]*

Now I understand that there are about 3,000 to 3,500 people in Pasadena are tuned in on us right now. Now it was on all three television stations here, that it the three networks stations last night, the news about it. And they were just filling the Auditorium, the Hall of Administration, and the Student Center, and holding a religious service all day long. And now word has come that they wanted some directive from me. I knew nothing about this. I had nothing to do with it. And not any of our ministers that I know of, did. As a matter of fact I have found that the leading minister that we left to guard the property in Pasadena, Mr. Ellis LaRavia, knew nothing about it.

And some telephone calls were coming to me the night before. And people were a little confused and they wanted to know if it was from me. And I just had to say that I don't know anything about it. But they are looking for some guidance from me. My wife's mother was there. She said, well the next time I call you it may have to be when I am in jail. And she said if I have to go to jail, I am willing.

I want to say to you brethren, and to all the people in Pasadena, that the people of God have always been willing to suffer whatever they have to do for the living God. And I tell you this has drawn us together.

We are fighting this battle for all churches. For all religions. We are fighting for freedom of press and freedom of religion. For freedom of speech and freedom of assembly. And all of these things are being now threatened by certain judges, ex-judges, and all I can say is this: what the Bible teaches us, what God teaches us through the Bible, is that we are to subject to the powers to be, of the government of man, but being subject does not always mean obey. When it comes to a difference between God and man, we are to obey God rather than man. But yet we will be subject to man if they throw us in prison.

I have often thought the Apostle Peter, the Apostle Paul, the other apostles were always ... not always ... but they were thrown into prison. And the Apostle Peter a number of times. At least I think I can think of three times, and I have wondered if we are not going to have some of that today.

I think the biggest persecution on the Church of God will come a little later when we get to the era of the Laodicean era. Nevertheless, it is starting now. And this thing is big! And it is in all of the newspapers all over the world. And if they lay hands on women and mothers and little children, and take them off to jail, I want to tell you that will be in every newspaper all over this world.

I say to you people in Pasadena be subject to the law, but obey God rather than man. The living God is fighting this battle for us. And against forces that are not God's forces. So I go on record as saying that.

Now we are a law-abiding people. We are subject to the law. We are patriotic. We are loyal. We are very loyal for our country and we love our country. But unfortunately we are living in a world where there is a great deal of evil. And I tell you when six men who are dissidents and who only hate the Work of God and want to destroy it, and who are ex-members of the church, can come together and allege certain things and bring certain false charges — it is precisely the same thing as in the days of Jesus Christ when people brought false charges, false charges against Christ, He was on trial for His life before Pontius Pilate, and Pilate asked Him, "What have you done?"

He says, "I find no evil in this man." There is no evidence of anything. And it is exactly that way today. They have not one shred of evidence. They are looking over our books and haven't found anything against us because there isn't anything against us. We have done no evil. We are only doing what the Lord Jesus Christ, the living Christ, has commissioned us to do. And I say to you by the authority of Jesus Christ, we shall go on doing it no matter what happens.

And if we have to begin to suffer the persecution of being thrown in prison, I will be the first to be ready to go. If they want to throw 86 year old people into prison, if they want to throw women and little bitty children that are there into prison, I think they are ready to go.

Now I say to you, and to you in Pasadena, in every way be subject, not obeying, being subject to the law and sometimes we have to obey God rather than man and then be subject to whatever punishment they want to put on us. And we are willing to suffer for the cause of the living Jesus Christ. And I tell you when even a state is fighting against a living God, it is like old Goliath, the giant, that David went up against, he says that this giant is fighting against the living God. And David came out on top and the great giant Goliath fell down dead.

And I tell you God is fighting this battle for us and God is stronger than man and stronger than the powers of man. Never forget that.

So I think that everybody will know what to do. I had nothing to do this, but we should, and we will, in every way fight to protect the name and the property of the living God, and the property that is deeded in His Name and when His name is even on the very building of the finest auditorium in the world on that campus, the Ambassador Auditorium. God's name is there in gold letters and we are going to protect what is God's and God Almighty is with us. And that is a power greater than the power of man.

I think that that is enough of that. Now I turning this meeting here over to Dr. Meredith and I may want to butt in once in awhile. But otherwise, Dr. Meredith and any many ministers will be speaking to you most of the morning. Dr. Meredith.



<Dr. Meredith> Thank you Mr. Armstrong. Greetings to all of you. I have been very grateful to see so many of you friends, and I think I can truthfully say loved ones, from many parts of the Earth in the last few days coming out to Pasadena, and now back here to Tucson.

I have had the privilege of being with so many of you before, having been of course in America and the United States' churches many, many years. And then spending four years of my adult life in Bricket Wood, or in Britain I should say, and 2½ years recently right at Bricket Wood. And I got to know a lot of the Aussies, and the Kiwis, and the Canadians, and all the rest over there. So when I went to Australia about 2½ years ago for the Feast it almost felt like a homecoming. I got to see Rod Dean and Rod King, and Rod McQueen, and Rod Matthews, and I felt right at home. They were all down there. I guess Rod is one of the most popular names in Australia.

They usually call them Rodney, that is the full name down there, rather than Roderick, but anyways, it is still Rod and of course the Bible says we are to rule with a rod of iron, so all of us enjoyed that. We had a lot of fun with that when I first came to Bricket Wood.

I do appreciate the warmth and loyalty though that a lot of you have already shown, and I know that you have shown Mr. Armstrong so much in giving him an ovation really when he comes out here each morning. And I think that that is tremendous and I know that is something in which God is well pleased. I really do.

I might just say also that a lot of you know that I have been associated with, in the 1950s and 60s, being strict and being, let's say, the authoritarian, or this or that, and I know that rumor has been spread far and wide, and if I can say this — regardless, of course, as many have told me, the whole Work was more that way at that time. But God allowed me to go through whole lot of traumas in my own life. Where I came down from one to another to another to another trauma after another until finally my wife was taken and it helped me to come to the place where I really feel, brethren, and I mean this, that I was willing to do whatever God wanted in whatever way, in whatever configuration, of any kind whatsoever, in the Work, and stay in God's Work, and ask God to help me work on that particular problem. And I have hoped and prayed that God would help me work on it. To change. Mellow. Mature. And have more empathy and consideration and thought for the plans and the hopes and the dreams and the feelings of those that I work with than I had ever had, or that I hoped that most people had because we can all mature in those ways through God's Spirit. And I certainly intend to show you that in the months and the years that lie ahead. With all my heart and I know I will have God's help in that and I am sure I will have your support in that in whatever configuration I'm in. I really mean that and I hope you will help me in that way.

Yet I come in in a time of battle and I would like to have come into this office, if I were ever to come into this office, or similar office again in a time of peace where Mr. Armstrong — of course Mr. Armstrong would too — where we could all just sit around and enjoy peace and tranquility and have the kind of Feast of Tabernacles spirit — say how are you and everything is great and love one another, but it isn't that way. We are in a time of the greatest trial and the greatest war, actually, that the Church of God in our era has probably ever had.

Mr. Armstrong had to fight some other wars of a similar nature all alone when the Church was much smaller and was being attacked by spires and libel and sin was well-named and men like that I even got to know up in Oregon years ago. But as far as a big massive assault of the nature we are seeing today, this certainly is the greatest trial of God's Church in a long, long time and the greatest trial any of us have ever known. So I am sure that all of you can understand that if some of us have to act a little bit more quickly, we may get to see you a little bit less, we may have to act a little bit more decisively ... you know when you are in time of war you can't sit around rubbing your hands and saying, "well let's wait till the enemies kill half of us before making up our minds what to do." You just can't do that.

But once this war has settled down, and we are going to try to act as patiently and lovingly and get all the facts even during this time, I can guarantee you that with all my heart, but after this time it will be even more peaceful and even more loving and so on ... and I am sure you all understand.

And I feel because of the present distress, as the Apostle Paul used this terminology back in the Book of Luke, we are certainly in the present distress of a different nature, but because of that several have mentioned to me that one of the two biggest problems that is seething in the minds of many of the ministers right now, and perhaps many of your wives because of the things that have been said, is the situation of recent date and how it came about, and so I feel that the most important thing, although I would like to go into the Bible, I would like to go into doctrine, I would like to go into a lot of different areas of plans for the future and growth in the Work and I will try to go into some of those things later as we have time, but the most important single thing I can do is kind of show you a little bit of the history of recent years and recent months that have led up to this present trial and help you understand it.

And I will just say what I say before God, as I think you all know we speak before Him anyway, but I want to put it that way. I do not believe that we are to keep just the spirit of the law, I believe we are to keep the letter of the law and the spirit of the law which magnifies it and makes it all the more binding. And so if I lie, and deliberately lie to you this morning, I shall not be in God's Kingdom. I am forfeiting my eternal life. And a lot you have heard I have been this or been that.

But I don't think any of you have heard that I have been politician, or that I have been a yes-man, in fact that sometimes I was so much of a "no-man" that Mr. Armstrong in the past, in the sense of bringing up this or that or something else, I guess one of the men who is not with us and I used to say, "well, yes, but ..." on various things because we were very open with Mr. Armstrong. We talked to him as sons to a father, and he in turn talked to us as fathers to a son in many ways. I know my father used to have to speak to me that way once in awhile when I was growing up, and he said, "Roddy," he said, "you can stay but that's got to go." And, so, we have had these situations.

But I want to explain about my recent appointment and about the recent upset in pastoral administration, and of course now in the whole work. But before I do, brethren, I want to say this one thing. I am not going to be preaching you a sermon this morning, but I think I would be remiss if I didn't at least bring our attention to one or two scriptures. And I mean just two as I have at this particular time. And one is something, well all these things are something that you have taught, truths that you all have taught, and I am sure every one of you has taught these, and yet somehow we forget them when it comes at us from a different angle. When these problems come in a different direction. We forget these basic things so quickly.

Where the Apostle Paul in Ephesians 1:22 said that God has put all things under Christ's feet, and gave Him, Christ, to be the head over all things to the Church, which is His body, the fullness of Him that filleth all in all. And brethren, we have seen that in other situations, and we have seen time and time again, and I have now back for nearly 30 years now, 29½ years since my first student days in Ambassador College, of working with this man on my left, whom I have been closer for the last 29½ years than my own physical father and because he died 15½ years any way, and we were separated by 2,000 miles even when he was yet alive. And the trials we have all gone through together in God's Work. So we have seen how something that looks really bad does turn out later for good. And God does guide. And God does lead. And God does inspire. And God does cause all things to work together for good for those of us who love God and are called according to His purpose.

And God tells us if we love Him, keep His Commandments. And this is the love of God that we keep His Commandments. And we are a commandment-keeping church. And so for those of us in the Church who believe in the commandments, and keep the commandments, and I have to qualify it that way because some have gone another way. Frankly, even in our own midst as most of you understand. But for those of us that are doing that, God does cause all things to work together for good.

And Christ has been made head over all things to the Church, not just some things. Christ is made head over the Church to guide Mr. Armstrong as the Apostle today. Christ is made head over the Church to guide events overall. He permits us to make mistakes, yes, and we have seen that. And I have come to recognize that Christ rules us, or guides us, with a looser leash, if I might put it that way, that we once thought where we thought Christ was guiding this and that and our exact everything. And He doesn't do that. He allows us to make mistakes. And yet in the big overall sense Christ is responsible to guide things. In Mr. Armstrong's area, in Pastoral Administration, in publishing and editorial, in media, in the business areas of the Work. He is responsible. He is Christ. He is alive. He is not dead. And we've got to understand that. And He is the head over all things to the Church.

Now back in Colossians, of course, the same thing where it talks about Christ, the firstborn of every creature, in Colossians 1:15-16, "where by Him all things created that are in heaven, that are in Earth, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were created by Him and for Him, and He is before all things, and by Him all things consist. And He is the Head of the body, the Church, who is the beginning, the firstborn from the dead.

So Christ is the Head of the Church, which is Christ's Body. And that is what we are, all of us together are His arms and legs and hands and feet and toes and all the rest of it. And He is working through us and He is guiding us and He is the head of all of us together as a team. And He has all power and all might and all knowledge. And we really do have to see that Christ is in charge. And perhaps Christ Himself has let a lot of things happen the last few years.

Once we really got going, and we had the growth of the 50's, and the great soaring growth, and even the unity of the 1960's, then Christ allowed tests to come on this Church age, of perhaps a different nature than in past ages because even our physical health might not permit a lot of us in our degenerative state to be thrown in prison for months at a time and jerked up and beat with a cat-o-nine-tails with the blood pouring off our backs.

I don't know if all of us could take it and recuperate in the way the Apostle Paul did. Some of us may yet have to go to jail, of course, but maybe in a different type of situation and not nearly as long and all the rest of it. But I am just saying that Christ gave us a different type of test. And He has allowed men to come in from the outside. And as the Apostle Paul warned the elders at Ephesus, he said that I know after my departure some shall rise up from among you leading men astray. And He has allowed that to happen to test the Church in a different sort of way rather than all the great big press and the big radio-television studio and Imperial schools absorbing more and more people — more people came out for jobs and they got on the payroll and we were bigger and bigger.

All of a sudden God said, well, that's fine, but you have got bigger and bigger and got more liberal — you watered down My Law, and now I am going to test you from the inside to see where you really stand with Me and My Law, and with the words that are written in this book, and whether you really follow them. And Christ has allowed these things to happen no doubt, partly, for that purpose. And so all these things do have a purpose.

And I hope we don't ever forget that Christ is the living Head of the Church of God. And He has not gone away off. He is alive. And we are going to see that more and more, brethren, in the months and years that are ahead.

I think all of you know, and I don't want to dwell on that because people at headquarters have heard this mentioned a few times, but Mr. Raymond McNair and Dr. Hoeh and I, Mr. Apartian, and other leading ministers who have worked faithfully with Mr. Armstrong — we may not have been as perfect, we may not have been as handsome, we may not have been as smart, we may not have had the personality, or this or that as some others, but some of us have worked with Mr. Armstrong virtually all of our adult lives, and we have

never been associated with any plot of the many plots that came up from people who were dissidents in the 1950's, or the 1960's, or the early 1970's, or the middle 1970's. We have just been loyal to him, and to God's Word.

But because of circumstances, and the way the Work was going, we were put down and shelved and put aside and we had to bear it patiently. And I was congratulated by some, by several really, that we have come to realize are very liberal. They even congratulated Mr. McNair and me on being willing to bear it patiently. And they said that really shows that you have a good attitude. I remember them telling me that. I can name their names, but I won't because I don't want to embarrass because some are still here, and of course some are gone. Several mentioned that.

And so I hope that in a different way, if their heart is right, and if they are willing to change, that they may be willing to bear it patiently if they have to step a little bit to one side for awhile. But it will not be for malice. It will be because we have all got to get back to the Law of God and the Way of God. But the point is that many of them are not willing to bear it patiently even for one day, or for one week. And when they are put down, they say, 'I can't take this,' and they just take right off and leave. They threaten to resign. They threaten to blow up. They threaten to rebel. And they are not willing to take it. Many individuals of that sort, even for one week, or one month as you know, starting with the very highest next to Mr. Armstrong right on down, doing the very things they said that they would never do. At any time. They were not willing to be humble. They were not willing to be corrected. They were not willing to step aside for awhile and bear it patiently. I hope all of us will be willing to do though from time to time in God's Work. I know very well I may need to again. I have done it before. I can do it again.

But I just to say that that is a lesson that we have got to learn and still trust in Christ, and say, Father in Heaven, you are in charge. You are permitting this. This is your work. This is your Church that is preaching your Gospel. This man is the man that taught all of us the way of God. And He is in charge under Christ. And we can honor him and honor You and know that You will take care of it in due time. And that is just the way it has to be.

I will just speak personally now. Not to dwell on self, but I don't want to confuse my story with others because I may not have all the facts straight. But I was personally forbidden by Garner Ted Armstrong to contact his father. He got me once in a meeting with others, and then there were two or three other times I heard where he had told other evangelists and others in meetings to which I was not even invited, 'You had better not try to go around me and talk to my father. You had better not tell him any of your ideas about where you think I am going away in doctrine, or in administration, or anything else.'

And he said, "Rod," he told me personally, "if you try to contact my dad, I can not guarantee your future, or anything about your career in this Work." And he said it very strongly. And I just have to say that again knowing that God is listening. And I am telling the truth before Him.

But anyway, I did not try to contact Mr. Armstrong when Garner Ted was still in office, or go to him, or make some big upset. I was only able to talk to him briefly once or twice during that time. Once at Mr. Raymond McNair's wedding, and I went over to a personal reception after the wedding back in 1977 and hearing it was going to be kind of a family reception over at Raymond's apartment. And there was Mr. and Mrs. Armstrong. And we did get to talking. And he brought up a number of the problems that he already knew about. And I was astonished in one way in how much he did know. Everyone says, 'Oh, Mr. Armstrong doesn't know anything. He is all cut off.' And I found out that he did know a lot. I really did. And I had not been the one telling him. And I am sure he can tell you that because I had not even seen him for about one solid year before that time as far as being able to talk to him more than just to say hello for 10 seconds or something of that sort.

But I did not do that. I did not plot at any time or in any way to get back over Pastoral Administration. I told God in my own prayers, Father, you let me be Second Vice President, Superintendent of Ministers, and this and that for those many, many years where they overlapped those jobs for about a 15 year period. But now I have come down to where I am a local pastor, was given a church of 135 people in the ghetto area of Los Angeles, and was allowed to teach one or two classes at night at first, and then later in the day. And that was it. And I was willing to that and carry on with that. And God knows that.

But I did not even ask God in prayer to do that. I just said, 'Father, if you want me to get more of time or talent or experience later, it is up to you.' And I don't know where. And brethren I did not know where either. I mean that. I honestly did not know where God might use me. I thought well I might be an active senior editor, or an active sort of an advisor to Wayne Cole first when I came back from Britain. I thought he might use me that way, or later Ron Dart might use me because I had so much experience with the field men. And I just thought there might be something like that. I thought at one point maybe I will be an Area Coordinator or something. I just didn't know. But I just asked God to work it out. And that's the way.

Well then finally back last May, the 10th, as Mr. Armstrong I am sure will remember, when Ted was banished for the first time for trying to take over the Work and all the other things he was doing, and I won't go into that, but he supposed to be temporarily out or suspended or whatever, from his job, and the thought was that might be it permanently.

At that time, finally, with him out of office, I felt absolutely duty bound to call Mr. Armstrong because I realized I hadn't contacted him, or talked to him for nearly a year. And I thought here he is over in Tucson. I have been one of his lieutenants for all these years, and I knew that Raymond had felt the same way, and others, so finally I went home, on a private line, no one even concerned about our lines being tapped there, and I called him on a private line, and I said, "Mr. Armstrong, this is Rod. And I know that Ted is out, and heard he is talking against you back at Big Sandy. And there is danger that he might start a kind of a coup to take over the Work, and I just want you to know that Raymond and Herman and Dibar and I," and then I think I just threw in, "well, Denny Luker, I know you know he is loyal too, and he is right up the road, and a lot of us feel that way, and we would like to help you if we can, if there is something you want us to do to make some kind of a special barnstorming tours to rally the churches or help out, or write letters of support, or anything like that, please let us know. And I haven't been able to see you for a month and I just want you to know that we are for you." And I am sure he remembered that. And didn't say I wanted back over a job, or I want you to do this or that. I did not say any of those words whatsoever in that phone conversation, or when we went to see him. I did not say, "Well, Mr. Armstrong, we want to come over and see you right now." I said I hope we can see you again sometime and we can help you.

And then he said, "Well, now, Rod," he said, "I am coming out that very weekend." Well, I didn't know that, but he was planning to come out that very weekend. This was on a Tuesday night. And he said, "I'll see you then." And then he started to say, "Well, now, ah, wait a minute, I am supposed to see Ray Wright, and I am supposed to see this and that, all these meetings, Friday. I've got to take the Bible Study. And then I've got to take the service early the next day," because they were going to have the service moved back from 2:30 until 1:00 that Sabbath so it could be piped back to Big Sandy — you see two hours later in a time zone — and they could hear it at 3:00 there and it wouldn't be too late for them. And so he said, "I really won't have much time. Because I need to rest and prepare in between one message and another. And then the doctors and nurses have told me I better not talk to people too much after that because this will be biggest single strain I will put on my system since the heart failure last August." He said, "I better not try to stay and have lots of talks and meetings. Then I will be flying right back to Tucson and that is already scheduled."

He said, "maybe you better come over here. Now could you come over Thursday?" I said, well, I think so. This was already Tuesday afternoon or evening. And, then he said, "well, no, Mr. Rader now has got this business man, or TV man, I forget who it was, coming." Then he said, "well, can you come Wednesday?"

Well, wait a minute. That's tomorrow. I remember you saying it just that way. I hadn't planned to come tomorrow or any other time. But, I said, well, we will sure try. I think I can get Raymond because Raymond was been since way back — you know, shanghaied, frankly, the man who has been Mr. Loyalty over God's Work for 15 years in Britain, and always had the people all over Britain and all over Europe open every service asking God's blessing on Mr. Armstrong and Mr. Garner Ted Armstrong. And he always did both them just like that. Mr. Hunting is the one who told me, he said, to Mr. McNair they are just the same. It is always 'Mr. Armstrong, Mr. Garner Ted Armstrong,' just like, I think he said, a broken record. You know what I mean, but in the right way.

It was just the two of them. He was always being loyal to the both of them. The both of them. The both of them. Both of them. And even though he got put down for that. Nevertheless he had been loyal and built God's Work, and a very fine work in Britain, for 15 years. And his reward was being sent back over a little church, also, one little church in the Ozarks where he wouldn't cause any trouble. Quote-unquote.

But anyway, I said I think I can get Raymond, but I don't know, he was way back there, but I got him first. I went right to try to call him first and let him know. I called Mr. .... and he was able to fly out through the night. I got Mr. Apartian. Dr. Hoeh was unavailable, but I did get Mr. Luker. I think I called him last of all. And he said, yes, he could drive down and meet us there. And some of us could have a chat with Mr. Armstrong to encourage him, and also to encourage ourselves with what was happening and being able to see the chief again after such a long time. So that is how we got down there.

I remember Mr. Apartian saying quite heatedly that he did not want us to go over there because we all knew that there had been a great liberal, frankly, movement in doctrine and the thing that resulted in this STP, but he said, "Rod, I don't want us to go over there and talk about people or indulge in any kind of character assassination. He says it will just come back on us and probably there aren't going to be any changes made anyway and they will just get us, and so on. And that is just not the Christian thing to do anyway."

And I said, well, that's right and we talked with Raymond and of course he agreed very, very much. And Dennis. And we didn't. We just went over to Mr. Armstrong's house to show loyalty and to talk to him.

We discussed the problem with GTA and with the Work in general. He began to bring up the doctrine and how that had begun to go bad because that was very paramount in his mind. And the problems of Ambassador College and so on.

And then we did mention, well had you heard of this thing that has come up? I assumed he did because it was announced that he did about the STP. And he says, 'no.' He said, 'what is that?' I said STP. He said, 'isn't that something you put in your motor oil?' And, well, we got into it.

Now, some, frankly have lied and they have said Mr. Armstrong knew all about the STP. And some of you ministers right here have heard those lies. I guess you have got to decide who to believe. But I did question him further because I heard those stories.

And he said, 'Well,' he said, 'I was shown a little abbreviated sort of eight-page paper or something, I would say admitted was a very abbreviated version of a paper on healing that they were working on.' And he said, 'Well, I want to read more about that later and understand it.' And he said I might have been shown part of one other paper. But he said as far as the great big notebook and dozens of articles to be published and to be sent to every minister on Earth, I never heard of such a thing!

<HWA> May I interrupt here just a second on that because I can supply something that Dr. Meredith doesn't even know.

At that time, which I remember, and I don't remember if there was as much as 8 or 10 sheets of paper — there was something on healing. And of course Garner Ted was there. And I said, Look, I have come to the

conclusion on this matter of healing, and exactly what you have all read now in the *Good News* magazine, that Jesus said according to your faith be it unto you — so far as healing is concerned.

Now in some places Christ's healings were entirely by Jesus' own faith. But in some cases it was the faith of the one healed — like the woman who touched His garment that had been plagued with doctors for 10 years and they had taken all of her money and yet she had not gotten better, but rather worse. And He to her, 'Daughter, thy faith had made thee whole,' in that case. But I said it is a matter of faith. And I said that some of our people don't have that kind of faith. It is just like — some people — as Paul was writing — did not have the faith to eat certain kinds of meat. And we were told that we shouldn't keep them out because of that, or judge them.

Now we don't ... we don't receive the full amount that is available to us of the Holy Spirit when we are first converted. We have to grow in grace and in knowledge. And in the faith. Where does faith come from? If you've noticed the Bible, it's not our faith in Christ, that we believe in Christ. It is Christ's faith put into us by the Holy Spirit. The very faith that Christ used in healing the sick and all the miracles that He did. That faith is one of the things the Holy Spirit does put in us and it comes straight from God and from Christ.

And I said when some of our people do not have faith in that, and they have always been brought up to have more or less faith in doctors and medicines and things of that kind, that we should not — there is the principle in the Bible — we should not judge them because they lack that faith. And I, for one, am no longer willing to take that away from them and leave nothing with them. They don't have the faith to be healed. And Ted said, 'Well, then that's fine Dad, I don't think we need to discuss it any further.' And that was all that was said about it at that time. I did not read that paper. I did not know there was any 'systematic theology project' coming at all. I didn't know anything about it and that is what was going to cover any other subject. Nothing of that kind was given to me, and as God is my judge, I did not know. And those that said I did were lying! And I hope you can believe that.

I think some of you won't believe me even now. Maybe you would rather believe my son. But my son has said untruths when he said that. And he managed — he said, 'Dad, nothing in respect to doctrine of any kind was going to be brought up in this conference.' And he knew that I had some appointments overseas in Europe, and so I was there as you men will remember, the morning, the first morning of the conference a year ago, just a little over a year ago now, about a year and one or two weeks. And that morning we ordained to evangelist rank Mr. — now when it comes to remembering names — they are right on my tongue — they won't come out. But, why can't I think of it? Our man who was in Canada all these years and became the greatest Chamber of Commerce booster in Canada ... [Dr. Meredith: Dean Wilson] ... yeah, Dean Wilson, and we were talking about him this morning — Ron Kelly.

And they hadn't been made .... (laughter, chattering)

You know some day a census taker is going to come to our front door and he is going to say, 'Now, what is your name?' ... and I can't think of it ... my own name won't come to me!

Well, anyway, I did not know anything about it. And I just wanted to explain that one thing. But there was not one word said to me about any project.

And Dr. Kuhn was the one who wrote practically all, if not all, of that project. They wanted it in scholarly form and they wanted to water down religion and throw Christ out it, and God out of it, and just get them and their truths and the Bible out the window and go secular. And that is why some people have been put out of this church. And I think that is all I have for right this minute.

<Dr. Meredith> Now that's helpful to begin to get the whole picture and I wish we could, you know, take five meetings and give you the whole picture, but we really do not have time for that. I am sure you understand it. I just want to give you an overview, though, of what has been going on.

Well, anyway, we did discuss the STP and we showed him a copy of it and he had never seen such a thing, never heard of such a thing as that in any manner, shape or form being done, or let alone being sent out to the whole ministry. He was very concerned about it. And in our meeting over there, again, some, began to deliberately, and I am going to come back or come to this later, but let me just say ahead of time brethren, and I mean this again, before my God, there were rumors that were spread and spread and spread, and have been spread especially in the last year, unbelievable rumors of every single type about Mr. Armstrong, about Mr. Rader, about Mr. McNair and me, and every one, frankly, when you trace it down, who might be associated with those that believed the law. I am just going to say it is that simple. There are those who believe the law, and those who don't believe the law, or they want to water down God's Law, they want to water down the Commandments, they want to water down God's way of life. And when you put it all together, you begin to get a picture.

But at any rate, crazy rumors were beginning to come out even after our visit to Tucson. And I had reports from several friends that area coordinators and others were saying around the United States that Raymond and Rod and Dibar and Denny, whoever all they mentioned of us, had gone back to Tucson to get our old jobs back. Or we had gone to assassinate Robert Kuhn or Wayne Cole.

Well, Mr. Armstrong is sitting here. We did not discuss those men. We did not assassinate character. I don't even know if Wayne Cole's name was mentioned. We mentioned Robert Kuhn after Mr. Armstrong commanded us about three times. And I was balking on it. "Well, who put this out?" And I kept saying, Ted did. "Well, I know Ted did, but I know he has people do those things. Now who did it?"

And I finally said Robert Kuhn was the chief of staff, but there was a whole group of men doing it. Then we mentioned Robert. But we never went to get Robert at all. I used to love Robert, and still do as a human being, very much. I spent hundreds of hours with him. Took him and his wife out. I baptized him. I have been around him. A very likable, friendly person. But because of his past educational orientation, and all the rest of it, why his orientation toward the law, and toward the Bible changed, as did a number of these other men very violently. But that was not our purpose in that visit.

Do you wish to comment on that Mr. Armstrong? Perhaps you wish to comment on that?

<HWA> No, I just say that you had nothing to do that. And I want to say this right now. Dr. Meredith and Raymond McNair and these fellows had absolutely nothing to do with the position I have placed them in now. In no manner did they lobby for it or make any effort for it. They were humble and willing to stay wherever they were put. As God is my judge, that is the truth.

I am tired of this thing of people lobbying to get a high position. There was a man in England that was lobbying to try to get to be the head of the church, and I didn't know it. I loved him, I liked him, every time I was over there he wanted to go with me wherever I went whether it was Jerusalem or even down to London for lunch. And he is the man who said, "Mr. Armstrong, if I ever disagreed with you on one single point, I would keep my mouth shut about it and I would never mention it to a one, but at the first opportunity I would bring it to you. And if I laid it before you, and you could see that I was right, and so you agreed and changed the doctrine, fine. Then I could speak about it. But if not, I would still keep my mouth shut unless you convinced me and I believed you were right. But I would never come out and say anything against it." And that man is out of the church today because he violated that very thing and began trying to even tell people they could work on the Sabbath. They could do anything ... they could keep a job on the Sabbath, do anything they wanted. Watered down and completely changed the Truth, the law of God, and the doctrines of God in the Bible.

However, I think there are some extenuating circumstances. This was a man I loved very, very much. I spent a great deal of time with him. I liked to be with him and I am sure he liked to be with me. And I would hate to think it was all just for a purpose. But he lost a very lovely wife and I think the loss of his wife is what

really got to him. And he was hardly himself again and I have heard of someone who had talked to him on the telephone just within the last week or 10 days, and I hope that he is getting over some of that and maybe he can be brought back into the Church again. But he seems to want to come back in the Church on a very top position. And of course under the circumstances that could not be now.

Dr. Meredith, when he was put down wrongfully, he didn't murmur, he took it gracefully. And I noticed when he was sent over to take Mr. McNair's place I believe it was in Bricket Wood in England, that when I came over, these others rushed up first. Mr. Meredith hung in the background. Others came up to put their arms around me, and of course we would always greet one another with a bear hug, and Dr. Meredith didn't try to ... he was there, but he did not try to just get ahead of the rest of them and get up to me. I want to say that. And I want you all to know that.

<Dr. Meredith> Thank you sir. Why I would like to say also the rumor began to come out after our Tucson visit, and since then with the reappointment of Mr. McNair and me in Ambassador College, and more in the recent change, there have been a lot of rumors spread also that we, the right-wing, the reactionary, nazi, jack-boot, you know, group are going to go back. We are going to take the church back to our old stand on divorce and remarriage, Pentecost, makeup, and so on and so on and so on and so on. Now nothing could be further from the truth. We are not going to do that at all.

As Mr. Armstrong, again, will well remember, and everyone at Pasadena who was then on it, liberal and conservative, because Robert Kuhn told me this himself, the number one man who came to Mr. Armstrong,  
...

*[the following italicized section is missing from the 1h43m12s version due to a tape break, but is found in the 1h12m55s, 1h17m23s, 1h25m45s and the 1h55m52s versions]*

*... finally someone coming with the whole truth about it, and in a humble and a patient attitude about it, instead of smart-aleck, feisty, rebellious attitude, Mr. Raymond McNair came to Mr. Armstrong in the right attitude about Pentecost and he had truths that Ernest Martin did not have, and never did have, may still not have for all ...*

*{tape break}*

*[the following highlighted text appears in both the 1h55m52s and 1h25m45s versions; the 1h12m55s, 1h17m23s and 1h43m12s versions omit the highlighted text and all the text following until the notation where their respective versions continue below.]*

... Mr. Armstrong, conveyed those facts to him, and get Pentecost changed.

And do you think that Raymond McNair got it changed and now he is going to jump right back again? Well, if you know that man, he is one of the most steady men in the whole Work of God. He doesn't change around like that. So he and I accepted that immediately. We are very glad to have that changed.

*[the 1h43m12s version continues; the 33 seconds missing were located in other versions of this message and are the italicized and yellow highlighted portions above]*

And on D&R, Mr. McNair changed on that reasonably fast, but not too fast. He had some questions. I had some questions for a few months, frankly. We conveyed them to Mr. Armstrong. The first paper that came out was not technically accurate at all. And because of those inaccuracies, and the fact that we had been taught for so many years, and I had taught, and all of us had taught, what God had bound together, let not man put asunder. You know that just rang in my mind. I thought I am not going to compromise. And I will not compromise with God's law either because Mr. Armstrong has taught me that. And God has taught me that.

But then I found finally I did not have to compromise and we do understand that in the correct manner now and I am very grateful for that and very grateful to God not to have to go back to telling these young couples, well, you have got to split up. So we have no desire to change back on that or makeup, either, for that matter.

<HWA> I would like to just put a little in there about the Day of Pentecost. I never did accept the arguments of, well, there again I can't remember names ... Ernest Martin. And I don't now. But it was this ... it was Raymond McNair who brought to me the fact that every place the Hebrew word that is translated in Leviticus 23 as, all in one verse twice, "from the morrow after the Sabbath," that the word that was translated into the English word "from," everywhere else that that Hebrew word was used anywhere else in the Bible, it was always translated into the English word "on." And still that wasn't enough to convince me.

Because 52 years ago I had researched in every translation of the Bible that existed at that time, and every one said 'count from' a Sunday, ~~{52}~~ 50 days from a Sunday. Now if I am going to count ~~{52}~~ 50 from Sunday, one day from Sunday is not still Sunday it is Monday. And it still is and I still stand on that. But when he said everywhere it is "on" instead of "from" then I began to wonder.

Now I called a Jewish woman in Israel, long-distance clear over into Israel, at a kibbutz who is teaching Hebrew, that is the Bible in Hebrew. And I had her ... and I just said, look, I want you to get your Hebrew Bible and tell me how to count. What day does it come out counting the 50 days.

She said, "Well, it comes out on Sunday."

I said, "Are you sure? Which day to you count first?"

And she said, "Well, the first day to count is a Sunday. And so it comes out on Sunday."

Well, I still wasn't convinced. And then I had Dr. ... anytime I want to say a man's name it won't come to me ... Dr. Dorothy. We looked up to see if there were some scholars of the RSV, the *Revised Standard* translation, and we found one of them and they got him on the telephone, and I talked to him. And he says, "No, you count Sunday as number one."

I said you can't do that. I said, "One day from Sunday is not Sunday." And finally he agreed. He said, "Well, Mr. Armstrong," he says, 'Hebrew people, when they come to English, they will use the word "from," "but," he says, "I can see that this doesn't really mean that in English." He said, "Now I am the chairman of a committee to revise that *Revised Standard*," and that is coming out now in about another year or two. And really it may be even more accurate than the *King James* version. I use the *King James* mostly because that is what everybody is familiar with and we all have it and we understand it better.

But in some ways I think even the *Revised Standard* is more accurate. And then we called another man. From him we got the name of another man who was on that committee and had a long hassle with him on the telephone and finally he agreed.

But the first man said, "I am chairman of the committee to revise the *Revised Standard*." And he says, "Mr. Armstrong, I will see that it is stated commencing "on", or "beginning on", or "beginning with", a Sunday, you count 50 days." Now if it had been that way 52 years ago, I would have had it correct. And it was just exactly 40 years that God let it go that way.

Now I am going to show you something about that this afternoon. I am sure that God bound that on Earth and in Heaven for 40 years. And that we in God's sight we were keeping the right day for 40 years. But God could have brought that to me 52 years ago and I would have said it was on Sunday. And as soon as I had proof, as soon as I had evidence, my mind was open. I did change it. And I will not change without proof! But I will always change whenever it is proved that I have been wrong and I have proved that.

Now it is the same way, I don't need to go into that now. But it is the same way on the matter of D&R. It came about something we had never seen, had never considered, Ernest Martin didn't supply any of the arguments that were acceptable in any way at all. However, there was something that we found that none of us had understood or seen before. And so we have ... but I want to say that that doctrine is being overruled and taken advantage of today very greatly. We are just going clear overboard. You get an inch, and we want to take a mile. And people are being divorced and remarried in a way that they shouldn't. And we are going to tighten up on that in the Church.

But we want to be wherever Christ is. The living Christ is the head of this Church, as Dr. Meredith has just said. And He does direct me. But my mind is always open. And I am going to have something to say about these things this afternoon.

<Dr. Meredith> Thank-you. Why another part of the picture that I think is misunderstood is that some have said, again is widely rumored among many of you, that Stan Rader schemed to get rid of Wayne and get me put in.

Now Stan and I have both had a good laugh about that because, frankly, Stan, up until very recently, liked Wayne and had more confidence in Wayne than he did me. He had heard the complete blackening job, as others have told me, that had been done on me for years by Ted, and even Steve Martin, who was very close to Wayne, and may be here this afternoon, but Steve Martin has told me, and many others even of their group have told me, that no one was blackened more during those years than I was by a constant barrage of negativisms about my approach, my personality, everything that could possibly be brought up, was brought up year after year after year, and of course many did begin to believe that because if you say something often enough, as Goebbels, Hitler's propaganda minister began to say, if you say something big enough and loud enough and often enough, the bigger and the louder the lie, then the more likely the people are to believe it.

And, so anyway, Stan and I even had a set-too a few months ago which Mr. Armstrong knows about, and maybe you didn't realize it, I am not bringing something out hidden here Mr. Armstrong, Stan actually commented on this himself before the brethren in Pasadena just recently with many of you ministers sitting there, but he had been sort of programmed against me and he heard that I was suspicious of him, which I was, see. And I will come to that later. Which I was.

And so he really, ah, you know, told me off in no uncertain terms over the telephone a couple of times. Which again, I took it, I thought, well, he is helping Mr. Armstrong. It will work out. And so on. Well he has come to since see, that although I had concerns, I was not ever trying to overthrow Stan, I was never trying to do anything like that, I just had genuine concerns about some of the big areas of the Work that I felt needed attention, needed straightening out, that there were these misapprehensions at ...

*[the 1h17m23s version continues]*

... least about him and his role and that that was a major concern. Which indeed it is. But I would have been one of the last ones that he would have been scheming to put in. I promise you. I really do. So you better forget that one. You had really better forget that one. That is stupid.

Now, now back to the ranch again. The real story now of this plot as this develops — you have to understand it fellas, and I think it is important, and I will try and talk rapidly from now on because a lot of you know bits and pieces of this. But it goes back several years.

And as Mr. Armstrong himself has said, we have had problems in the Work for about 10 years. I won't go back 10 years except to say that once Mr. Armstrong began to leave headquarters after his wife's death, once he began to travel more and more and be away from headquarters, he found, and a lot of us found first, and he had to find later to his sorrow, that there were those there, including his son, including Mr. Portune, and

others who were far from loyal to Mr. Armstrong who had ideas of their own. And how many times I sat in Mr. Portune's office and heard him weep and moan and groan and whine and belly-ache about what Mr. Armstrong was doing, and about this and that, and run him down in the famous time there in '72 when Ted was on his first banishment because of his problems, why Mr. Portune gathering the group of us together who were the Vice Presidents and the Division Heads we were called at that time, and telling us these stories about the things he was reading in management books.

And the classic one was how the big executives in this big corporation was getting old, and wasn't doing things right, and the company was losing money. And how this guy was always the big man that did this and that. And he was trying to describe it in a way that applies to Mr. Armstrong. Very obviously to those of us who were in these meetings. And how, finally, one day, they got the board together and they did this and that and so on and got him out real quickly. And he looked at us and he said, "Gentlemen, we have got to learn to stand up and be men."

Now the message, of course, was that we were supposed to overthrow Mr. Armstrong. And a lot of us understood it. Mr. Jon Hill has had his own personal problems, as some of you know, in his own health and certain things that he has done in that way, but Mr. Hill has not been part of a plot in that way. And I know Jon and I were good friends in those years. And I hope still are. But he looked at me and said, "Rod, do you get the message?" And I said, "yes. We are supposed to be the young colonels and institute a coup."

And he said, "Well, listen. Al is barking up the wrong tree," and so on and so forth. And I said, "You bet." And he and Dibar and I and some of us were in some of those meetings got together and we were going to block that. But, again, things were so bad that we were almost afraid to tell Mr. Armstrong what was being said because it would look like we were the ones causing trouble against Mr. Portune. So we didn't. And it all worked out in the end.

But this what was being done by his son and at various times by Mr. Portune and others directly, this kind of an overthrow type of psychology. And you know, Jon Hill is very open and sometimes a little bit crass in his humor, but he would come into these meetings, you know, with Al Portune and Dave Antion. And Al and Dave, and even Richard Plache, who I think leans their way now, but Richard Plache called them the 'Gold Dust Twins' and all this and that because it is always, 'Al and Dave' and 'Dave and Al' working these plots together at that time.

But anyway we would come into these meetings, and they had been there before, the two of them to have it all set up, how they were going to program us against Mr. Armstrong, and Jon would come in and he would have his cup of coffee and sit around and look ... and before the meeting would begin, and just right at the wrong time, and he would say, 'Ok, Al, now what's it going to be for today? Are we for him or against him?' (laughter)

Anyway, a lot of you in the field never knew those things, brethren. But we lived through those things. Those were hairy days. They really were. And we kind of had to realize what had been going on during those days.

Anyway the liberal movement then began in that backdrop of people thinking that Mr. Armstrong was not running the Work the way they wanted to. They thought they had better ideas and other ideas. And this also was greatly compounded by the return of Ernest Martin from Bricket Wood. Ernest had kind of been underground over there, didn't meet regularly with the faculty. Wasn't on a faculty athletic team. Stayed apart. He began to bring back what was in fact just plain protestant theology. Copying whole paragraphs, and sometimes whole pages, or virtual chapters from the literature put out by this Concordia Seminary in St. Louis, Missouri and some other little seminary up in Central California.

And as I later told to some of the liberals talking to them, I said, "Look. If I wanted to learn all that stuff," you know you have all heard about my Methodist grandmother, you know, "if I had wanted to learn all that stuff, I could have gone to Southern Methodist University. I didn't need to come out here to learn that stuff." And I mean it. I grew up and I went to Methodist confirmation classes, and I knew this and that, and this is just the kind of stuff that was coming into Ambassador College and into our doctrinal meetings, that some of these young fellas ... I mean it blew my mind. I thought that they knew better than that. And they regarded that as great new truth. Somehow there is an intellectual vanity that makes people want something different. And if it gets to be a little different, and something new and new, if it is just the plain truth of God that they heard before, with new embellishments, and then going deeper and deeper, they get bored with that. They have got to keep changing and changing, having something new to titillate their vanity. And that is what they seem to want.

But anyway, this began to spread also. And a number of our young men began to go to Clairmont Mud. I always say mud, I like that. It gets their minds all muddied up. But anyway, they began to go out to Clairmont Mud and Fuller Seminary ...

*[1h12m55s version continues]*

... and get these ideas. I would recommend one book very highly to you at this point, by the way. It is called "Battle for the Bible." "Battle for the Bible." It is not one of our books. It is written by a protestant. But it shows, even this conservative protestant, is showing what has begun to happen, specifically in Fuller Seminary, the main example he uses, as well as Clairmont and some of the others, and how they are shifting away from the truth of God even that the protestants once had, and they never did have very much of it. But even they are watering it down in every respect in those seminaries. This is what our young men were getting out there. And they were all filled with vanity in wanting this kind of thing.

After Ted came back from his banishment in 1972, he was a very confused individual. He felt guilty because of all of the involvements, and the fact that so many of us knew about them by now. He felt — he wondered if he was right, he wondered if his dad was right, he wondered which way was up frankly. And some of these fellows moved in with him, took him over, began to influence him in this way, and pulled him further and further to the left. And of course Robert Kuhn was one of the leading ones of those. And then finally you begin to find that Wayne Cole was also with Robert, and they were the three — Ted and Robert and Wayne were running the Work. And the three of them were seen together constantly, going around here and there — working together constantly. Wayne began to be very heavily influenced by that. Dave Antion had been for years and was very leading in that area too. But the three of them actually began to have more leadership.

I am not against anyone influenced towards this liberalism — liberal doctrine. And, so, they began to have this approach. Some of them threatened to resign when Mr. Armstrong came back. And they told us this. They either did it directly, or through letters, or had planned to resign in 1973 when Mr. Armstrong brought back Mr. Hunting to be his executive assistant. They were going to threaten to resign and force him to back down.

Now the kind of men who are always threatening to resign, you know if they don't get their way, you think about that in the relationship to the people of Korah and his rebellion and all the others. But this is an attitude that began to be getting into. Mr. Armstrong, I am sure can tell you, that Mr. McNair has never threatened to resign. I have never threatened to resign. 'You give me my way, Mr. Armstrong, or I am going to resign.'

Dennis Luker has never threatened to resign. And most of the rest of you, of course, have never done that way to Mr. Armstrong, or me, or any one else, so I am not trying to blow our horn. That is not God's way.

So then Robert and Wayne and Dave and the doctrinal team that got started in late 1973 and 1974 were the leaders. Robert was the coordinator with Ted, but Wayne sat right here at the head of the table. And then there were two or three others. I won't name all of them at this point, although Dave Antion was one of them. Some are still with us. I hope they will be loyal. I hope they will get this out of their system, though. I really do. Very much.

But they began to be the leaders on this doctrinal team. When I came back from Bricket Wood, having been over there about 2½ years, I had known that there were these ideas and attitudes, but I mean this sincerely, and I am not very easily shocked anymore, but even I was somewhat shocked to realize how far it had gone. I really was.

And Mr. McNair, and to a certain extent Dr. Hoeh, I am not trying to categorize him, but as you know Dr. Hoeh he says something, then retreats, and says it in this way, and so on to kind of throw them off balance. He told Mr. McNair and me one time, he said, "Lets keep still and let them keep on talking and see how far they can go, and then they will hang themselves." That was his advice. Then they will just hang themselves. Mr. McNair and I felt well maybe we ought to at least confront them with this and that and let it go too far and hurt the Church in the meantime. That is a matter of judgment.

But at any rate they begin, and when I say they, I mean Robert Kuhn, Wayne Cole, David Antion, a number of these men who have left the Church, or had to be put out of the Church. They begin to, subtly to the public, and I know it was subtle, brethren, a lot of you don't understand it, but very directly to some of us, with sneers and smirks and sarcasms, they began to put down the Truth of God about the Sabbath, the Holy Days, tithing, Church government, the fact that Mr. Armstrong is an Apostle, and the whole idea of ranks in the ministry, the identity of Israel, which is one of the biggest keys to prophecy that this Church has that makes us unique, the fact that the United States and British Commonwealth people are Israel. And you can't understand prophecy unless you understand that. Unclean meats. Church eras. A place of safety. And I don't mean just Petra. And Mr. Armstrong has never said just Petra. He said Petra has been the most likely place he knew of in the past, but he has never told us Petra is the place. He just said it is the most likely place. And we still ...

But all these things begin to be put down in a subtle way before the Church. They begin to made fun of and ridicule was used on them, or belittling comments. So right in Ambassador College. And I personally can bring before you, if we had to, ah, you know, 15 to 25, whatever you want, numbers of students who were in the classes, including, frankly, some of our graduates, sabbatical students like Mr. Luker who came back, like Mr. Jimmy Wells who came back, and like a number of others out there of you who came back and were shocked at what was being taught in Dave Antion's class in 'Marriage and the Family', about the fact that the husband really isn't the head of the wife, and we can't be sure of that.

And we can't be sure of something else about [what] some of them were teaching, and I won't name the names of the other men doing this, but [U.N.R. Fry Birch?], Steve Crouch, and others were teaching, virtually as fact, the 'documentary hypothesis' which means, of course, when you read it and study it, that the Old Testament was not inspired of God at all. But that it was simply, sort of, put together by these scribes, E. and H. and J. and these unknown scribes kind of got these old Jewish traditions and allegories, and put them together, and then later scholars put them together in a different way, and somehow it all evolved as to what we have in the Old Testament. Became what we have in the Old Testament of God. And it was taught to students rather throughly, and then it was told them, and it was never said that this was not the Truth. Then they said, then, 'Well, of course, you have to make up your mind.'

And some of the students literally went to those men and they said, 'Why can't you teach us the truth, though, and knock on the head this? Oh, well, you have to make up your mind.' You see what I mean? They did not say, 'This is the truth and I believe in the documentary hypothesis.' No it was done more subtly than that. It was just taught. 'Well, this is one of the main understandings about how we came to have the Old

Testament.' And then they proceeded to teach that maybe for days at a time. And then in about 5 seconds, or 5 minutes they would say, 'Well, there were other ideas, but you have to make up your mind.' And the truth on how to knock down the documentary hypothesis, the truth about what we believe and why, that wasn't taught very much. These other ideas were taught to our unsuspecting young kids in Ambassador College, and even to a great number of you who came in for Sabbatical, these attitudes and these ideas and these approaches without very much on the other side. Depending on the teacher. Each teacher was infected to a lesser or greater extent in this particular liberal movement. They didn't all believe exactly the same thing among themselves, by the way. I want to point that out because some of them might say, 'Oh, I didn't believe this and I didn't believe that.' And they might be true. Some of them believed we were Israel, but didn't believe in tithing. Others didn't believe tithing, and they did believe in Israel. And so on.

Wayne Cole told me personally, sitting in the Chez Paul restaurant in Pasadena, just he and I together because this had come up in the meeting about tithing, and I said, "Well, Wayne, how come you feel tithing is not a law because we have always taught that, and you have taught that, and we know it was always a law in the Bible and how Christ then said, you know, that tithing is a law." I can get the quote started, I can finish, but I better look at it here just to get it started. Matthew 23:23 and Luke 11:42, but He said "Woe unto ye scribes, pharisees, and hypocrites, for you pay tithes on mint, anise and cumin, and have omitted the weightier matters of the law, judgment, mercy and faith. These ought you to have done," that is judgment, mercy and faith, "and not to leave the other," that is tithing, "undone." That is Christ's command. Don't leave tithing undone. And that is Christ's command. And that is what He said. But of course they don't go along with that. They try to water that down, or don't put that sometimes in their papers. Pretend that that doesn't exist.

And back in Hebrews 7 where Paul was talking about the tithing law ... I don't have time to explain it thoroughly, and I will, but the particular law he is talking about here is the law of tithing. And he said, 'for the priesthood being changed,' verse 12, 'there is made of necessity a change also of the law.' This is Hebrews 7:12 and the Greek word there, "metatithemenēs," means a transfer of the law. You see, in other words the law of tithing is transferred to Christ's priesthood, or to Christ's ministry rather than the Levitical priesthood. And they completely misuse that scripture, or leave it out. And the others in the New Testament would show that God never changed that. There is nothing where God ever changed it.

But anyway, finally Wayne kind of said this, he said, 'Well, maybe tithing is a law,' he said, 'but you can't prove it from the Bible.' Well, I said, if you can't prove it from the Bible, I am just giving you this example, not to knock him, but so you can understand, fellows, and brethren, how it was handled in a subtle manner. He said, "maybe it is a law in the mind of God." Oh, its a law in the mind of God, but you can't prove it from the Bible. And I said, well, maybe ... how are we sure we can do it? "Well, maybe it is a church law." Oh, I see, it is a law maybe in the mind of God, he said, "maybe," and then "maybe we have the authority as the church to say you are to do it."

Well, I didn't tell Wayne that then, but I could see which way we were going in those meetings. And I thought, oh-oh, but if Wayne and Robert and Dave and these others get control of the Church, then are we going to have a law. Not on your life! You see how quick that could change if it was put on that basis.

And the problem was the cynical attitude begin to spread. And Mr. McNair and I and others were put down and ridiculed. I mean they literally sat there and laughed with sarcasm if we would try to uphold the doctrine of Israel, of us being Israel, or any others of those things that this Church believes.

<HWA> Everything that God's Apostle had put in the Church.

<Dr. Meredith> Yes Sir. All the key things. One of those men told, I think at least two other individuals who are probably here still with us, that the whole key was Acts 15.

And our man asked, well, what do you mean Acts 15? Well, he said, what did Paul teach the Gentiles to believe? In other words, what did they have to do with the Old Testament? You know ... no fornication, no meat offered to idols, no blood, and no things strangled. That's it. He said, you mean, that's it? That's all you have to do. And the idea was that you don't have to keep the Sabbath, you don't have to keep the Holy Days, you don't have to keep the Ten Commandments. That's it. You see the picture? One of those two men said that. And this began to be an approach. And they would kind of bring it out here, and then bring it out. And then if Mr. Armstrong, or one of us who was in the Work with him, and they knew who might have contact with him someday, met them head-on, then it was kind of like a little weasel, you know, he was running around, and then he goes back down his hole. Then he peeps out, and then comes out and tells some more lies, and then jumps back down in his hole again.

And they were afraid of us. Very afraid. No wonder they did not want us to see Mr. Armstrong. No wonder that they were afraid that we would have contact with him. Because we knew what they were doing and that this was their Achilles heel. This thing of doctrine. They were going further and further and further to the left.

Finally, in 1976 or 7, I have forgotten the year on this, it doesn't really make any difference, but Wayne Cole left that area. He had to be sent to Canada for personal and spiritual reasons as a lot of you know. And then after he came back, and even before he came back, brought back by Ted Armstrong, wild gossip began to be starting all through the ministry. That began early this year, this past year, 1978. We had always had gossip, but now it began to be wild gossip. I mean horrible things were beginning to be spewed out, coming from Pasadena. Mr. Armstrong had to come down from Oregon because of a mistress. Mr. Armstrong has two or three babies scattered all around over here. Mr. Rader has mistresses all over. Mr. Rader and Cornwall are homosexuals. Henry Cornwall ran off, not with \$5,200, not with \$52,000, but the rumor said \$52 million. That is pretty clever! I mean he is a really sharp ... I mean he runs off with a whole year's income and no one misses it. \$52 million. That was the figure going around. I heard that rumor myself more than once. He was really clever.

All you got your paychecks that year and all the other bills were paid that year but somehow he ran off with a whole year's income, almost a whole year's income from the United States. That was really smart.

I mean there were just wild, crazy things! And I mean that brethren. But here is the problem. When people would ask these people who had heard these rumors, and we tried to trace them back, Mr. Helge and his whole staff did, and others, they would say that that is from a very high source. Or that is from a very high leader in the Work on the 4th floor, or in the Hall of Administration. Or they would say, "That is confidential information." We kept getting this same phrase, "Oh, that is from someone very high." And then we would begin to trace it back and trace it back and we would find it was from some of those very men. That they were spreading this out all over the United States and all over this Earth and saying, if anyone asks you, tell them that it is confidential information. Or that is from a very high source and I can't tell you. And that is from a man that is on the 4th floor, or whatever. And they are just crazy things that have no basis whatsoever.

<HWA> Rod, you only mentioned the tip of the iceberg.

<Dr. Meredith> I know, I didn't want to say all the vile things they were bringing up. But that just gives you an idea. That was just some of the type of rumors that were being spread and so these ... we traced it back to that same group, brethren. We really have. And we have got witnesses. And some of you here are witnesses to that fact.

Then one of our area coordinators came out last May when this thing began to be going on and was talking to Mr. Cole and he was upset with Mr. Armstrong even last May and he said, "And I question if God's Spirit

is working in either of the Armstrongs." This was Wayne Cole's statement about Mr. Herbert Armstrong last spring. 'I question if God's Spirit is working in either of the Armstrongs.'

And we find from ... he has told several of us that he has his resignation any time. That is Wayne Cole. In fact in think for awhile he carried it around. And that his resignation [is] ready at any time and was threatening Mr. Armstrong to resign more than once if he did not get his way as a matter of pressure. And questioning whether God was working with him. And that is the problem with this kind of approach and this kind of demanding attitude.

Also one of our other men heard last May that he had said, 'I would like to walk away from this Work and never hear the name Armstrong again.' Again, this was last spring.

So we don't like, and I don't want to indulge in character assassination myself, and I hope I am not, but I know that there has been such a wave of feeling among many of you saying well Mr. Armstrong made a great mistake. And this is all a great misunderstanding. Well, brethren, this is not a great misunderstanding. This is something that has been going on for five or seven years in the minds and hearts of certain individuals ... to change the doctrine of this Church further and further to the left and to finally unseat Mr. Armstrong.

And it was not all a coherent plot, or conspiracy all the time, but the attitudes began to seethe and began to merge in this movement and that movement, and as you know, Dave Antion joined Al Portune in rebelling against the Work openly in 1974, and this is the second time around for Dave. And then we let him come back. And then Wayne was threatening to resign and so forth a number of times. And then, finally, a few weeks ago, about a week before ... Mr. Armstrong may know the details on this ... but about a week before this plot, this thing ever broke, this receivership and all, Wayne went over to Tucson to get Mr. Herbert Armstrong to put Dave Antion in as the Business Manager for the whole Work of God worldwide. Now does that make a light come on in the back of your mind?

Here are these two men, working together, working together, liberals, this liberal doctrine for years, and now he brings Dave Antion over there, Wayne told us, tries to pressure Mr. Armstrong into putting him over the business. Well, Dave has no training in business whatever. He has never been in business in his life. But he was supposed to be over the money for the Work of God worldwide, you see. And then if Wayne got in another office, they would have it all sewed up.

<HWA> I might say that they thought I was so senile that they could just push me over like that. But they didn't.

<Dr. Meredith> Well then, rumors and stories began to circulate and direct statements from some of those men and their lieutenants, and their lieutenants, some of whom are still here. Trying to think and talk about this complicated plot, but, and I hope that they will repent, and I hope all of you will as you see this picture and have been involved in this. I hope I repent of any wrong attitudes I get in. We have all got to if we are going to be in God's Kingdom.

But they began to tell a number of you, a number of us, that the Work of God is going to get it and there is going to be a big house cleaning and the government is coming in. And they were already, we find now, cooperating with the dissidents, working with them, helping feed them information, including Ben Chapmen getting stuff right out of data processing, feeding it to these dissidents who are not our members now, but have become Ted's members. Earl Timmons and that whole gang had been Ted's members for a long time, brethren. They are not our members. And they were programmed by Ted and then by some of these fellows in the later stages perhaps, to begin to directly work against us. And so this began to be rumored, that the Work of God is going to have a big investigation and we are going to be overthrown and we are going to get it.

Then immediately after the investigation began, and the raid, as it was on Ambassador, as it was called by the *Star News* from these auditors, not coming out and asking, 'Can we check your books?', which we would have let them do immediately, been glad to, always did, and the IRS had all kinds of investigations on us ...

<HWA> Can I add something right here? That the IRS, that is the Internal Revenue of the United States government, just fairly recently had finished an 18 month in-depth investigation into our books and our finances. They went down to every little detail and they gave us an absolutely clean bill of health. And our books have been kept in a better fashion, and more accurately than almost any corporation. And that is the truth.

<Dr. Meredith> I have heard that from a number of our men. We've got sharp men there, and dedicated men, that work long and hard like Jack Bicket, George Birdwell, long-time church members in there, and they have a very fine set of books, and the books themselves, the ledgers, and in the computer, and kind of a double or triple checking system which really obviates even very much the possibility of anyone running off with any sizable amount of money. It just couldn't be done. It would show up in too many different directions. And that is the way that they have set it up that way. And maybe more about that later. But I think that is important for you to understand.

But anyway, immediately after this thing began, and this raid, instead of Wayne staying with the flock, and trying to help out and encourage the ministers and the brethren, he went back here to Tucson, came back here I should say, that is where we are, and he, with others, to pressure Mr. Armstrong to make him Chief of Staff. And late at night got the permission to make himself Chief Executive Officer, I should say, but Mr. Armstrong did not put that as a legal thing, but as a news release. And they got Dr. Hoeh in on it to use his credibility because they knew that if they could get one older evangelist, they knew that Raymond and I and Dibar were out. Obviously we would not go with them at all. But they tried to get Dr. Hoeh and to use his credibility with Mr. Armstrong. And so they brought Dr. Hoeh out to Wayne's house. And who did he find sitting there in Wayne's house that afternoon before they came to Mr. Armstrong's house that Thursday night just before all of us, a lot of us here went into that employee's meeting the next day, he found, sitting there, in Wayne Cole's living room, Robert Kuhn.

Well that concerned him right away because he knew he had heard, and of course Raymond and I had heard that Mr. Armstrong had commanded Wayne Cole two or three times at least to put Robert Kuhn out of the Church. And instead of putting him out of the Church, Wayne had him there in his living room helping plan and plot this whole thing.

And so they were there and then all of a sudden he began to hear a call from the Timmons. And they were trying to get to Wayne. And he was talking with them and with the opposition. And it was suggested that Robert, I mean that Dr. Hoeh and Art McCarrow, would go have lunch while Wayne and the others talked to Robert Timmons and that he began to realize, as he told me later, and some of these dissident members and lawyers for the plaintiffs, the ones who were fighting us. And that Wayne and Dave, we found through what he said and others since, were cooperating actively before and during the suit with the opposition. They were actually working with the opposition to overthrow the Work of God. Some of you thought it was some little thing. It is not a little thing.

<HWA> I better add something right here. Well, it was right at the time that I disfellowshipped Wayne Cole and David Antion. It was a telephone conversation. And it was a red-hot one. Wayne Cole and David Antion, together on the other end in Pasadena, and myself here in Tucson. And they were urging me to not let our attorneys defend us in any way. And they said we should let the court-appointed receiver, who was an ex-judge, appoint our defense for us.

Now he was working hand-in-hand, and I already knew that. He was allowed at \$100 per hour to have an assistant, and his assistant is the attorney for the accusers that brought the suit. The one who is trying to

have us put out. And they were arguing with me in heated words to allow our very accuser be our defense, or appoint our defense attorney. God showed me that night, if never before, that Wayne Cole was an enemy of this work. And I put him out!

Now if you want to know why he is disfellowshipped, that's it. If I am God's Apostle, God shows me things. And I don't have to account any further than that. But God had it done. And it was, as I say, it was done in the name of Jesus Christ and by the power of the living God. And there is now a house cleaning and I am not sure it is completed yet.

<Dr. Meredith> Well then, after they got over there, you've heard what took place there. They got this press release. They came back and Wayne Cole then came into this meeting the next day with the receiver. I may be having my exact dates wrong, I guess this was probably Wednesday night, and then Thursday morning was the meeting with the receiver. I am not writing all this down in exact order, but that was it.

And the receiver, this Judge Weismann, I was there. Mr. McNair was there. A number of us here were there. He said, that he was now head of the Church, not Mr. Armstrong. That is what he said. And that he was going to appoint Mr. Cole, and I think he meant it not in necessarily any an evil way, but he could see that Wayne was already cooperating so well with him, that he was going to appoint Mr. Cole, too. But that Mr. Cole, of course, was to report to him. And then Mr. Cole was very happy and announced that he and the judge were going to lunch together. And he accepted the appointment as the head of the Church from this outside man who is not even in the Church. And very happily so.

And you need to realize, brethren, if you understand anything about our message, which all of us have been preaching all these years I trust, the Gospel of the Government of God. The Gospel of the Kingdom of God. Coming from God, through Christ, through the Apostles, the Evangelists, the Pastors, right on down later on through kings and priests over 5 cities, over 10 cities, and so on. That is our whole message. And that was a direct violation of and contradiction of that message. This whole thing. So it was all done in a wrong way.

And Mr. Armstrong has explained some of my notes here. I don't need to go on with that. But they were talking, these men, with the plaintiffs, and they wanted to keep the receiver indefinitely. They obviously had this in mind and Dr. Hoeh could see that in their conversation in their own home, Mr. Cole's own home, and on this trip, that they wanted to keep the receiver in as long as possible. That would keep Wayne in as the head of the Church, you see. And then Dave Antion would have been the Business Manager. And Mr. Armstrong would have been out, or isolated and kind of just in name only over here in Tucson.

And brethren, if that had happened, I want to tell you ... if that had happened, this Church within, in the next few months, would not be God's Church. This Church would move so far to the left on the Holy Days, and how we observe them, if we observe them then at all, on the Sabbath and how we observe it, if we ended up observing it at all within a few years, on tithing, on every other type of thing like that as a way of life, that it would be unbelievable. It would really become a totally different church. And I believe that with every fiber of my being. And God did not allow that to happen in His mercy.

There was a plot. There was a conspiracy. Satan was behind it. He was using these men and their vanities. Some of them came into it a little later than others. Each one of them may not have fully realized what was happening. I understand that in mercy to them. But they allowed that to happen. They allowed themselves to be used. And some of them allowed themselves deliberately to be used for months and months to spread the most rotten and heinous lies about Mr. Armstrong, about Mr. Rader, and to a lesser extent, about Mr. McNair and me and any conservatives they could find to attack, that it is very reprehensible in the sight of God. And I hope that none of you will believe those lies. I have known this man about 30 years, as I say. And I don't believe any of them at all. Have no reason to. I have travelled with him here and there, and over in Europe. Lived in the same hotel room. And this and that, as you all know. I don't need to go into that any more.

Now one thing I might say here, too, while we are on this, I would like to say this much for Mr. Rader. Mr. Rader and I have not been close friends, ever. I think I indicated that and that he had a little upset about my concern because I was hearing so many rumors I wondered, well, where you get 100 rumors, if even two of them are true, you know it, it concerns you. So over the past several weeks, even before I received this job, in some sense, I began to talk, because I at least being at College and back in a little bit of favor, and people would, you know, talk to me, and I had a lot of friends in the Work and in the Business Office for years. And I begin to talk to five or six men around the Business Office, Data Processing, who have been some of the top men and administrators to handle the books, including two former Business Managers who had been told by Ted Armstrong to check up on Stan Rader.

One of them did a whole study, lasting months, on Stan Rader, with our own people and our own figures, see, to try to get Stan Rader. Let's prove that Stan Rader has done some of these things. Two of these men were actually upset at Stan Rader, to some degree, may still be because they have lost their jobs and so on. In a personal sense, you know, they are hurt although one of them had to be very obviously, and I think the other one, probably, too. I don't have all the facts. But one of them obviously had to be taken care of without question. And it was not Stan Rader's doing, it was just what the man got himself into. But nevertheless they were hurt. They are not Stan Rader's friends. They are not Stan Rader's buddies by any stretch of the imagination.

But I am from Missouri. As Mr. Armstrong will tell you of the early stories, I think he saw me coming up and looking at the white sugar in the penthouse one time. He always reminds me of that. But I have had a little bit of that. But I want to use it for a good purpose at this occasion because I think we need to understand.

Stan Rader comes from a different background from you and me. He comes from a wealthy, Beverly Hills background. He comes from a family who is used to money. Used to service. And he had a standard of living that was extant before he ever came with this work. You understand? Before he ever came to this work.

*[1h25m45s version ends]*

Now, for over 20 years, I've had lunches with him going way back to the days when he and Jean Michael and I, or he and Vern Metz and I would go over to the Honker, and Mr. Rader and I would have some rocky road ice cream. We used to kid each other about that, and I would always get the sinus cold I told you about, and he wouldn't. But anyway, we would have rocky road ice cream together because we liked that.

And I remember being with him and Mickey in England a couple times when we went out to dinner together. I've had him in my home when I lived on Waverly there, one of the first guests, not because he was a good friend, but I just happened to have invited him at that time and hadn't been with him before. I've not been with him that much, but I've been out with him two or three, four times at dinner with my wife and many times at lunch and, of course, at dinner with his wife.

I've seen that Mr. and Mrs. Rader are close. Now, sometimes young married couples, you know, go around hugging in public and all this kind of thing. They don't do that. They've been married about 30 years. But they will pat each other on the knee, little affections that are just normal for a married couple. I just want to tell you that, I don't think he'd mind me saying that, I've noticed that being with them over the years. I've noticed that their children are close to them and they have a close family.

All this garbage, and I had a stronger word for that, but the ladies are here, all this garbage that's floating around in the sewer pipe is just that, brethren. It's a lot of sewage, and I really feel that very much. And I hope we can understand that the lies and the rottenness and the filth that has been poured out against Mr. Armstrong and Rader and many of the leaders of God's work is, well, just almost blasphemous when you

think about it from the point of view of God's office and the office he's put Mr. Armstrong in. And I hope that we can begin to have more confidence in Jesus Christ, in Jesus Christ being alive and guiding Mr. Armstrong and guiding then those whom he chooses under him to serve in God's Work and mutually honor one another, submit ourselves one to another in the fear of God and go forward as a team in love and brotherhood and get all this straightened out and really do the work of God more powerfully than we have ever done.

And one thing I thought and hoped and prayed for the last few weeks as these things have developed, and that is this, that between Pentecost 1978 and Pentecost 1979, and I know it's not going to maybe happen exactly and totally like this, I'm not meaning this as some great prophecy, but about, okay, about those days we may be rid of three of the biggest cancers that have plagued the body of Christ for the last ten years, and God may allow us to clean them all out basically, not perfectly, but basically within this one year, because Ted Armstrong was not yet put out last Pentecost. He was temporarily back in that very weekend and so on, but later, just after that, he was put out. I know because I was in Chicago for Pentecost and it came up, all right? Ted Armstrong and all of the problems and all of the hurts and all of the scandals and then the rebellion against his own father, that has been taken care of in this year.

Next, Mr. Armstrong has put back in, not perfect men because we will make mistakes, but with your prayers and cooperation and help and God's help, I'm sure that we'll try to do the very best we can, but we put back in men that are loyal to him and men that are loyal to God and to God's law, and I think you all understand that, and frankly, the liberals are on the run, and the liberalism is going to be purged out of God's Church, and we're not going to have this watering down of God's law and God's whole way of life, and that cleansing process is already well underway.

Thirdly, these accusations about affluence and about Mr. Rader and Mr. Armstrong personally, I hope and pray, completely handled and put up on top for everyone to see and scrubbed out and cleaned out once and for all between Passover 1978 and Pentecost 1979.

And I think a lot of you say, oh my, how could God let all this happen? God is letting us, even in a time of trauma, probably solve three of the biggest problems that have plagued God's Church for ten years, and I think we need to realize that's a blessing.

Truly, we'll have trials, even in this purging, but if we hang together, we pray for one another, submit to one another, and submit to Christ, I know we're going to really be unified in a way we haven't been for a long time, filled with and led by God's Spirit, and able to go out with power and zeal and love and unity to do this work in a way we haven't done for a long time. And it won't just be by power or by might, but by God's Spirit, but by all of us working together, it can and it will be done. (audience applause)

*[both 1h12m55s and 1h17m23s versions end]*

We'll meet at 2:30.

Okay, well Mr. Armstrong says we'll meet right here at 2:30 then, have a real good lunch. Thanks for your attendance.

*[unidentified speaker]*

Could we, before we leave, there are some announcements we need to make about transportation and the noon luncheon as well.

Van service will be provided for those who have been walking from the motels that are close to the auditorium here, since we will be meeting tomorrow at the University of Arizona auditorium. As Mr. Armstrong mentioned, we do have that auditorium from 1 p.m. until 5 p.m. tomorrow, so all four hours of our meeting with perhaps a break in the middle will occur at one time. The auditorium is basically the same

seating arrangement as we have right here. It does hold some 2,500 people. I think there was a little bit of confusion as to whether to bring wives or not, but wives are invited to the session tomorrow just as we have right here. There's plenty of room, 2,500 seats.

*Let's make it 1:30.* All right. The meeting will begin at 1:30 tomorrow afternoon.

Now, for those who are having a problem with transportation or have been walking because you are in a motel close enough to the auditorium here, please meet at the lobby of the Marriott Hotel. A service, a van service, transportation service will be provided then to the University of Arizona auditorium, and we would like you to meet at 11:30 in the morning.

The address of the University auditorium, if you didn't pick up your conference schedule and the brochure that was handed to you at the registration desk at your motel, is 1717 East Speedway, 1717 East Speedway, and all parking there is on the street, so you'll have to fend for yourself for parking.

Bricket Wood, Class of 1973, it says, Lend your ears. A banquet of prime rib roast has been arranged for tonight, Tuesday evening, at 7:30 p.m. at the Ramada Inn, and that's at \$9.25 per person. Would all class members who would like to come to this second-class reunion please contact Victor Root at the back of the auditorium after this morning's meeting, Class of 1973 from Bricket Wood.

Expense reimbursement, maybe you'll need to hear this before you determine whether you're going to the banquet. Those of you who live at the Ramada can charge it to your room. As yet, there is no expense money to distribute. For those of you who have personal funds available, please use your fleet or non-fleet expense forms to receive your reimbursement after the conference. Non-church division employees may use the non-fleet forms which will be available in Pasadena at headquarters upon your return.

Then meals ... from CAD. For those of you without available personal funds who are staying at motels which do not have restaurants, and I think that's only the Roadway Inn, it will be necessary to make your needs known to friends who can invite you to share meals with them at their motel and then they can put it on their room. So you go free. We apologize for the inconvenience and ask your consideration and patience in this very difficult situation.

Most of you who are staying at motels where you can add your restaurant charges to your room bill, please seek out any unfortunate friends who are not in the same circumstance and have need of meals.

Now, we've been here a day and a half. Some people are probably pretty hungry. So if you see anybody with a sad or a long face, invite him to your motel for dinner. If expense money is not forthcoming, it will be necessary to continue to provide help for your friends. Please do your best to make sure no one suffers missing any meals.

Return airfare. If you have any problems regarding your return transportation home, please contact Ted Herlofsen or Glenn Nice as soon as possible to ensure that arrangements can be made. Please try to avoid any last minute rush. So try today if possible to contact them. They'll be in the lobby after the program this morning.

Automatic tithe deductions. We've had several requests to stop the automatic tithe deductions that many of you have on file at Pasadena. If you want your automatic tithe deduction stopped, please contact Ted Herlofsen or Glenn Nice in the lobby after this morning's meeting.

Then an announcement. Will Steve Andrews, if he is here today, please contact Ted Herlofsen or Glenn Nice or Larry Neff in the lobby after this morning's meeting.

Then today, as I said, we do have the catered noon luncheon under the portico of the arena just to the south of this building. You'll find there are eight serving lines there. You don't have to worry about charging it to your motel. It's already been prepaid. So for today, it's the cheapest lunch in town.

And I think Dr. Meredith then is going to ask God's blessing on the new lunch.

<Dr. Meredith> Just before I ask the blessing, I want to just amplify one announcement. I whispered to Mr. McMichael, Mr. Armstrong said that we could sort of set the times and work it out for tomorrow afternoon, you know, as far as Mr. McNair and Luker and me and others on our team to take the meeting tomorrow afternoon. So I would like to have the meeting, if we can start your lunch tomorrow, you know, eat a little early, and to be there at 1:30, and we'll plan with Mr. Armstrong's approval. I'll talk to him during the noon hour here, but plan to meet from 1:30 until 3:00, approximately, then have about a twenty or thirty minute break, and then from 3:30 to 4:30, we'd have another hour. A lot of conventions do that all the time, you know, and we're here. We had to miss one of our meetings Monday, and now we're going to miss another meeting Wednesday, but at least by having sort of two meetings or a meeting with a big intermission in between, I think we'll get a lot more done. I know there's a lot of positive things you want to hear, plans for the work and things like that, so I would like to have it on that basis. So Wednesday or tomorrow, we'll plan to meet at 1:30 over at the Arizona Arena over there, and then we'll go from about 1:30 to 3:00, and then an intermission, and then about 3:30 to 4:30.

We'll have the second session a little bit shorter, so I think that will be a good plan, and still give us thirty minutes at the end to visit before our time is up. You think that'll work all right?

Yes. Good, good.

Well, he'd ask me to return things since I was just here and maybe more awkward out there with so many of us and no loudspeaker. So would you all rise, and we'll just ask God's blessing on the meal.

*[both 1h43m12s and 1h55m52s versions end]*



# 1979 Ministerial Conference

*January 23, 1979 PM (Tuesday)*

*Tucson, Arizona*

*Herbert W. Armstrong*

*2h00m20s*



*[Opening prayer omitted]*

*Mr. Armstrong starts at 1m16s*

Now that I sit down once again I can only see a few of you over in this corner. And I can't see anything there, and I guess there is no way to correct it because they do have to have these lights shining right in my eyes I guess for the television cameras. And it is a little difficult to speak. I like to look into your faces and your eyes, too, when I speak. So I hate to speak right into a black shadow out here where I can't see anything or anybody. My wife asked me this morning if I could see her on the front row. No, I couldn't. I just took her word for it she was there.

Well a number of things were said this morning about how people and how there has been such a struggle, you might say, and a conspiracy to water down the doctrines of the Church. It's a very important thing that we know what are the doctrines of the Church and how God puts them into the Church, because this is the Church of God.

Now, this conference is not a time to go into an in-depth study into different doctrines. That isn't God's way for it to be, and it isn't His plan or His purpose on different questions. So many times they say, well, Mr. Armstrong, now there are questions. These questions have got to be answered. And all too often questions are doubts, and they are only questioning what we already have.

Now what we have, let's hold on to it. Everywhere you notice that in God's messages to the seven churches in the second and third chapters of the Book of Revelation, He tells us to hold fast what we have until He comes. And it's He that endureth unto the end that shall be saved anyway.

That makes me think when I was holding the meetings that actually raised up this church back in the year of 1933 in the country schoolhouse out west of Eugene, Oregon, there was this old Mr. Belshaw who always tried to tangle up any young preacher who came out there. I wasn't quite that young at that time, but they often did have young preachers from the Bible school in Eugene.

And so sure enough, he started to interrupt me, and he said, Mr. Armstrong, may I ask you a question?

I said, yes, Mr. Belshaw.

He says, I want to ask you, are you saved, Mr. Armstrong?

Now, the average minister would say, oh, yes, praise the Lord, I'm saved.

I said, Mr. Belshaw, your Bible says, and you know as well as I do, 'he that endureth unto the end shall be saved'. That's the answer to your trick question. So that kept him shut for a few days. I finally shut him up altogether. That was after the church had been organized and formed at another schoolhouse, let me see, 12 miles west of Eugene. And that was the time he said, Mr. Armstrong, may I ask you a question? I told him he could, and this was after the meeting was over.

He said, haven't you said that the Apostle Paul had not shunned to declare the whole gospel to the Gentiles?

Yes, I said, the Bible says that, and I preached it.

Does the Bible say that Paul kept nothing back from them at all?

I said, yes, he did say that.

All right now, Mr. Armstrong, can you show me any place where the Apostle Paul commanded them to keep the Sabbath? Oh, he had me now, didn't he? How would you answer that, ministers?

My answer was, yes, sir, I can, Mr. Belshaw, I can show you precisely. But I said, now I'm going to ask you a question. You've been harassing me for the past two months now. If I show you where the Apostle Paul commanded the Gentiles to keep the Sabbath, then that means you've got to keep it too. And if I show you that, will you then start keeping the Sabbath? I ask you that before I'll answer your question.

He was absolutely stunned. He says, no, I won't, turned his back and walked out.

So I showed the others then, I said, well, I wasn't bluffing. I showed where the Apostle Paul said, 'be you followers of me as I follow Christ'. Then I showed them how many Sabbath days he was preaching to Gentiles in a synagogue. That's the way he followed Christ. That was His example. And he told them to follow Him and His way in His example. So he did command them Gentiles to keep the Sabbath.

Well, I won't get through if I'm going to have many more of these little side tracks. But this thing of doubting and trying to disprove, it's just an effort to disprove whatever God has put into the Church.

Now, I'm going to clamp down a little bit on that. If there are sincere questions, we want to answer them. But often these are not sincere questions. They're just trick questions to try to disprove God's truth. And we're not going to have any more of that in the Church.

Now, as I say, this isn't the time to go into doctrines with all of us that are getting our input and decide what to believe. But we do want to review how God puts His truth into His Church. Does he do it by us getting all together and everybody putting his input? I'll be covering that this afternoon.

Now this is the Church of God. It is God's church. The purpose of this conference is to cover such basic fundamentals as how God puts His teaching into His Church. I keep preaching over to you because I can see you, and I can't see anybody over here. I'm sorry, I guess you are over here, some of you people. Please forgive me if I don't look your way, but it doesn't do any good when I do. I can't see anybody.

How does God put the doctrines, the teachings that we are to believe and that we are to preach into the Church? He naturally does it through Jesus Christ because Jesus Christ is the head of the Church.

So here is a basic teaching of the doctrine in I Corinthians 1:10, where the Apostle Paul to the Church at Corinth said, 'Now I beseech you, brethren, in the name of our Lord and Savior Jesus Christ, that you all speak the same thing.' He doesn't want John speaking one thing and Henry something else and Paul something else and then somebody else something else. We are commanded to all speak the same thing.

Now how is that possible? Is that the thing that we want to speak? Garner Ted Armstrong wanted to speak one thing, and Ron Dart wanted to speak a certain thing, and some of these other dissidents. I know that Dr. Kuhn wanted to speak something different than we do. Dr. Kuhn's big trouble was that his former university friends and his parents and others of his family were blaming him for coming into the Church of God. And he said absolutely the greatest thing in his life was he had to prove to them he had not made a mistake in coming into the Church, and the only way he could do it was to change our doctrines until they would accept them. So that's what he was trying to do. And I'm learning now that really the spearhead of all of this

wasn't as much my own son, Garner Ted as I thought. But a lot of it was Dr. Kuhn putting it in. He was Ted's right-hand man. He was Ted's assistant in the office right next to him, and I said to him one time at lunch, I said, You don't love me? And he said, Yes, I do. And I said, Well, but you love Garner Ted first. Oh, no, Mr. Armstrong, I love you. I said, Look here. I called him by his first name. I said, if I want to get anything to Ted, the quickest way I can get it there is to tell you, and it'll get to Ted the very next second that you see him. And you'll probably see him quicker than anybody else. Well, that was true. However, I don't want to go into more of those things now.

We're told we must all speak the same thing. Now that thing must come from God and not from the desires of men. Do you agree with that? Or do some of you think it should be the desires of men contrary to God?

The Corinthian Church was not in harmony. Notice a little further here, the very next verse, 'for it has been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.' Now, God doesn't want these contentions. He doesn't want these differences of one saying, 'Well, I don't like that doctrine, and I want to get this water down. I want that changed.'

'Now this I say, that every one of you sayeth,' and this seems to be all of them, 'I am of Paul, or I of Apollos, and I of Cephas, and I of Christ.' Well, how about God's Church? Who are we of? I don't want us to be of Herbert Armstrong or Garner Ted Armstrong. I want us to be of Christ, the head of this Church. And don't you forget it. So that was the trouble in the Church at Corinth.

Now if everybody teaches what he believes and the way he sees it, we'll have nothing but terrible confusion in the Church. And I tell you we've had about enough confusion these past 10 years. We had none of this until 10 years ago. It was after my first wife died, the wife of my youth, who was my wife for 50 years until she died. And then these things began to crop up little by little, and Satan got them in ever so subtly, just a little at a time until we didn't recognize it, we didn't realize it was creeping in. But it was.

Our teachings and doctrines must come from God. And how does that happen? Well, God shows it to Christ, and then Christ puts it in the Church, and I'm going to show you how, and I think you already ought to know.

Yesterday afternoon, I showed you how Moses came into the knowledge to write more words of the Bible than any other man. He got it directly from God.

Now God has always worked through one man, and some of you will try to dispute that, but I think I'm going to prove that to you this afternoon. Now, let me see. I think there's something back here in Acts 7:38. It just came to me on the way here from home. This is he that was in the Church in the wilderness back in the days of Moses. The children of Israel are called the church that was in the wilderness.

Now in Old Testament language they are called the congregation of Israel, but congregation and church mean the same thing. They're just two different English words that have the same meaning exactly.

Now the question is, how did God put truth in the Church of the Old Testament? Let's go clear back there. He called Moses especially. Moses didn't seek God, but God had this burning bush there in that little incident, and he talked to Moses.

Now some in Israel began to challenge Moses and his leadership, and that's exactly what has happened here. They have challenged, and there has been, as the papers have said ... I didn't believe it at first, but the newspapers were right. There has been a power struggle. There's been a power struggle to get rid of me. Everybody said, well, anyone of my age is going to die by tomorrow night. God sure can't keep me alive any longer. And again, anybody my age has got to be senile. Now, where do they get that? Of course some people that are 60 years old are senile already, but that senility, I suppose you would call it, comes from a

rusted-out mind that hasn't been used. But my mind has been used, and it never got rusty. Well, it's just that difference, and I don't expect to ever get senile, no matter how long God keeps me going.

And let me tell you something else. I'm not going to die because I'm so many years old, ever. I'm not going to die until God's time has come, and God Almighty can keep me alive as long as He wants me alive. So many of you have said, well, Mr. Armstrong is going to die right away, and then either Garner Ted will get back and be in, or Mr. Rader, and we'd rather have Garner Ted than Mr. Rader. And some have gone with him by that argument.

I want to tell you, it was the Lord Jesus Christ put me in this church where I am, and He's able to keep me here, and He's able to keep me alive as long as He wants me here. The trouble is, so many of you ministers don't even believe Christ! You don't believe God! You look at men! Remember, this is the Church of God. Let's have a little faith in Him. God will keep me going as long as He wants me and as long as He needs to use me. And I haven't anything else to live for, so I don't care for anything more than that. But that's what He will do.

Now, as I said, He raised up the Old Testament church through Moses. I'm going to read something that you should all be familiar with, but you need to be reminded because I tell you, there are too many in the church, and I think most of them have been put out of the church by now, who have apparently, by their actions, scoffed at this. And let's see, that begins back here in Numbers 12.

And Miriam, who was the sister of Moses and Aaron, his brother, spoke against Moses because of the Ethiopian woman whom he had married. They didn't like that.

Well, now, you see, they said that they had to take it in their hands to correct him. Well, God was the one to correct him if he had done wrong, and God had not corrected him for this, for he had married an Ethiopian woman. And they said, 'Hath the Eternal indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it.'

Now, let me see. Let's get the first eight verses mostly. Now, verse 5, 'And the Eternal came down in a pillar of a cloud, and stood in the door of the tabernacle, and called Aaron and Miriam. And they both came forth. And he said, 'Hear now my words, if there be a prophet among you, I the Lord,' or the Eternal, 'will make myself known unto him in a vision, and I will speak unto him in a dream. My servant Moses is not so, who is faithful in mine house with him I will speak mouth to mouth, even apparently, and not in dark speeches. And the similitude of the Eternal shall behold. Wherefore, then, were you not afraid to speak against my servant Moses?''

Well, I want to tell you, there have been a number of ministers in this Church that have not been afraid to speak against God's servant today. You don't tremble at the word of God, some of you, or some that have been among you. I know you are familiar with these scriptures, but I think they've been too much forgotten and thrown aside and too careless, so I'm going to read them over to you. God said we ought to be afraid to speak against his anointed and the one that he has chosen and called and put in to lead his work. Now, that was in the Church of the Old Testament.

All right, now next we'll come to Numbers 15, and practically it's a long thing here. It begins, no, Numbers 16. Now, Korah, the son of, well, no matter whose son he was, 'Korah and Dathan and Abiram and On, sons of Reuben, took men, and they rose up before Moses with certain children of Israel, 250 princes of the assembly.' Now, these were people in high positions under Moses. Moses had appointed them as God had directed him. 'Famous in the congregation, men of renown, and they gathered themselves together against Moses and against Aaron, and said to them, 'Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Eternal is among them, whereof then lift you up yourselves above the congregation.'''

They denied that God had put them in their place, and I think a lot of ministers deny that God put me where I am. Well, let me tell you, none of you put me there, and you've heard me say that at the Feast of Tabernacles and many times. No man put me where I am, and no man can put me out. Not even this ex-judge in Pasadena. Although he says that he has the power put me out.

Now when Moses heard it, he fell on his face, and he prayed to God. Come on down to verse 8. Moses said unto Korah, 'Here I pray you, you sons of Levi, seemeth it but a small thing unto you, that the God of Israel has separated you from the congregation of Israel, to bring you near to himself, and to do the service of the tabernacle of the Lord, and to stand before the congregation and minister unto them.'

Now, in other words, he'd given them a fairly high possession, 'and he hath brought thee near to him, and all of the brethren of the sons of Levi with thee, and seek ye the priesthood also?' You weren't satisfied with that. You wanted to climb up a little higher. So, you see, there was a conspiracy and a controversy going on to who could get Moses' place in those days. And there had been too many politicians trying to get to a higher place and a higher salary in the Work of God. And I noticed that the trouble has always come from those that are on the payroll getting from the Church, never from the brethren that are just giving of their tithes .. of the brethren who have ever been hostile in any way, they're brethren employed by the church and whose salary comes from the Church. I don't know why that is. That's a funny thing. But those that are getting want more. And those who are giving are happy to keep giving. It's all a matter of God's law is the way of giving, not of getting.

Well now Korah gathered all of the congregation against Moses and so on, under the door of the tabernacle of the congregation.

And finally now, we come over to verse 25. I just want to get the main part of it here. 'And Moses rose up and went unto Dathan and Abiram, and the elders of Israel followed him. And he spake unto the congregation, saying, 'Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs lest you be consumed in all their sins.'" So they got up from the tabernacle of Korah, Dathan and Abiram on every side. And Dathan and Abiram came out and stood in the door of their tents and their wives and their sons and little children. And Moses said, 'Hereby shall ye know that the Lord hath sent me to do all these works, for I have done none of them of my own mind.' Yet they said that he had made a leader himself.

Moses had said at first when God called him, he said, No, count me out, Lord, I don't think I can do it. As I mentioned yesterday, he said he stuttered and had an impediment of speech.

Verse 30, 'But if the Eternal make a new thing, and the earth open her mouth and swallow them up.' Now, the Eternal is going to make a new thing pretty quick now, I sense it, in things that are coming. God is going to start entering in, and we're coming to the time when God is going to begin to interfere in the things of this world, the Day of the Lord. We've been in the time of the day of man for six thousand years, the day of man swayed by Satan, or you could call it the day of Satan. And now we're going to come into the Day of the Lord, and it's not very, very far ahead of us now.

Well, anyway, let's see, come on to verse 32. 'Anyhow, then the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained to Korah, and all their goods. They and all that appertained to them went down into the pit, and the earth closed upon them, and they perished from among the congregation. And all Israel that were round about them fled at the cry of them, for they said, 'Lest the earth swallow us up.'"

Brethren I think we get to forgetting this is the Church of God, we get to forgetting that it's the living God, and that we're in God's work, and God's business, and not the work of men. We get our eyes on men, we get our eyes off of God, and I want to tell you it's time that we come back to God now. And I'm trying to bring our brethren back.

Now we today are in a testing time, and you'll find that in Daniel 12. Let's see, let's get this in Daniel 12, just verses 9 and 10. It's talking at the beginning about the time of the resurrection and Christ's coming and the dead in Christ being raised. And in verse 9 he said, 'Go thy way, Daniel,' the angel speaking to him, 'for the words are closed and sealed until the time of the end.'

Now then, what about, we're at the time of the end now. So this is for us now. Many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.

Now, how do we become wise? Solomon said the fear of the Lord is the beginning of wisdom. And people that don't have any fear of the Lord don't have it. And I tell you, it's time that we get back to realizing that God is alive, and Christ is alive, and that we are His people, and that He is guiding us, and He's guiding us His way.

Now I've shown you that he dealt with one man, and I'm telling you that He has always dealt with one man at a time. And some of you are going to dispute that, but let's go right on now.

Now we will look at the New Testament. But God is going to be manifesting His power in a way very soon that He has not done for 1,900 years, I tell you, and I warn you of that.

Now, look at the New Testament. Jesus chose twelve disciples, didn't He? And you will say they were all equal, or will you? And they were to be taught. A disciple is a student, a learner, one being taught or one learning. So while they were disciples, they were really in school learning, and later they graduated, shall we say, and they became apostles.

Now many have not realized that God has always dealt with people through one man. Now let's come to a little of that, a few things that I think we've read over and over and over and have not stopped to realize and put together.

So we will turn now to Matthew 4:18 and 19. And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. Now, this is the first account of Jesus choosing a disciple, and the first one named was Simon Peter. Notice he was named first. So Jesus said to them, 'Follow me, and I'll make you fishers of men.'

Now then, we come a little farther into Matthew 10:2. Of course, you all know that that is where it mentions the apostles and their names. Now the names of the twelve apostles are these, the first. Who was the first? Who is number one? The first, Simon, who is called Peter. And then he went on and named the others. But I want to show you that Peter was always first in a way that I think we've read over and never quite grasped it and ever quite realized it before.

Now these twelve, finally, Jesus sent forth and commanded them, saying, 'Go not in the way of the Gentiles and to any of the cities that Samaritans enter you, but go ye rather to the lost sheep of the house of Israel.'

Now I just wanted to mention that because after a while Peter disappeared and we read only about Paul. And so a lot of people think that Paul was more important in Christ's eyes than Peter for the reason that Paul wrote more of the New Testament and we read more about him. But right here, the house of Israel was not there. The house of Israel at that time was in Western Europe and in Britain. And that's where Peter went after, I don't know, two or three years or so, and then he went over there. And Paul carried on. That's why we don't read so much more about Peter after a certain time. But there's plenty about him up to that time, and I'll continue on now.

Now, let's see, Matthew 16. Matthew 16:13 on to 19. 'When Jesus came into the coast of Caesarea Philippi, He asked His disciples, saying, 'Who do men say that I the Son of man am?' And they said, 'Well, some say

thou art John the Baptist, some say you are Elijah, others say Jeremiah or one of the prophets.' He said unto them, 'But who say you that I am? Who do you say I am?'" And Simon Peter is the one who spoke up ... he was the leader, answered and said, 'Thou art the Christ, the Son of the living God.'

Now let's read on. And Jesus answered and said unto him, now not to the disciples, He's talking right now to Simon Peter. Jesus said unto him, 'Blessed art thou Simon Barjona,' that is the son of Jonah, 'for flesh and blood has not revealed it unto you,' not no human being or man, 'but my Father which is in heaven. And I say also unto thee,' who is he speaking to? ... unto thee, Peter. Have you ever noticed that? I say unto thee, Peter, 'that thou art Peter,' you see ... He isn't saying this to the other apostles ... 'Thou art Peter. And upon this rock,' now Peter means Petra and it means a small stone, but the rock means Christ. 'I will build my church,' yes, because the Church is built on the foundation of the apostles and prophets, Jesus Christ the chief cornerstone. 'I will build my church and the gates of hell,' which means the grave here, 'shall not prevail against it. And I will give unto thee,' now who is He talking to? Thou, Peter. He doesn't say to all of you the others in this place. 'I will give unto thee the keys of the kingdom of heaven, and whatsoever thou,' Peter, 'shall bind on the earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loose in heaven.'

Now then, in another place, Jesus was talking to all twelve and said that what you bind will be bound in heaven and what you loose will be loosed in heaven. But here He specifically said that to Peter.

Now, in a sense, that applies to an apostle anywhere at any time. And I realize that that can apply to me today. And I think I mentioned to you yesterday that for forty years every translation of the Bible that I had ever seen said you count from Sunday fifty days to come to Pentecost. If God had shown me that fifty-two years ago, we would never have kept Monday at all. But I am sure that that was bound in heaven and that it was bound by God for that forty years. But as soon as God showed me that the word 'from' is altogether wrong, the English word 'from', and that the Hebrew word means 'on', on, or beginning on, and counting beginning on, then I changed it.

Well, I'm human. And I tell you, I can make a mistake like that. But how can you say it's my mistake when every single translation said ... God tells us to count. Was there any flaw in my counting? What is one day from Sunday? One day from Sunday is the next day we call now Monday.

I wonder if someone would bring me my coat back there. I'm just trying to get over this flu that has kept me for about five weeks. I said that I'll be alive as long as God wants me to, but there are some ways in which I think God wants me to try to take care of myself, too. And I have to be a little careful about that.

Now let me see. That was Matthew 16. And next, notice, oh, in Matthew 18:15, this is one of the places, there's a place in Luke, I'm sure, too, where it speaks to all of the twelve. In Matthew 18, the same time came the disciples to Jesus, saying, 'Who is the greatest in the kingdom?' Now there is a conversation between the disciples, that would mean the twelve, and Jesus. And then in verse 15, no verse 18, 'Verily I say unto you, whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth will be loosed in heaven.' Now there he said it to the whole twelve, but at least it is apostles and not the Church as a whole.

Now then, next, let us come to John 21:15. John 21:15. So then, also when they had dined, Jesus said to Simon Peter, 'Simon, son of Jonas, lovest thou me more than these?' Now He spoke to Peter and about Peter more than any of the others. Peter was unquestionably the leader of the apostles.

So Peter saith unto Him, 'Yea, Lord, thou knowest that I love thee.' And Jesus said to him then, 'Feed my lambs.' Then again he saith to him again the second time, 'Simon, son of Jonas, lovest thou me?' And he said unto him, 'Why, yes, Lord, thou knowest that I love thee.' He said unto him, 'Feed my sheep'. Now that feeding his sheep was given to Peter to be the head over the feeding of the flock and not to the twelve,

actually. Of course, I presume that to some extent it meant the twelve too, but this literally is speaking of Peter and not the others. It is putting Peter first.

So he said to him the third time, 'Simon, son of Jonas, lovest thou me?' And Peter was grieved. He was still carnal. He hadn't received the Holy Spirit yet. And Peter was grieved because he said unto him the third time, 'Lovest thou me?' And he said unto him, 'Lord, thou knowest all things. Thou knowest that I love thee.' And Jesus said unto him, 'Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself.' Well he said something concerning the death that Peter would die, and we don't need to get into that this afternoon.

But now let's go on into the Book of Acts. I just wanted to show you that even through the time of their training as disciples, Peter is mentioned first in many ways.

Now we come to the Day of Pentecost in Acts 2. And the Holy Spirit came in a way that has never come since. Pentecostal people don't repeat this at all. They don't have tongues of fire that are literally seen standing on the heads of each of them. They don't have a mighty rushing wind with great sound. The Holy Spirit doesn't come with a loud sound invisibly or anything like it. It has never happened again, which I think we all know.

But finally, people wondered what this was all about, and some were mocking and said these men are full of wine. But Peter, now which one of the apostles now are the ones that stood up and talked? It was Peter, standing up with the seven, lifted up his voice and said unto them, 'You men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. For these men are not drunken, as you suppose, seeing it is but the third hour of the day,' which meant nine o'clock in the morning. The sixth hour would be noon, and they had hours of the morning and watches by night at that time.

So Peter went on preaching, and many things which we don't need to get into now because you're all familiar with it. But when they had heard this, they were pricked in their heart and said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?' Then it was Peter who said unto them, 'Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the Holy Spirit. For the promises unto you and your children, all that are far off, even as many as the Lord our God shall call.' And the same day they were added unto them about three thousand souls.

Now God added. They didn't go out and talk them into it or anything of the kind. None can come to Jesus Christ except the Father draw him. I showed you that yesterday.

Next let us come to Acts 3. 'Now Peter and John went up together into the temple at the hour of prayer, and a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple, which is called Beautiful, and asked alms of them.' Now whom seeing Peter and John about to go into the temple, he asked alms. He was a beggar. And here it is Peter, not John. And Peter, looking into his eyes upon him with John, said, but it is Peter who said it, look on us. And the cripple gave heed unto them, expecting to receive some money or something. Then it was Peter who said, 'Silver and gold have I none, but such as I have, give I thee, in the name of Jesus Christ of Nazareth, rise up and walk.' And the mighty miracle happened. So that was the voice of Peter.

Now coming to verse 11. 'As the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's right at the temple.'

And verse 12, 'When Peter saw it, he answered unto the people, 'Ye men of Israel, why marvel you this?'' The great speech in this converted another 2,000 people, and it was Peter, not the other apostles. So he continues his speech through there. And now we come to verse 12. 'And when Peter saw it, he answered,' yes, I read that. And Peter began to speak to them.

Now, verse 15. Acts 4:8. We'll just come right on to the next chapter now. Acts 4:8. 'Then Peter, filled with the Holy Spirit, said unto them, 'You rulers of the people and elders of Israel', ...

*{tape break}*

... healing that cripple, by what means he is made whole, be it known unto you, and to all of the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised up from the dead, even by him that this man stand before you whole. This is the stone that was set at naught by you builders, which has become the head of the corner,' or the chief cornerstone of the foundation of the church.

Now, when, in verse 13, they saw the boldness of Peter and John, but Peter was the spokesman. Peter is the one who takes the lead every time.

Now we come to Ananias and Sapphira in the next chapter of Acts. In Acts 5:3, Ananias and Sapphira had kept back a part of their possessions that they had sold, but Peter said, 'Ananias, why hast Satan filled thine heart with a lie to the Holy Spirit, and to keep back a part of the price of the land? While it remained, was it not your own? And after it was sold, was it not in your own power? Then why have you conceived this thing in your heart?' So he lied about it. That was the trouble. If he'd said, I've kept back a part, it would have been all right. But he represented that he'd given it all. And Ananias, hearing these words, fell down and gave up the spirit, and great fear came upon all of them.

And then in verse 8, Peter answered to Sapphira, 'Tell me whether you sold the land for so much,' and she said, 'Yea,' or yes, for so much, giving the right amount. And then Peter said unto her, 'How is it that you have agreed together to tempt the Spirit of the Lord? Behold the feet of them which have buried your husband are at the door, and shall carry you out. Then fell she down straightway at his feet, and yielded up the Spirit.' And she was dead, but it was Peter who was the leader in every case.

Now by the hands of the apostles, in this case it means all of them, were many signs and wonders wrought among the people, and they were all with one accord in Solomon's porch.

Now let me see, I think we want to read right over here. Yes. 'And believers were the more added to the Lord, multitudes of them, of men and women, insomuch that they brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter,' it doesn't mention the other apostles, 'the shadow of Peter passing by might overshadow some of them so that they would be healed.'

'There came also a multitude out of the cities round about to Jerusalem, bringing sick folks and them which were vexed with unclean spirits, and they were healed every one.' And if we were a little closer to God, there'd be more of that in the Church today, brethren.

Now, again, let me see. 'Then the high priest rose up, and they that were with him, which are the sect of the Sadducees, and were filled with indignation,' just like the people of the state now are filled with indignation at us. We don't have any right to the property that is deeded in God's name and been paid for by God's own tithe money. 'And laid their hands on the apostles and put them in the common prison, and the angel of the Lord by night opened the prison doors and brought them forth and said, 'Go, stand and speak in the temple to the people.'"

Now then, let me see, that's in Acts 5. I had never until recently put all of these scriptures together, and when you get them all, it's just Peter, Peter, Peter, Peter, all the way along.

Again in prison, Acts 5:29. Let's see. Well, they called all the apostles before them, these people that were really part of the government. They were Jewish people, but the Romans were having the Jews mostly govern themselves, all except the very top places, saying, 'Did not we straightway commanded you that you should not teach in this name,' that is, the name of Christ? 'And behold, you filled Jerusalem with your

doctrine and intended to bring this man's blood upon us.' Then here come Peter again, then Peter. And the other apostles answered and said, but it mentioned Peter, and it does not mention the name of the others at that point.

We ought to obey God rather than man. Now that's exactly what I sent in to the people at Pasadena this morning. And by the way, the last news that I had during the noon hour is that our people are still filling the office and that the ex-judge who's trying to act as a receiver is now trying to get a court order to get them out, but even then they aren't going to go out unless they go to prison.

Now my wife's mother called last night and said, 'Well, maybe I'll go to prison tomorrow, but we're going to hold our ground.' Now, maybe many of you will go to prison before this thing is over. What are you going to do, turn traitor and turn against us, then to be on the side of the officials, as one or two have already done?

But it was Peter who talked, and he said 'That the God of our fathers raised up Jesus, whom you slew and hanged to a tree. Him hath God exalted by the right hand to be a prince and a Savior, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things, and so also is the Holy Spirit, whom God hath given to them that obey him.' That's Acts 5:32, and that's a scripture we should all have memorized. Acts 5:32, the Holy Spirit, whom God hath given to them that obey him.

Well, then, next we come to Acts 8. Well, chapter 7, you know, is all about Stephen and his very long talk that he had, and they stoned him to death at the end of it.

And now we come to the eighth chapter. It starts out about Saul, before he was called Paul, was consenting unto the death of the ... I named him just a minute ago ... Stephen. I can only remember the person's name about ten seconds. No, not that much. No, two seconds. But Saul was consenting to his death, and having stoned him, it was a murder. And at that time, there was a great persecution against the church, which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria.

Now then, let's see, Acts 8:14. 'Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.' Of course Peter was the main one picked to go, and he was the leader when they got there. And the others recognized that he was the leader.

Now he went on down and showed them that they should lay hands on those that have been baptized to receive the Holy Spirit.

And now, coming to verse 18. 'And when Simon,' this now we're talking about a man that very possibly might have been the first pope. 'When Simon saw,' this is not Simon Peter, this is Simon the sorcerer, 'saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, 'Give to me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit.'" But Peter said, now here is Peter speaking to the one who became the pope. Peter, under no circumstances, was ever a pope.

But Peter said unto him, 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.'

Now in the first chapter they had cast their lots to see who would have a part with the disciples and take the place of Judas Iscariot. So this part and lot takes you right back to being a part of the apostles. So you can see that that is what is meant there.

‘Repent, therefore, of this thy wickedness,’ Peter said, and ‘pray God, if perhaps the thought of your heart may be forgiven you. For I perceive thou art in the gall of bitterness and the bond of iniquity’. It was Peter who denounced the first pope. Now that's the eighth chapter.

Now turn to the ninth chapter and verse 32. ‘And it came to pass, as Peter passed throughout all the quarters, he came down also to the saints which dwelt in Lydda. And there he found a certain man named Anais, which had kept his bed eight years and was sick of the palsy. And Peter said unto him, ‘Anais, Jesus Christ maketh thee whole, arise and take up your bed.’ And he arose immediately. And all that dwelt there were amazed by what they had seen.’

Now the 38th verse. ‘And forasmuch as Lydda was nigh Ojapa, and the disciples had heard that Peter was there,’ now they heard Peter was there ... ‘they sent unto him two men desiring him that he would not delay to come to them. Then Peter arose and went with them. And when he was come they brought him into the upper chamber, and all of the widows stood by him weeping and showing the coats and garments which Dorcas had made while she was with them. But Peter put them all forth and kneeled down and prayed. And turning him to the body said, ‘Tabitha, arise.’ And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand and lifted her up. And when he had called, the saints and widows presented her alive.’ It's just Peter, Peter, Peter, Peter, not the other apostles.

Let's see, up to 41. Yes, now we've finished that. That was in Acts 9.

Now we come to Acts 10. And notice the first and the ninth verses. ‘Now there was a certain, there was a certain man at Caesarea called Cornelius, a centurion of the band called the Italian band. He was a devout man that feared God with all his house, which gave much alms to the people and prayed to God always.’ And he saw in a vision evidently about the ninth hour of the day an angel of God coming to him and saying to him, Cornelius. And when he had looked on him, he was afraid and said, ‘What is it, Lord?’ And the angel said to him, ‘Thy prayers and your alms are come up for a memorial before God. And now send men to Joppa to one Simon whose name, surname is Peter.’ He lodged with Simon the tanner, who's ... I once wrote an ad for a man who had a tanning solution and instruction how others could be tanners. And it was a type of thing been handed from father to son. Only certain ones know how to tan hides into fine leather.

Well, anyway, ‘On the morrow as they went on their journey and drew nigh unto the city,’ this is verse 9, ‘Peter went up at the housetop to pray about the ninth hour.’

Now let me see. And I will drop way down to verse 19. ‘And while Peter thought on the vision that he had seen, the Spirit said unto him, ‘Behold, three men seek thee. Arise therefore and get thee up and go down with them, doubting nothing, for I have sent them.’ Then Peter went down to the men which were sent to him from Cornelius and said, ‘Behold I am he whom you seek, and what is the cause whereof you are come?’”

You don't find others of the twelve apostles just named continuously again and again and again in every single chapter of the Book of Acts in this history.

And they said, ‘Cornelius the centurion, a just man and one that fears God and of good report among all the nations of the Jews, was warned from God by a holy angel to send for thee into his house and to hear his words.’ Well, on the morrow they entered into Caesarea, and Cornelius waited for them.

Then verse 25, Peter was coming in. Cornelius said to him and met him and fell down at his feet and worshiped him. But Peter took him up, saying, ‘Stand up, I myself also am a man.’ And he talked with him and went in and found many that were come together. And he said unto them, ‘You know how that it was unlawful thing for a man that is a Jew to keep company or to come unto one of another nation. But God has shown me that I should not call any man common or unclean.’ That was the meaning of the sheep that was let down that Peter saw in the vision. I just omitted that because you're all familiar with it anyway. It doesn't

mean that unclean foods are clean today. But God gave it to him to show him he should not call any man common or unclean. 'Therefore came I unto you without gainsaying, as soon as I was sent for.'

Now, and it was in verse 34, 'Then Peter opened his mouth and said, 'Of a truth I perceive, that God is no respecter of persons, and in every nation he that feareth him and worketh righteousness is accepted with him.' Then finally that word, I say, you know, which was published throughout all Judea, began from Galilee after the baptism was John preached.'

Now that's the gospel. I've quoted that verse on the air a number of times. They already knew the preaching of the gospel by Jesus Christ, which was published throughout Judea. It began from Galilee and that's where Jesus began His preaching after the baptism was John had preached. And God anointed Jesus of Nazareth with the Holy Spirit and with power. And what about doing good and healing all that were oppressed of the devil and so on?

So then these Gentiles were healed and God sent Peter, although later he made Paul the apostle to the Gentiles, he opened salvation to the Gentiles with Peter. Now 19-21, yes.

Now Acts 11 and the first two or three verses. 'Now about that time Herod the king stretched forth his hands to vex certain of the Church, and he killed James the brother of John.' Now wait a minute ... have I passed it ... the 11th chapter? I meant to ... oh, yes. 11:1. Acts 11.

'And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision,' or Jewish, 'contended with him, saying, 'Thou wentest in to men uncircumcised and did eat with them.' But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 'I was in the city of Joppa praying.'" Well he explained this whole thing and finally ... and they were convinced.

Now it's important that you remember that in this case Peter was not required to say that all of those men that were Gentiles had to be circumcised before they could be baptized and receive God's Holy Spirit. It's just by the very fact that it's omitted. There was nothing said and I'll prove that to you a little later.

Now the first two verses here of chapter 11, when Peter was come up to Jerusalem, well, anyway, they were not required to be circumcised.

Now we come on to Acts 15. In the meantime, Paul had been made an apostle. Paul had been in, over in Arabia for three years. He said he had seen God, he had talked with God, and God, I mean with Christ, not God the Father, with Christ, as far as that's concerned, Christ is God, too. But that is where I'm sure that Christ imparted all of the teaching to Paul that he wrote in a goodly portion of the Bible, which brings it down to us today.

Now then in Acts 15, most of its apostles fall along in here, the fifteenth chapter. Now I want you to pay particular attention at this time on this famous fifteenth chapter of Acts. It starts with the fact that some of them were up at Antioch, and certain men, which came down from Judea, taught the brethren and said, except you be circumcised after the manner of Moses, you cannot be saved.

Now Paul withstood them because if you were circumcised, you became a debtor to do the whole law, as you find in Galatians and other places. When, therefore, Paul and Barnabas had no small dissension and disputation with them. Now here comes the disputation about doctrine. They determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and the elders about this question. And being brought on their way by the Church, they passed through Phoenice and Samaria, declaring the conversion of the Gentiles, that is, declaring ... telling about it, and they caused a great joy unto all the brethren.

And when they were come to Jerusalem, they were received of the Church and of the apostles and elders, and they declared all of the things that God had done with them. But there arose up certain of the sect of the Pharisees, which believed, saying that it was needful to circumcise them and to command them to keep the law of Moses. And now the apostles and the elders came together to consider that matter.

Now at first the whole Church welcomed them, but now they are having a meeting to settle this matter. And when there had been much disputing, a great controversy, they had nothing but controversy. One man thought it should be this way and another the other. It was Peter, then, who stood up. Now notice who settled it. Peter stood up and said unto them, 'Men and brethren, you know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe. And God, which knoweth the hearts, bear them witness, giving them the Holy Spirit, even as he did unto us.' In other words, they were not required to be circumcised, and that is all applied and understood here. 'And put no difference between us and them, purifying their hearts by faith.' But they didn't have to cut off some of the flesh. 'Now, therefore, why tempt you, God, and put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.' Then all the multitude kept silence. Peter had settled it! The others were arguing and disputing. Peter rose up and settled it.

Now notice the next verse. 'All the multitude kept silence and gave audience to Barnabas and Paul.' What did they do? I have a letter saying then Barnabas and Paul and others gave their input. It doesn't say that at all. Barnabas and Paul declaring what miracles and wonders God had wrought among the Gentiles with them. They merely gave them a report of what had been happening before they came there. The matter from up at Antioch was now settled as soon as Peter settled it.

And after they had their peace, then James answered, saying ... in the meantime, the others merely told of their experience and how God had led them among the Gentiles. James answered saying, now James was the pastor of the local church at that time, the Church at Jerusalem, which really was then the headquarters church, and that's why they went up there. And naturally he is what today we would call the chairman of the meeting. Someone had to lead it out, and this was merely an official duty, but Peter is the one who set the doctrine.

So now then ... James answered and said, 'Men and brethren, hearken unto me. Simeon,' or Simon, meaning Peter, 'had declared how that God at the first did visit the Gentiles to take out of them a people for His name.' In other words, Peter had settled it. 'And to this agree the words of the prophets as it is written,' and then he quotes quite a little from the Old Testament.

And finally, in verse 19, 'whereby my sentence is,' and he just simply makes official what Peter had settled and had made true, 'my sentence is that we trouble not them which from among the Gentiles are turned to God, but that we write unto them that they abstain from pollutions of idols, from fornication, from things strangled, and from blood. Because Moses of old time hath in every city,' now this means even among Gentiles, 'them that preach him being read in the synagogues every Sabbath.' In other words, many Gentiles were coming into these meetings on the Sabbath. 'Then it pleased the apostles and the elders and the whole church to send chosen men of their own company to Antioch with Paul and Barnabas.' Well, that settled the matter. That really covers that. But Peter is the one who made the decision. Now, if you read it carefully, you can't get any other meaning out of it.

Now, come to Galatians 2:7. Paul was just speaking here, and you know the general tenor of this second chapter. How about fourteen years after he 'went up to Jerusalem and Barnabas took Titus with him, and he went up by revelation has communicated unto them the gospel which I preach among the Gentiles, which he had gotten,' of course, 'directly from Christ, but privately to them that were of reputation. But neither Titus, who was with me, being a Greek, was commanded to be circumcised, and that because of false brethren and

unawares brought in who came in privately to spy out our liberty which we have in Christ, to whom he gave no place, not for a moment,' and so on.

But contrariwise, in verse 7, 'When they saw that the gospel of the uncircumcision,' in other words, of the Gentiles, 'was committed unto me as the gospel of the circumcision was unto Peter.' That shows that Peter was the head of all of the apostles, and at least first of all, he was the head over all of it. And now that Paul was made the head over the Gentiles, Peter had later then gone on to the lost sheep of the house of Israel, which were in Western Europe and in England.

Now then, we come to Ephesians 2. 'Now therefore, you are no more strangers and foreigners, but fellow citizens,' now these were Gentiles in Ephesus, 'but fellow citizens with the saints and of the household of God.' That's family language, a household in the family of God, 'and are built upon,' this is the Church, 'the foundation of the apostles and the prophets, Jesus Christ himself being the chief cornerstone.'

Now I wonder if you have gone through the New Testament to see what prophets were in the New Testament and what did they do? There is not a single prophet in the New Testament that had input of the ... into the doctrine. I was rather surprised to find that myself, but that is true. There were only, I think, four prophets mentioned in the New Testament, and one was an elderly woman of eighty years of age. She was, it says quite old, and I guess most people are at that age. But she just simply picked up the infant Christ before they had fled on to Egypt and blessed him. And she probably died before Christ began to preach.

And then there was, let me see ... the names elude me ... another prophet whose name I usually can't get away. And then there are two others that apparently were prophets. They were mentioned along with Paul and Barnabas, and it mentioned that there had been prophets who had come and so it had to be the other two men. But there is nothing mentioned that they did.

Now a prophet was given a message for Paul one time, and he brought it to the Apostle Paul, that if he went on to Jerusalem, certain things were going to happen to him. Well Paul said he was going anyway, and those things did happen to him because it was a prophet and the message had come from God. And so he went on anyway, but the prophets did not in the New Testament have anything to do with the doctrines. But the Old Testament prophets did.

Now this is another thing that I want to get settled, and I will have more articles in the *Good News* about it in the future, and to establish that the Church is founded on prophets ... Old Testament. And most of the prophets of the Old Testament were writing things that were never given to ancient Israel at all.

You know that in the days after Solomon died, the people of Israel were divided into the two nations, and all of the time through nineteen kings in seven different dynasties, the house of Israel, or kingdom of Israel, had turned away from God. Now Elijah was sent to them and some prophets, but they stoned most of the prophets that were sent to them. And God had Elijah taken away in a chariot, probably to preserve his life, and we do find something of him later in another place. He didn't go up to heaven. But the Church is based on the prophets and the apostles of the New, but the prophets of the Old.

Now, actually, when most of the prophets wrote, it was after both Israel and Judah had been sent into slavery, and there was no way that these things would get to them. The Book of Ezekiel, for example, he was among the people of Judah. He was at the river Kebar, and his message was, go to the house of Israel. And there was no way he could go to the house of Israel. He merely wrote the book, and the message was for someone in our day to go to the house of Israel who knows that the house of Israel is here in the United States and in England and in Western Europe. Now we've had ministers that don't want to believe that! And if some of you don't want to believe God's truth, just let me know and I'll gladly accept your resignation. Because God says we must all speak the same thing! Now, how are we going to do it? How did they get the

doctrine in the New Testament? They got it all from the apostles. But the apostles got a lot of it from the prophets and much of the prophets.

For example, let's go back here to one of the prophets for just a moment. Well, the last one of them in Malachi, in Malachi 3. Now Malachi was writing, what was it, about two or three hundred years before Christ, but long after they had all been dispersed and were in ... Israel had gone on by that time to Western Europe and to England or Britain, and the Jews, or the one, the house of Judah, had also spread all over that part, many in parts that are now Russia and Poland and in the Middle East countries and nations like that. And many of the Jews that are in Israel today came from those nations. They're not Jews that came from the United States. Very few American Jews in the United States have ever gone and moved to Israel. I know because I've been there and I know all of the leaders there pretty well.

And so when the Book of Malachi was written, the only people that were in there were a small contingent, which in the days of Ezra and Nehemiah and in the days of, as we read back here in Haggai, Zerubbabel had been sent back as the governor to build the Second Temple. Now, this was seventy years after the First Temple had been destroyed, and that was to fulfill a prophecy made by Jeremiah. He went back there. Now, here's part of that prophecy, and this is not for the people of ancient Israel or Judah or way back there. We want to get the fog off of our minds, some of us. I'm supposed to be foggy, and I don't think I'm the one that is foggy. This is New Testament teaching for us today.

Now, just listen to some of this here in Haggai 2. 'For thus says the Eternal of the Lord of hosts, 'Yet once, and it is a little while, I will shake the heavens, and the earth, and the sea, and the dry land.'" What's he talking about? He's talking about the day that's right ahead of us now, not that day in which they were living. 'And I will shake all nations, and the desire of all nations shall come. And I will fill this house with glory, said the Eternal of hosts.' That hasn't happened yet. That'll happen at the Second Coming of Christ. 'The silver is mine, and the gold is mine, saith the Eternal of hosts. The glory of this latter house shall be greater than the former.' He's talking about the temple to which Christ will come.

Now the first time Christ came to the temple built of stone, which was built by Zerubbabel, but Zerubbabel was only a type of someone to build the temple to which Christ will come. Or don't you want to believe that? It's about time we got our eyes open to some of these things.

Now it speaks here about Zerubbabel, and he's talking in this, 'Speak to Zerubbabel, governor of Judah, saying, 'I will shake the heavens and the earth, and I will overthrow the thrones of kingdoms.'" That's being done now at the rate of about one month. And just, I think, since the first of this month and since this trouble came on us, the Shah of Persia has had to leave. And he's been over with, where I've spent some time, up at, way up at the Nile River with Sadat, and now he's in the next, see which is the next nation just to the west of them, and he's going to come to the United States.

'I will overthrow the throne of kingdoms, and I will destroy the strength of kingdoms of the heathen.' And God is beginning to do that now. 'And I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother.' In that day, what day is he talking about? This is a prophecy for us, not a teaching for the Old Testament or for ancient Israel. 'In that day saith in the eternal of hosts will I take thee, O Zerubbabel, my servant, the son of Shealtah' — Zerubbabel had been dead all these years. Who is he talking about here? 'I will take thee, O Zerubbabel, my servant, the son of,' well, his father's name, 'saith the Eternal, and will make thee as a signet, for I have chosen thee, says the Lord of hosts.' Maybe you need to read some of that a little bit again, and we need to know who and what it's speaking about.

Now you come into Zechariah, and it's a good deal of the same thing. And when you come to the fourth chapter, 'the angel that talked with me came again and waked me as a man that is wakened out of his sleep,

and said to me, ‘What do you see?’” And he, well, he saw a candlestick. And here we begin to see the two olive trees and a candlestick that has something to do with the two witnesses.

Now you find here in the sixth verse, ‘Then he answered and spake unto me,’ Zechariah 4:6, ‘saying, ‘This is the word of the Lord, or the Eternal, to Zerubbabel.’” And that's for Zerubbabel of today, ‘unto Zerubbabel, saying, ‘Not by might nor by power, but by my spirit, says the Lord, or the Eternal of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone, saying, with shoutings, crying, ‘Grace, grace unto it.’ Moreover, the word of the Eternal came to me, saying, ‘The hands of Zerubbabel have laid the foundation of this house, his hands shall finish it.’” Zerubbabel did finish that house back then, made of stone.

Well, I'm going to have to stop. It's making me a little hoarse, and my throat won't take much more.

But I wanted to show you that in the third chapter here of Malachi, the only people that were there that could have read this were the survival of the little contingent that was sent down to build that second temple. And the rest of Judah and of all Israel had all been scattered, and none of them were there. These prophets are part of the New Testament Church, and it's time we begin to realize that.

But here in verse 8, ‘Will a man rob God? Yet ye have robbed me.’ But we don't want to believe that. We say, Oh, that's Old Testament stuff. That is New Testament stuff for this church today! And I say to you, and some of you ministers have not been tithing, very few of you, but you know who you are. And we're not going to tolerate ministers who will not be faithful in God's tithe. That is God's money, and it is to be paid. It is not an offering. It is not giving of tithes, it's paying tithes that belong to God.

Now, notice what he says here. ‘Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?’ And he answers in tithes and offerings. That is teaching for us today! That's not Old Testament teaching. That never reached any of the people of ancient Israel, I mean the house of Israel, and it reached very few that were of the ancient house of Judah. And this is a prophecy for us today. It isn't a message to those people back then.

‘Yet ye have robbed me. But ye say, Wherein have we robbed thee? You are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all of the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, says the Lord of hosts, if I will not open up for you the windows of heaven, and pour out a blessing, that there shall not be room to receive it.’

We don't believe God. We don't want to tithe and get that blessing. How about it, fellows? How about it that I don't know whether there's two or three or five or six of you that don't believe in tithing? You're not getting that blessing because you don't tithe. And I'll tell you something else. You're going to begin to get honest with God, or you're not going to stay in God's Church very long. I have said it, and we shall see whether I have the authority to do it or not.

And I want to tell you that an old ex-judge that would like to take over everything back in Pasadena and says that all of our property belongs to them, and they're trying to confiscate everything. That beautiful auditorium, the whole campus, everything.

There's one thing I ran across this noon. I don't know. I found it by my plate. I was eating lunch today at home, and I don't know who put it there. But this is something at the ministerial conference, January 3, 1974. Now, that's five years ago. Five years ago, 9:40 a.m., Mr. Ted Armstrong said this. ‘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.’ Now this is not what Garner Ted believed at that time, but this is what he said, because he has never liked Stan Rader. But this is what he said five years ago.

‘Stan has been a very close and a personal companion to Mr. Armstrong, and I am thankful for it.’ Now he has not been thankful for it. I’m sorry he said that.

‘I am very thankful for Stan Rader.’ Could you imagine Garner Ted saying that? He said that to you people, if you remember it, five years ago, because this is taken from the tape recording of what he said.

‘I feel that he is very important, 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,’ and he better say that I have made, and he has made plenty of them since that, too, ‘Mr. Rader has been instrumental in saving this work millions of dollars’ said Garner Ted Armstrong five years ago to you, all of you that were ministers at that time and at that meeting, ‘for he has actually been used of God, and I believe history is going to prove that out,’ and it’s beginning to bear it out, too, brethren.

I tell you that Mr. Rader has been worth millions of dollars. A lot of you don’t understand that Mr. Rader actually came from a different type of life and everything than most of us had. We had to pay him more money, or he had to just make a sacrifice, and he wasn’t a member of the Church or anything at the time. We were paying him quite a little in fees, but finally we needed his full time.

Well he came in and had a talk with Mr. Portune and myself at that time, and he said, well, he’s very much a family man, one of the strongest family men that I know. And he said, ‘Well, my family are accustomed to a certain standard of living,’ and his children weren’t, of course, two of them are now married, but they hadn’t been yet at that time, and they were all living at home. And he said, ‘I’ll be glad to do it, but I will have to have a compensation accordingly.’ I think we still kept it on a fee basis. I don’t know, that’s just a matter of which way he would rather have it to report on his income tax because the amount of money would be the same and he could call it a fee as an attorney and an accountant and so on, or we could pay it as salary. And either way he has to report all of it and pay taxes on it.

And anyway Mr. Rader would have made a lot more money than he’s ever received or gotten from this Church if he had not come with us. He has had to come with us, he has had to do something he never did before. He has had scurrilous remarks, just like Ted said here five years ago. Every damnable and rotten thing has been said about him. And I could not have done ... Do you think that I’ve been gadding around on joy trips overseas? Yes, some of you do, I suppose.

That’s the most important part of the Work. Jesus Christ said, ‘Go ye, go ye into all the world.’ I’ve been doing that. Some of you think I should go right back and stay right in Pasadena, maybe better go back to Oregon and stay there in Eugene and never go out of it. That’s what some people would think.

But I am the minister of the living Jesus Christ, and He has called me and He’s told me what to do, and I’m going to do it, come hell or high water, no matter what you think or what anybody thinks. (audience applause) Thank you for that.

Now I’ll continue this. ‘I believe,’ Ted continued, ‘from an objective third-person point of view.’ No, no, ‘I believe, I missed a line ... ‘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. So then it starts with some of the things that Mr. Rader said on that particular day five years ago, about five years and one or two weeks.

Oh, I see somebody brought me some water. I hadn’t noticed that before. It must have just been brought. Excuse me a second. That’s Perrier water with the sparkle to it had come right out of the ground that way, and I know the man that really runs it. When I met him some few years ago, he was the son of the man, but he’s probably running it himself now. He drove us in his Cadillac car from, let’s see, it was Orly Airport in those days, and Paris, down to downtown Paris, to our hotel.

Well now really what I'm saying is that all of the doctrine, all of what we believe, and what the Church believed nineteen hundred years ago, was put into the Church by the apostles. They got some of it from the prophets, but it was put in by the apostles. That's why the Church is on the foundation of the apostles and prophets and Christ, the chief cornerstone.

Now Christ had taught them directly, but Jesus Christ is the Word of God in person. And Christ's apostle today got the same truth from the Word of God in print. And this says the same thing, exactly, that Christ said in person.

Now where did you get the doctrines that have been in this Church? We've had no doctrinal boards, and we're not ever going to have any.

This Church is going to go on and on, and it's going to go into bigger triumphs than it has ever dreamed of having. This thing that is happening, it's ... all things worked together for good to those of us that love the Lord. And this is going to work together for good. I want to tell you it is. It's already working for good. It's drawing us closer together, and it's drawing our people to fasting and prayer. And by the way, I've called a day of fasting for the whole Church for next Sabbath. Now, that letter, I hope it's gone out. Oh, I meant to bring it. I'll try to have it so that someone can read you that letter that I've sent out to the whole membership. But it can't be sent out from Pasadena right now. They would like to stop it, but they're not going to defeat us.

Now I hope that the State of Arizona will feel that we're here for good and not for any harm, and that we can work certain of our official things right here for a while. If not maybe we'll have to get out of this country. But we don't have to go too far away. So if we have to go to another country to do the work of God, we'll do it. And I want to tell you that the people of God are going to stand by us.

But the point I wanted to get in this whole meeting is this, that all of the doctrine of the Church is put in through God's apostles. And every bit of the truth and the doctrine of the beliefs of this Church today have come in by God's apostles. And all of this watering down and all of this fighting that's been going on and so subtly has been to question everything and knock it in the head and get rid of it. Now we're going to go back to some of that.

I think that in some ways in the college, going back 25 years ago, between 20 and 25 years ago, I think we got too strict. And I think Dr. Meredith will be the first one to say so, because he had something to do with that.

But on the other hand, well, I tell you, I don't like this right and left business. I don't like that kind of language. We're not rightists or leftists. We're not in politics at all. But we have had people that we call liberals and that want to be more part of this world. They want to move back into this world and be part of it. Now God says come out from among it and be separate. But I think the next sermon that I will have for you will probably be the day after tomorrow in the morning. If I can stick this out ... remember that I have come with a certain amount of temperature and sore throat, and my throat is still a little bit sore. And I'm speaking under difficulties, but I hope God will stay with me and keep me up.

But all the doctrines that have come into this church have come in through myself. Now if you want to get rid of me, you're going to have an awful time doing it, because you didn't put me in and you can't put me out. The State of California can't put me out. They're trying it. So you just watch and see where they get. They can even put me in prison, but they won't put me out. They did put Peter and others in prison two or three times, but God opened the doors and let them out. And God is the same today as He was yesterday and will be forever. He's not going to change. It's going to be the same.

And, well, I thought I hadn't used up the time this afternoon, but I see I have.

Anyway, there are some things yet to bring before you, and I want to devote one message to this thing of being liberal. And maybe we ought to be liberal. Let's look at it. If that's what we ought to be, if that's what God wants, then I want to be liberal.

I've said, so far as liberal and conservative or what you call rightist or leftist, I'm just as liberal as the word of God. I believe it means what it says, and I believe it as it is. But still, I'm going to have something to say about liberalism.

And so I will see you, and I am a little tired right now, and I haven't had the strength. I've lost several pounds since this flu came on to me, and it always comes right out of my cheeks, the first thing, too. And it doesn't come off up front here where I'd rather it did. It just comes off of there later. And always when I put on more weight, it goes first onto the stomach, I think, and then later to get back where I'd like to have a little more up in my face.

But I think that'll be it for now. Are there any announcements? Tomorrow the meetings ... let me see today is ... I can't keep track of these days, the way they go by so fast. This is Tuesday. Already we've had two days of conference. We only had a half day yesterday.

Now, tomorrow, I wonder if the men all know where it is. It's the auditorium of the university. And by the way, the university basketball team beat Southern Cal last night, and the week before they beat UCLA. Think of that at basketball!

<Roderick Meredith> *Could we have a meeting tomorrow at 1:30?*

Oh, yes, 1:30.

<Roderick Meredith> *We'd like to have some extra time.*

Oh, at 1:30.

<Roderick Meredith> *Yes, sir, if we could. We'll have them an hour and a half, and then a half an hour break, and then another hour. We need the time.*

All right.

Now I'm calling a meeting of the board, and I think you all know who are on the board tomorrow morning at my home, maybe we'll make it 10:30. That'd be all right. And then the meeting tomorrow will be, you want to make it at 1:00?

<Roderick Meredith> *1:30. That'll give me time for lunch.*

Dr. Meredith would like to have more time, and have it at 1:30. 1:30 tomorrow afternoon, and I think that's for men only, because I don't know how ...

<Roderick Meredith> *There's room for the women, if you'd like.*

Is there?

<Roderick Meredith> *There's room for the women, if you'd like.*

Oh, Dr. Meredith says there is room for the women. Well, that's fine. It's wonderful. But it'll be out on the university campus. Now, the very large university here, University of Arizona, and you know, I was a little surprised. I thought when it comes to basketball that they were about like a high school team, and they weren't anybody. They were the big, blue UCLA and Southern Cal this year. So they're in the Pac-10, as we call it now. Well, that's why we sort of followed basketball a little bit, and maybe I ought to quit doing that.

But it all began up in Eugene, Oregon, years and years ago. The church brethren up there wanted my wife and myself at that time to go to some of the basketball games because, well, it gave us a little change of pace, and we needed the extra whatever it is. Sometimes we need a change in our mind, a mental change. It does give you that.

And of course, I've always been interested in it, and we've been interested in basketball in the college, the Ambassador College. However, we went into competitive basketball the last year or two under Garner Ted Armstrong, and I never was in favor of that. We won't do that again, but we will still have basketball.

Well, I think that's it for this afternoon. So I'll see board members tomorrow at 10:30 at my home, and I'll try and see the rest of you, and hope that I keep up so I'm able to be there all right at 1:30 out at the university tomorrow afternoon, and the following day back here again for the last day of this meeting.

So goodbye and to and for all of you. (audience applause)

*[Roderick Meredith 1h50m35s]*

Just two or three quick announcements here. Any ministers who have literature requests or other member mail addressed to Mr. Armstrong, either literature requests, other member mail, whatever may be in the envelopes, may deliver the envelopes to the business office at the arena on Thursday. At the arena on Thursday, we'll be opening an office at the arena on Thursday. Hours are from 9 a.m. to 10 a.m., 12 p.m. to 2:30 p.m., during our regular time of meeting, which will be in the arena.

And of course, on Thursday, remember, coming back to the auditorium complex here, the convention complex, will be in the arena where we had lunch today.

As an added convenience, U.S. ministers — I don't know what's happening to the international group, but U.S. ministers may also claim their paychecks during these hours at the business office in the arena, so you may wish to pay more attention to where that business office is. If you haven't found it, if you haven't smelled it out by meeting time Thursday morning, why, we'll be sure that we give you directions to it within the arena.

Auditorium directions — we want to change the address that we gave you primarily because it's wrong. The address on Speedway, 1717 Speedway, is an administration mailing address, and that is not the location of the auditorium. The auditorium is located basically at the intersection of East University Boulevard and North Park Avenue. And since it is a perhaps a little bit of a difficulty to find, we've printed maps, and there is a Xeroxed map for every one of you in the lobby to pick up after the meeting today. And on it, you'll notice the auditorium is definitely mentioned. There's an arrow to it. And to the east, in two empty spaces, there are X's. Those X's are parking lots, which you may use.

Now, it is going to be difficult as far as parking is concerned. The university is in session. Much of the parking is filled. You may use any on-street parking where it is legal, however. And it may mean walking anywhere from one to ten miles to get to the auditorium, but you have the map, so you'll know when you're there anyway.

But to get to the auditorium, take Broadway to Euclid, which is the first traffic light — oh, this is too much to read. Follow the arrow on the map, and that will tell you where it is. Follow the arrow on the map.

*[unidentified speaker]*

We have another special announcement. Mr. Rader is calling momentarily about what happened today, I guess, in courts and otherwise. So they suggested you might like to hear that. I'll take the liberty it wasn't said exactly, you know, what to do, so if any of you have to go, you can. But many of you might like to rise and stretch, mill around, and then Mr. Rader should be calling any second to Mr. Armstrong to report. He

decided to wait, and then he can come out and tell you what's happening direct from Pasadena. I'm sure that would be of great interest. So if you want to rise and stretch now and get a little break, we'll give you that announcement. They said it was good news. They said it was good news. We hope so.

*[Herbert W. Armstrong]*

Well, brethren, now we have a little news from Pasadena.

If we have it quiet now for just a minute, I may not get it all right myself, but Mr. Rader has called, and he says that this judge Title, who gave the order in the first place and appointed the receiver, is beginning to recognize that, and has now recognized that we do own the property where the State of California was trying to just seize and said they own our property. And that's what this receiver was saying to our people yesterday. They said, no, you don't own any of this. We've taken it over. But he says we own the property, we have a right to assemble, but we must allow this so-called receiver to come up and do his work in one of the offices.

And I'm a little disappointed in that. Frankly, I hope that they would arrest a lot of women and children today. If they'd put them in prison, that would have made — and our people were willing to do that. And I'll tell you, this thing worked. The policemen in Pasadena, when this ex-judge who's been made a receiver, when he wanted to get the police out, they all said, well, they were sick at home. They couldn't work today. (audience applause)

And also, I just now learned that they wanted to get the sheriff out. And all of the county sheriffs said, well, we're not going to harm those good people. We're all sick, too, and we can't give away. (audience applause)

Well, that's about it. The battle is not over. And really, this will work out to our good in the long run. However, I think that all tithe money and all contributions still have to come here because that man will still try to grab hold of it. He still thinks he's running the Work. And he doesn't know what he's up against.

And I tell you, it's around five or six percent of our members live in California. And the other 94 or 95 percent are living elsewhere all over the world. And these flags up here merely represent some of you that are from those various countries and ministers of this Church from abroad and from other nations.

This is the work of the living God, and it is a worldwide work. And it's not any little tiddlywinks. They think it's just a little thing and we've got 70 million dollars a year, and they think that Mr. Rader and I have been pocketing all of that. Well, that is not the case at all.

And after I get through of the income taxes of federal and state and the contributions to the Church, sometimes I wonder if I'm going to have enough to even live on because it leaves me about 40 percent of my salary. And, well, that's all right. I'm not worrying about that. I'll be taken care of one way or another.

But anyway, God is with us. And as Mr. Rader closed with yesterday, God is still on His throne. And he keeps reminding me of that, and I know that very, very well. God is still on His throne. I think I may have gotten a little more temperature this afternoon. A little bit of temperature makes your mind all woozy, if you know what I mean. I've been a little that way today and maybe part of it is because I took about a half cup of coffee this morning, and that's the first coffee I've had in months. And I've quit drinking coffee lately.

And the only drop of alcohol that I have touched since I had my heart failure was at the Passover last year. Now we're coming up close to another Passover. And I'll continue to take it at the Passover, though.

And so I wish I could talk and just visit with you in little small groups or one or two a dozen at a time or something like that. I'm afraid we're just not going to have that opportunity. But this is welding us close together. And I thank all of you. You've shown me that you are right with us. I know you are. And God is

with us. And never forget it. This is the Work of God and not of men. And we can rely on Him. We can rely on Him in this case, we can rely on Him for everything. And don't ever worry about that.

So goodbye until I see you tomorrow. And we can all come tomorrow. They say there is room for the wives, too. So see you all at 1:30 tomorrow afternoon and the board members at my home at, what did I say, 10:30 tomorrow morning. (audience applause)



# 1979 Ministerial Conference

*January 25, 1979 AM (Thursday)*

*Tucson, Arizona*

*Roderick Meredith and Dennis Luker*

*1h27m43s {incomplete}*

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NOTE: No recordings are available for the Wednesday, January 24th session(s). It is likely that there was only one session on January 24 in the afternoon from comments made earlier, but it is not clear if there were just one or two session that day.

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*[Roderick Meredith]*

Good morning everyone, maybe we'd better take our seats, we're running about ten minutes late.

I got a call from Mr. Herbert Armstrong, actually from Mrs. Armstrong this morning, and he had a rocky night, he didn't sleep too well, so he probably won't be here with us this morning, he may, but he'll be here this afternoon and told me to go ahead.

So I've asked Mr. Luker to join me, because he was supposed to speak a couple days ago also and didn't get to, and so with that call and some other calls, and then I frankly, I got to thinking, boy, I've got to prepare more quick, and I forgot where we were just like some of you, and so my wife and I went to the long place and banged on the door and I thought, oh my, what's happened, everybody's gone to Petra, and I'm still here, anyway, so that's what happened.

I see some others were wandering in out there too, probably had the same difficulty, and we were locked out of the parking lot too, so I sent my wife, I sent one of the ushers, I hope they'll let her know where we are, because she'll wander around and think, oh, there she is, oh wow, wonderful, they found her, sitting with the Irish there. Mr. and Mrs. Hagel are back from Ireland.

Well, would you all rise, please, and we'll begin.

*[prayer omitted]*

Well, somehow it looks like even more people in this place, but I guess we can just see more of you because you're closer rather than sitting out in the dark, and we can see you a little bit better, so that's good, even though we're in a bigger arena, of course, and smaller proportionally.

Anyway, I sure do appreciate the fellowship I've got to have with a number of you, and I'm sure all of you know that I can't come, and sometimes I go by and I start shaking hands on the way to eat or start shaking hands on the way to various places and wonder, you know, and I have to stop, so if I hope we don't do that, why none of you feel in any way left out.

There's six hundred of us, and we are not able to have the personal fellowship and contact that I would like, of course, but I am grateful to have had the opportunity of being in so many parts of the world and the Work, so I do know most of you, and sometimes I notice last night I was saying, now you're here, and then I'd get one of the names and they'd tell me the other because I had known them in time past, and appreciate that very much, and the loyalty and the encouragement so many of you have expressed.

There have been a lot of letters and cards that have already come in, and Mr. LaRavia and others have mentioned that to me, that a lot of them are coming, and I'll be seeing them when I get back there, from the brethren as well as the ministers and elders left behind of encouragement to me and, of course, to Mr. Armstrong, and we're very grateful for that.

I'd like to mention, just starting off this morning, now Mr. McMichael told me one good bit of news that I had asked him to check as far as a business thing, and I'd also call Mr. LaRavia, I don't know from what direction it came, but I would say that he said that you are able to use your emergency fund, if you need to, for yourself, up to \$50. We aren't able to pass out, but you can use the emergency fund checks up to \$50 for any special need, you know, you have, of just cash. So please go ahead and do that, and that'll be fine.

And I think all of you know that we are going to have a wartime Britain type of situation, probably for the next few months, in all honesty. It may not last months, it may just last weeks, but when Winston Churchill came into office he says, you know, I have never promised you anything but blood, tears, sweat, and toil, and we're going to have a wartime situation. I don't want to make it sound too grim, but I think all of us came into this work being willing to sacrifice. I can say before God that I certainly did, and all of us early ministers in the Work had to. Those of you who came along later, I might just say that. It wasn't that we were necessarily good, but we had to get that picture because there was not any other picture available at that time. We were not even getting our checks as students quite often for three to six weeks later, and they didn't all come at once then. They would drag them out, and we would literally have to go beg Vern Mattson for a check so we could get our hair cut. Normally we were cutting each other's hair, and that was back in the days when you had to have a hair cut, by the way, and we, anyway, we had quite an interesting time.

Lots of times we would have to eat in the Mayfair Dining Room pancakes, and then they would have those same pancakes that were left over the next day, and then the third day they didn't serve them for lunch or breakfast, but they would serve them for lunch with cheese in between or something, and used every bit of those pancakes up. And various other expediciencies like that. We had a tremendous number of beans and soybeans, and we had quite an interesting time in those days. But at any rate, we did have to do our best to get by, and we did get by.

I never felt persecuted during those days at all or put down because, frankly, I knew that if I were really starving or something, I could have written my folks and they would have sent me money. They weren't wealthy, but they were lower middle class or whatever, but I didn't want to do that because they didn't want me to come out to Ambassador College anyway, and they weren't helping me one penny's worth and never did help me one penny's worth through college. And I was too proud to go beg them for something, so we were all in it together.

And Dr. Hoeh's mother would send us down some of her, oh, real thick type biscuits and, what were they, real thick rolls of some sort, and then some goat cheese and things like that. And we would pass that out. And then Mr. and Mrs. Elliott would make us, or she would make us a salad because she knew us fellows would never make a salad sometimes when we were cooking for ourselves. And so we always managed to get by.

And after graduation and after being ordained as an evangelist and then being an associate editor of the magazines and associate professor in Ambassador College, I was still only making \$65 a week, which is less than I had been making between junior and senior year of high school and between high school and junior college and then the summer after the first year of Ambassador College. I'd made more money every one of those summers than I made for the first two or three years after being ordained, in spite of the fact we had a little bit of inflation even then, you know, and it wasn't worth as much. But I think I can honestly say for the first three to five years of my ministry, I was making less than I would have been making even in construction jobs, you know, as a high school or junior college kid.

And for years after that, I was making less and had less and the checks weren't there regularly than I would have been making if I'd been in the world and virtually all my friends that I grew up with were making. So we had to sacrifice and do without a lot of times.

And I remember one time my wife and I had, this was years later, I couldn't have afforded this. This was five years after graduation. I bought a little home out in La Cañada. It was about 1,380 square feet, so it was very small. And my wife and I were not able to afford, you know, much furniture or curtains. We didn't even have drapes. We put up sheets, as many young couples do, on the windows. So we were trying to figure every way we could save. So we bought a clipper, hair clipper set, and she was going to cut my hair.

Well, you know, Mr. Armstrong has always taught us quality and culture and to try to, you know, look right. And he thought of us young ministers as young executives to help him build this big work. And these radio and TV people were coming around, and he was wanting to introduce us to them and to have us take trips with him occasionally and so on.

But anyway, the very first time I went up to see Mr. Armstrong after this haircut, which wasn't too bad, I didn't think at all. But anyway, we had a long talk about things in the Work, and then right at the end he looked at me kind of fatherly or something, and he said, well, Rod, can I mention something personal to you?

And I said, well, sure.

He said, who's been cutting your hair lately? And so I told him, and he says, well, he said, now you're getting a salary, you know, and so you can afford to have your hair cut and so on and so forth.

So I said, yes, sir, and I did.

But anyhow, that's the way we were for so many of those years.

But we may have to go back to a little bit of that for a while, for the next few months, because of the present thing. This receiver has taken so much money, and this whole thing is bound to have hurt us a little bit, as I think you know. And I don't mean, you know, forever, but it certainly has done damage, there's no question about it. So I hope we will all tighten our belts, and we will think of ourselves in that way as the brethren, or our, let's say, Israelitish brethren in wartime Britain, where Churchill promised them, blood, tears, toil, and sweat, and they worked hard, and they saved the ship, and we did make it.

Well, now, yesterday, as probably many of you heard, they had a great day out at headquarters. They had almost 5,000 people there on the campus, almost 5,000, did I tell you that like yesterday afternoon? And they had about 250 sheriff's deputies finally come to get the judge in the building. But we had them locked out, and they decided that they would retreat, and they didn't try to break in, and so that was good.

I think it was Wayne Pyle, this red-headed fellow that works there, very dedicated, and one was telling me about it last night, I forget who this was. And Mr. LaRavia called this morning, and one of the deputies or someone said, 'But we're coming in.' And he says, 'Well, you're not coming in unless you break the door down.' So they went back and conferred a while, and then they just went on. Because I say it's a civil thing, and many of the policemen were themselves very sympathetic, and many of the sheriffs very sympathetic to us, because they realized as the word is getting out, I maybe should have brought the newspapers, but the news coverage is much more favorable.

And on television, some of you have seen it, and you know they talk about the picnic-like atmosphere of people and old ladies and young women with their babies and reading Bibles, and it seemed more like a church picnic and very kindly people and happy and this and that. So the sheriff's deputies, they know that, and they know it's a civil thing, and they're really very reluctant to do anything. And so they backed down

and went away, and then finally they worked out a compromise with the judge and the receiver, you know, I should say, yesterday, about noon, I guess, or early afternoon.

And so finally the judge came back, that is, the receiver, the ex-judge, excuse me, and Mr. Rader himself let him in the building, I guess, to get his things, because the receiver has now agreed to move down to the press building and accounting area and not even be in the Hall of Administration. (audience applause) So we're very glad about that. There are not going to be even any guards around the Hall of Administration or the House of God or anything. They're backing down.

And the next step, of course, is no receivership at all, as I think you know. And they're beginning to realize that they are in the wrong, and they have far exceeded their bounds. But we're not going to let them off with a slap on the wrist, I can tell you that. But we should be able to operate much more as usual, and there is no sit-in planned for today or tomorrow, as long as they keep their part of the agreement.

And I might say this, and I don't want to say too much because it's a matter of us working it out the right way, but there are certain highly placed people, very highly placed, higher than the California government, that are very concerned. And some of these people in California may themselves be held in criminal contempt because of their actions. And it's going the other way. And we may be vindicated more powerfully than many of us realize. So we're very grateful for that, and that God is fighting this battle for us. And I'm very grateful for these things.

I might also mention to you, brethren, a couple of things, not to go back and rehash things, but some of the ministers themselves have mentioned this to me, that a lot of you, because frankly there just keep on being certain dissidents even among us that are not loyal at all. And if those of the rest of you hear that, you can realize they're still just feeding out crazy things, and wild things in many cases, or just plain sort of negative things, just a constant, constant negativism. And if that negativism engulfs you, bitterness can destroy you. A root of bitterness. And say, well, they're doing this, and they're doing that, and we can't believe anything.

Well, I guess if it comes to the fact that you can't believe God's apostle, and you can't believe those who are doing the Work of God, and will continue to do the Work of God, I guess it's true that you can. If two cannot walk together, you know, they cannot walk together unless they be agreed. So we want to give you every opportunity, at least, reasonably, to believe what we say, and to know that we are not playing games at all.

But I just want to mention that as some of the fellows who brought this to me, I'm not trying to grind an ax on it one way or the other, and I've told you about that. But let's remember, brethren, that Judge Title himself and his assistants, of course, have already examined the major charges about Rader, Cornwall, and Kessler, and those are already out in the open. And as far as it's indicated that there have been no charges, no criminal charges, that's already exonerated.

I talked to Jack Kessler myself, oh, about three to five months ago, had a long lunch with him. He's been a friend of mine, and he used to work for us in CAD, as it was then. As many of you know, Jack was one of the CAD people, right along with Glenn Nice and John Anderson and several that are still there. And he was our business, sort of business agent, let's say, and the go between us and the business office, to keep the records for church administration. And he was working on his accountancy degree, and of course, now he has his CPA and his law degree.

But Jack told me months ago in this luncheon I had with him, because I questioned him on it just as a matter of general curiosity, I said, well, people are saying that, you know, here you're doing the bookkeeping for us or the outside auditing, and yet Rader and Cornwall are still with your firm and they're with us, and how can this be?

And he said, well, really, it's true. He says they have nothing to do with our firm anymore.

And I said, well, how come you keep their name?

Well, he said, that's something that's standard practice all through the legal and accounting professions. You buy a name. You know, like when someone buys out, if they do, Merrill Lynch, Pierce, Finner and Smith, you know, the biggest stock brokerage firm on earth. You think they're suddenly going to change the name to Jones Brothers? It would cost them literally millions of dollars. They're going to keep that corporate name. That is the name you purchased. And he said that he had bought out Stan Rader, I think back in 1972 was the year. Now, I may not have the dates exactly right, but it was way back when in 1972 or three along in there, and that Mr. Rader has no financial interest. He has no control. Mr. Kessler does not ask him the time of day at all. And he didn't say it in that way, but I'm just telling you that, in other words, they're still friends in that sense and associates as far as, you know, occasionally contacting one another. But he says months will go by. In fact, he told me right then it would have been a few months since he'd even seen Mr. Rader in person. He doesn't talk to him on the phone. Mr. Rader has no control at all.

I said, well, what about Mr. Cornwall? Well, he bought him out, I think it was 1975, if I'm not mistaken. And he has no interest in the firm either. So really, it's Kessler and Palazzo, another young lawyer and accountant, because Mr. Palazzo had a brilliant background in foreign, I believe, law or accounting and could get him some of the Arab accounts, and others that were coming into Beverly Hills. And so Mr. Kessler is fixed completely on his own, and he has no connection with them.

Well the judge already knows that. And they have already approved the sale of properties. They found nothing. They've looked into those things. That's the first thing they looked into. They're not lodging any charges about the sale of properties. We had appraisals on those properties around the campus. One of the major properties was one just north of Green Street and just west of Orange Grove that we sold, because that had been bought with the idea we would buy this Arroyo Vista hotel, you see, and then that would be kind of a parking lot or something connected with that if they expanded the college into a great big mini-university that some were talking about, which would have been a horrifying financial drain on the Work, as you know. Because even the college last year was up to \$17 million as far as the total expenditures, and yet we know that included some things that were put under the college that could have been put somewhere else. I realize that, too.

Nevertheless, it was getting to be a huge expense proportionally in the Work of God, and so they did sell that property. There was no more need for it, and property values are high, and if there is a coming recession, which most people think there is coming, we might not get more ... we might get less in another year than we would now, and probably it has been a good thing we sold those properties because we don't need them, and a few of the faculty homes, as you know, were sold, which is good, too.

And the Big Sandy sale, as you know, was approved by the court. Maybe you didn't know that. Go back and read the newspapers. There is nothing mysterious about that. We had an appraisal, and the appraisal, as Mr. Rader said, was what, \$6 or \$6.5 million. That was the appraisal, and we sold it for \$10.6 million. Now for those of you who have not been to Big Sandy, you might think, oh my, all these acres and so on. Well, of course, if you put all those acres in Pasadena in an expensive area, that would be worth a fabulous amount of money. But those acres are in East Texas kind of swampland, and they are not in a place that brings a lot of money, and I'm not against East Texas. I don't want to turn some of you off who are from Texas. I love to go there and to visit the campus, and there was a warmth and a esprit de corps that I loved, and I enjoyed it. And I'm very sorry that we had to sell Big Sandy.

But I want to tell you this, you Texans, I lived through the same thing over in Bricket Wood. I'd been put down and down and down, and finally, from coordinating chancellor of the three colleges was made the deputy chancellor of the smallest of the three, and not even completely in charge even then because I was kind of halfway under Mr. Hunting, as those who were there knew and sensed, obviously, at that time, and did not have freedom of movement at all. And I knew that. But then they sold even that campus right out

from under us, so to speak, in spite of the fact that Robert Kuhn himself and that Ron Dart himself, in the presence, frankly, of Dr. Ward, I believe, and also certainly Mr. Ron Kelly, who's here, were at dinner at Ron Dart's home about five, four or five months before that was sold, Bricket Wood, that is, or the campus was closed, at least.

And they all told me, Robert Kuhn and Frank Brown, I think, told me once the same thing, and others of Ted's advisors, four or five of them, that every one of them advised that the campus at Big Sandy be sold, and that the one at Bricket Wood be retained because Bricket Wood was much less expensive to operate, and it had a unique value to the Work as far as training our overseas ministers, printing the *Plain Truth*, you know, and all those things, and mailing the *Plain Truth*, which they're still doing over there, incidentally, because it is cheaper, college or no.

But anyway, because of the particular individual involved who wanted to make it a personal thing, they went the other way, where, in fact, by the logic of everyone concerned even by the deputy chancellor at that time, Ron Dart, and I sat right in his living room at dinner on the deputy chancellor exchange trip that I was on in February 1974, just about four months before Bricket Wood was closed, and he told me he knew that something like that might have to happen, but he was going to strongly urge that his own college be closed and that Bricket Wood be kept open because it had a greater need in the Work.

But those of us from Bricket Wood did not get all bitter and go around and spread all kinds of malicious rumors because we lost our jobs and because we had to change and we had to do this and that, and some of the Bricket Wood people had to go all the way back home to Australia, New Zealand, thousands of miles away, and leave that wonderful atmosphere and family warmth and unity that we did have at Bricket Wood, but they did remain loyal, all but a very few. In fact, none of them turned disloyal until after Mr. Hunting and Plachette later rebelled about a year and a half later. None of them immediately turned sour and went off.

So let's all understand. We've all had to go through things, and let's take them in good spirit and realize maybe it's been God's will that we cut back to one campus, and if He ever wants us to get back up to two or three again, well, that's great, and I'm all for that. I love that idea of having the different campuses, but we can't afford it right now, and maybe God knew this very thing was coming. He knows things we don't know, and maybe He knew this very kind of thing was coming and how difficult it would have been to keep, you know, Big Sandy plus Pasadena with all the recent things that we've had.

Anyway, let's realize that these things, including the sale of Mr. Rader's home and all, they all have been looked into already, and there have been no criminal charges filed. It was all known, absolutely, every bit of it, by Mr. Armstrong. It's all been a matter of public record. All the major things that have been charged so far have already been laid out. They've already fired their big cannons, and as I said the other day, I personally have talked to two former business managers and three or four top assistants in the business area who were working on projects to try to uncover something from within and had an outside, in one case, I think, an outside auditor or bookkeepers come in to help them. And they still didn't find one thing, even though they were trying to from the inside under Ted Armstrong, to try to get something on Stan Rader. And there wasn't one thing. It was just that Mr. Armstrong felt that he should let him continue in a certain standard of living that he'd had before, and not to put him down just the minute he was baptized. And that's been Mr. Armstrong's subjective judgment that he ought to do that. And so you'll have to criticize him for that. But I think in criticizing him for that type of thing, which is not illegal, you end up criticizing God. Well, I didn't want to mention that one factor.

I want to point out the other part, though, and that is that Jesus Christ may be orchestrating all of this more than we realize, and He certainly can and does cause all things to work together for good for those of us who love Him and are called according to His purpose. And if we love Him, we'll keep His commandments and we'll honor the offices He set and we'll be faithful to His Work.

But God can cause this to turn out because we're already beginning to have tremendous nationwide media exposure. And the name Worldwide Church of God is going to be a household name. And you know, all kinds of advertisers just trying hard to just get that name brand in people's minds. And that's already being done.

And with the vindication, which we do confidently expect, the vindication, then there will be a tremendous impetus in the minds of many to say, oh, you're the people that kind of got persecuted. Well, we want to know who you are now. And you turned out to be right after all. And this is going to help our broadcasting, our telecasting, our *Plain Truth* circulation, our newsstand program. And frankly, it's going to open up big opportunities in the future. I don't say tomorrow, but I say in six months to a year from now, probably big opportunities for many of us working with our local church growth in newsstands, which can become a very big thing. And I've talked to some of you about that, how some of the men have used the newsstands in a particular manner and has really began to bring in a tremendous number of new people into their churches and been even far more effective in many, many church areas in the broadcast of the last five or seven years because the broadcast was not what it ought to have been at all.

And as you know, John Lundberg and others had to write up this great, written report and finally give it to Mr. Armstrong, showing that it was almost impossible to get Ted to even come into the TV studio and do anything. He wouldn't do anything. And it only made one or two in one year. And Mr. Armstrong made more new programs in a few weeks than he'd been making in about a year. And they couldn't get him to do that because of all the other things that I think you realize, the playboyism and everything else that have been so absolutely rampant over the last several years in God's Work.

And so the *Plain Truth* newsstand program can become a big thing. And also it's going to open up big opportunities, I think, for us to go out once the newsstand program gets going and other media exposure to have evangelistic campaigns across this country. And they're going to know, oh, you're those people and we're going to advertise. And also probably many local Bible studies or Bible lectures, you know, public Bible lectures in other areas where we have an area where we don't want to send in a kind of a man experienced with campaigns. Many of you local ministers may, if we capitalize on this properly, be able to have public Bible lectures if you and we do not feel it ought to be called a campaign and begin to reap a harvest. So we certainly hope that. And I think it's going to open up a lot of opportunities.

Also a lot of opportunities are going to open up for all of you as we begin to have, you know, growth in the Work. And because of the shakeup, some have already left. Others are going to leave. I know that of the disloyal men. And those of you who are loyal are simply going to have more opportunities to serve than you ever did. More fluidity up and down, you know, to have a chance to do more and to serve more and to have more opportunity.

And I want to also say something that I talked over with the area coordinators. And we did have, I did have two long meetings with them, well, actually three altogether meetings with the area, US area coordinators plus two with the overseas men. And very, and the, well, they're overseas coordinators basically were with the US coordinators too for the second, the second round of meetings. But at any rate, they all agreed. I didn't hear any nays and they all seemed to be very enthusiastic about the idea that I had of giving more opportunity and responsibility to the senior pastors, because the senior pastors, as you know, the senior pastor, that idea was created as kind of a token thing. Frankly Ted was so scared of delegating authority at all after the regional directors were, you know, hollering for his resignation in 1974, why he was afraid to let them have any authority from then on. He was afraid to let the senior pastors have any authority. And many of the senior pastors have told me, you know, throughout the country that they just had a kind of a token post. There was really no responsibility. In other words, they were just a big brother. If anyone wanted to come and ask him a question, he could, but if anyone didn't want to come, why they were just like anyone else.

Well we do propose to change that. And I don't mean tomorrow. We're going to give it more study, but we definitely will change it. I'll say that. We definitely will change it. And we're going to give more opportunity. And with Mr. Armstrong's permission, we may even change the title of the area, of the not area coordinators, I don't want to change all titles around again, but I think in this case, it might be good. Keep the area coordinators the way they are, 12 of them. And I think that's good. I think that post and that number is just fine.

But then we will also have the senior pastors, probably called district superintendents, as they were in the past. And each area coordinator then, as we have growth, would be able to have three to five or six district superintendents under him. And those district superintendents would be able to work with the men under their charge to bring new men along, to encourage them, to teach them how to build a church and work with them, and to give them advice, and not just in case they were asked, but that would be the responsibility.

And to go hear them preach, and then to have them come to their church and preach, as we used to do, and each one encouraging and teaching and working with the others in his district to make the newer men and younger men be able to come along. And that would give more opportunity for everyone, and because, as I say, of the crisis, we're going to have a lot more fluidity in that particular way. And I think it's going to give opportunity for a lot more people to serve and a lot more cohesiveness and growth in the ministry.

And I want to ask you at this point to please send in your ideas to me. If any of you want to send up notes here, it's fine. Or when you get back home, you may not want to here. But I definitely do want your ideas for growth and for better ways to structure and handle the field ministry here and around the world. And I promise you we will read your ideas, but I will read them personally. I won't have someone else read them. Mr. Luker will also read them, and he'll probably read every single word. And I will probably read every single word. And we will read them personally, and we may even have others, such as Mr. Raymond McNair and others, be able to read every word of your ideas. And our headquarters team can get together and use your ideas, because this is going to give us an opportunity to make improvements, and we do want to do that.

And I'd like to say here some are asking, well, couldn't we take all kinds of general questions and this and that at this time? And I really feel, and I've talked to Mr. Armstrong about this, that this is not the time to do that, although you're certainly free to send up questions or give me written questions if you want to during the noon period. And we'll try to maybe cover some of those this afternoon. But we're not going to go off on this and that another tangent, because some of your questions could be actually inspired by this wave of negativism and simply create more of that. I'm just being open with you on it, and I don't think we need any more of that.

Also some of your questions may be unable to be answered, because we're in a process of evolution, in a sense, because of this crisis, and there are a lot of things that we just don't know the answers to just yet. And we may know the answers within days or weeks after we get back to Pasadena, but I hate to shoot from the hip and try to answer things just off the top of my head that I really don't know about just yet. But if any of you want to turn in questions or ideas for future growth during the noon period, you certainly may. And then I encourage you heartily in the future, that is, over the next several weeks, to send us in ideas you may have about restructuring or modifications in the field ministry, any aspect thereof that you wish to send in. And we will certainly try to listen, and we will try to learn, and we will try to do the very, very best that we can, and I'm sure with God's help that we will.

And I am not afraid of delegation. I know just at the time that I began to do that the very most in my administration, it was back in the spring of 1973, Mr. Portune had got Dr. James Stark, who is a nationally known management consultant, to give the evangelists a fifteen-week working seminar on management. And I'd studied a few books on management before that, but only two or three. I think this book for

executives only, you know, this big thick one with chapters by different ones, and perhaps one or two other books. I'd read either all or major parts of, but I hadn't really had a course in management.

So Dr. Stark was to give us a fifteen-week course, three hours each week, and we had to read, frankly, about two hours outside for every hour inside. There was a lot of heavy reading, which I know was very difficult for me at that time because I was running the whole field ministry and problems were already occurring and Ted had been put out for four months because of his situations and was banished and things were kind of uptight even then.

Still I tried to do that reading, and of course when Ted came back, that course got chopped off after about ten weeks because he was upset and afraid, I don't know what he was afraid of, that we would learn too much or something. But at any rate, we did have ten weeks or thirty hours under Dr. Stark, and then he did even at the last session give us further things to read that would have helped fill out the period that he would have done, and I certainly did go ahead and read management for either scores or hundreds of hours after that. And will continue to do so.

And so I'm not afraid of delegating, and I want to get loyal men that we can rely upon, but then you delegate and you give them an opportunity, and of course you give them, as you all know, you give them responsibility and you give them accountability, and it's a very, very important thing to be able to run an organization properly.

Now I want to describe at this point our headquarters team because I haven't really done this. This has already been approved by Mr. Herbert Armstrong, and most of you probably already know about it, but many may not. And the headquarters pastoral administration team at this time, and I'll say at this time because it may be added to later, I don't want to have a little tiny nucleus of people and get ourselves off in a corner, I want a broad spectrum of ideas, and I want you to be able to send in things freely, and of course if you are railing and cursing at us or something, well that doesn't make us happy, but you know what I mean, there are people in horrible negative attitudes, even now, they're saying, we can't believe this, we can't do this, and they just go on and on, and I guess I could stand on my head up here and as they say, stack BBs, and they still wouldn't be convinced ... so all I can say is that we're going to do our best before God, and you'll have to know by the fruits, and all of you who've been in the ministry very long, you can know by the fruits of what went before, too. I just want to say that.

I have been in the past, too strict, and I have a somewhat serious personality, been a little austere, and so on, and I know that, and I prayed to God hundreds of times to help me modify that. I think age and experience and suffering has already helped me do that a great deal, and I intend with God's help to do that even more.

But I know even David Antion, and I'll quote his name here in the right way, even though he went out in 1974, as you know, and was permitted back in, and now has gone out again in this rebellion, and this collusion, nevertheless, Mr. Antion told me, I tell you this, before God, and I'm quoting him almost exactly, this was in 1974 when he'd been in office there a couple years already, and he said, no, no, this was in, not in 1974, I believe it was in 1973, anyway, it was after he'd been back in for some time, and, or not back in, but in my office, my former office, over the churches, but he said, 'Rod,' he said, 'the real problem back there was not you personally.' He said, 'I've been very close to the field ministers,' and he said, 'I know that you could probably count on the fingers of one hand those that you've offended personally.' He said, 'the problem was the system, that we had to get in, you know, 18 to 21 visits a week, and send in reports, and we had to fill out this, and fill out that.' Well, then, as you know, we reduced it to 15 to 17, and then to 10 to 12 suggested. But by that time it was too late and the momentum had been built up.

And then if the Spokesman Clubs ran more than 10 minutes over, why, some of my best friends, even, you know, Mr. Dean Blackwell and others, who loves people, but likes to talk, you know, and so on, why, we'd send him, you know, he would get snowflakes from heaven, as they were called, under Robert McNamara's

administration when he was the whiz kid secretary of defense, they called him snowflakes from heaven ... he'd send out memos and he kept 18 secretaries busy, and he was doing this and that. And so I thought, well, I'll do that, too, I guess, and I had Dan Porter, who loved to do that, and so we would send out memos saying your spokesman club went 15 minutes over, will you please explain why? And this guy'd get this memo, and then you'd just gnash his teeth, and he'd say, they're against me, and oh, they're going to get me.

And I think a lot of you, or the men at that time took it personally, and thought we hated them, and oh, you know, Mr. Meredith doesn't love me anymore because he's correcting me. And I didn't feel that. It was just a routine thing we'd send these out. Well we're not going to bug you about those little things anymore if we can possibly help it. And we're going to try to learn, and we're going to try to grow, but in every way we can.

But on the positive side, I think all of you know, that during the 11 years, which is more time than Dave Antion, Wayne Cole, and Ron Dart, all three had, including both of Wayne's administrations, I was in that office more than all three of them put together, by far, in fact, about double that time. And so during that time, we did have unity, we did have consistency, we did have stability, we did have loyalty to Mr. Armstrong that was constantly taught. And there weren't any little games of that sort being played during that time at all, for 11 solid years. And I pray that it will be the same again, or up until Christ comes, if that's His will, and if it's His will that I be queen for a day, as I've kidded about, and that I be kicked out if I can't really serve you and do the job, I pray that that takes place because I've been up and I've been down, and I'm up again, and I can go back down, and I've gone up and down on the elevator several times now, and I'm used to it, and I can take it again and I will. But I hope you'll be able to rightly have loyalty to Mr. Armstrong and those whom he appoints, and look a little bit at the fruits because we didn't have all kinds of politics and backstabbing and people stabbed.

I think the one that I corrected, I wish he were here so I could get him up and have him talk to you, but he did mention some things in a warm way when I did that out there in one of the meetings. Mr. Dean Blackwell was the one that I corrected personally more than I think all the rest put together when I was superintendent, and that was because Dean is one of the most loving, friendly people and loves to talk to people, loves to involve himself with the brethren, but he did it so much that he was actually losing sleep, breaking his health, and one time with Mr. Armstrong's permission after he had a heart attack, I had to command him, and I said, 'I command you, Dean, for me and Mr. Armstrong to spend eight hours in bed, whether you're asleep or not, and just lie there and quiver,' see? That's what I told him. We want you to get over your heart attack.

And sometimes, of course, I had to command him to quit keeping the Spokesman Club until 10 or 11 o'clock, and then having Mr. Tkach and Mr. Filippello and Mr. Fowler and Mr. Cormany and Mr. Foster and Mr. whoever the rest of you guys were, I think part of the time Mr. McMichael and Mr. Meeker and the others who can all testify, you know, he just loved people. He'd keep them up till midnight or two o'clock more often, and some of these guys had a job the next day, you know, and they couldn't get in their study and they couldn't get in their prayer, and I had to constantly work with Dean on some of those little human problems. But I loved the guy, oh, Mr. McCready, too, and Mr. McCready still loves Dean, don't you? Very much.

But how many times were you just sort of actually pressured to stay up after midnight just because of the situation? Midnight was early, he said. I've got witnesses here, heard him getting a shot at midnight was early. So we had those things, you know, but anyway, that was the Dachau of that day.

But we did have unity and we did have loyalty to Mr. Armstrong, and we didn't have any plots or things of that sort, so I hope that those of you who were not there can get the picture in the right way, and there were some mistakes and we'll try to correct those, but basically we did have growth and God blessed us during those years and we did have unity.

Well, anyway, the headquarters team that we now have beside myself as director is Mr. Luker here sitting with me, who is the assistant director of the ministry worldwide, and he is not the assistant to the director. He is the assistant director with line authority, and I'm giving him specific responsibilities, of course. He will be the main one to interface with the ministerial services department about all your questions and problems regarding hall rentals and ministerial fleet program and salaries and everything else. He'll be the main one to interface with Ted Herlofson and the ministerial services and with, as it now is, Rod Mathews as overseas coordinator in those areas.

Another one of his responsibilities — I should have brought back the cards that I have on my desk in Pasadena, but anyway, another one of his responsibilities will be the ideas and to give me, as the top-level advisor, ideas for upgrading and improvement and growth in the ministry and in the field churches. And he's certainly going to be doing that and working with me on all the major plans. A third part of his responsibility will be to, of course, make field visits at the Holy Days and all other times and to conduct area conferences and overseas area conferences. And I believe there was one more, a fourth one, but I can't remember what it was. But we'll be adding more.

But I can just say to you now that Mr. Luker has been close to me, and I won't apologize for that. And so anything that you want to ask him, just ask him. It doesn't make any difference to me, because if he stabs me in the back and my wife stabs me in the back, I'll just go on and slash my wrists, I guess. But, you know, somewhere along the line you have to trust people, so I just trust them as much as we trust anyone. And God says he that trusts in his own heart is a fool, so we can't trust ourselves perfectly. And even those of us who are upset, I hope we can realize that. If we trust in our own heart, we're a fool.

We have to realize, well, Christ is in charge, and we still have the Church of God and all these sheep out here, and Christ has given them to us, and are we going to be faithful to them and faithful to the headquarters to keep them together? Or do we want to just spread negativism and negativism and so on and hurt those poor sheep out there? This is a responsibility we have.

But anyway, for those of you who do not know, Mr. Luker graduated from the University of Delaware and was one of the senior officers in the college ROTC, the rank of captain or major, whatever it was, and he was also co-captain, I think, of the football team and halfback at the University of Delaware. Then he worked for a couple of years at Bendix, I believe it was, North American Aviation out in Los Angeles as an engineer, and then he came to Ambassador College and took three years to graduate, as I did myself and others of us, and was there three solid years, was senior class president in the class of 1963. So he graduated fifteen and a half years ago after having degrees from the University of Delaware and Ambassador College and having been out in business for a couple of years, you might say, as an engineer.

And then he went to the field and for six or six and a half years was up in the Bay Area ... Sacramento and then over in Oakland and all through that area as a minister and then later a district superintendent for four or five years, and then was back for six months to a year in the Minneapolis area as a district superintendent because I had already secretly made up my mind to have him come in and help me, but I wanted to have him get experience, which I guess was hard on him and Leanne, but I literally wanted them to get, well I thought it would be a year back there but we had to speed it up because of problems and needs, but I thought they would get the experience of living in the cold country. And some of you, you know, he could have empathy with you and the ice and the snow tires and all the other things you have to go through.

So we did that and then he came in and was helping me about four or four, what was it? Three and a half years as assistant to the superintendent at that time at headquarters in Pasadena, helping over the whole U.S. field ministry at that time and having already had that experience.

Then because of his faithfulness and his loyalty, which was well known by all who worked with him and has never been questioned by anyone so far as I know ...

*{tape break}*

... and saying everything they could and he had opportunity to do that over and over and over and he never did it. Well I appreciate loyalty, needless to say.

But anyway Mr. Dart picked him up and sent him as the director of the entire work of God, the ministry, everything in Australia. And so he was over the work in Australia for four and a half years in the entire continent down there and increased the number of churches down there from about twenty to thirty-five or thirty-eight, what are the numbers? I don't know. Anyway, I'll let him explain more about it. But anyway, I know it grew a great deal and I know that down there when I got to visit Australia two and a half years ago at the Feast of Tabernacle 1976, I had a universal outpouring, and I do mean this brethren, and a lot of you Aussies are here to testify to that fact, all the deans and all the rest of them ... but anyway I had Mark Cardona sitting there ... I had a universal outpouring of respect and affection that came to me toward Mr. Luker. And they said, oh what a wonderful man, and we've never had the warmth and the closeness and all of this that they did until Mr. Luker got there, and they appreciated him very, very much, the vast majority of them and all of them. I didn't see any dissenting voice and I didn't go up and say, well now I'm Mr. Luker's friend and what do you say? I made it a point not to do that, but in spite of them being, you know, perhaps not knowing that, they still said those things, and brethren, by the scores were telling me that. And Mr. Dart and Mr. McCullough and others told me the same thing.

So I do want you to know he's had experience worldwide, living overseas for four and a half years, plus helping out in the ministry here in the States for a great number of years, and now back recently for about a year and a half as a senior pastor in Phoenix, increasing that church, almost doubling the size of it, and adding two new churches, at least with the two new churches in Prescott, and now my mind goes blank. I was saying it the other day, what's the other place? Prescott and Flagstaff. Flagstaff, adding a couple churches nearby in his area, and we've had constant growth over there, more than we did before he came. And again, all the brethren have told me that that I've talked to in Phoenix.

So I appreciate that, and for that reason, and because I am glad to delegate, I can't do it all, like the Volkswagen, I too am human, you know, and a very human, and I know that, and I do not have the ability of Mr. Armstrong, I do not have the ability of a lot of men, and I'm deeply conscious of that, brethren, and I need your help and your prayers. But I do want to delegate, and with the help of Jesus Christ, we will do a job, I guarantee you that. So Mr. Luker is going to help me in that office, and will be, of course, the most direct help as the assistant director, not assistant to, but assistant director of the ministry worldwide.

Mr. Raymond McNair, not next in rank, but just in his direct input, because Mr. McNair remains as deputy chancellor of Ambassador College, and also as the, you know, top ministerial and theological advisor, in a sense, at least one of the top advisors, and certainly the top one as a personal advisor to Mr. Armstrong in theological and doctrinal matters and other matters. But Mr. Raymond McNair is going to also be a member of our team, by my wishes, not by Mr. Armstrong. He never told me I ought to get Mr. McNair. But Mr. McNair was criticized for being Mr. Armstrong's spy. So I want Mr. Armstrong, Mr. McNair, to spy on me day and night, and Mr. Luker, I hope, will spy on me day and night, and I hope all the rest of you will. I'm glad to have everybody spy on me. I really am. The more spies, the better. Just so you'll give me your ideas and help me at least have an opportunity to take your ideas if you think I'm making a mistake.

Any time there is a plot or collusion of disloyalty that is off and running, though, you go right to Mr. Armstrong, and you don't need to come to me first in that case. That's what we've had to do, and that's what you ought to do with me. If you think I'm making a mistake and I just don't understand and you want to give me help and input, you should come to me first, of course. But if I get a plot going against Mr. Armstrong or against God's Work, then you go right up over me quick and stop that plot, because that then becomes not a matter of a personal sin against another brother, that is a crime of treason against the Republic.

And if you catch a group of traitors about to blow up the Capitol or about to blow up the White House and they've got the dynamite set and the fuse is already going, you don't come to them quietly and say, well, now, brother, I want to sit down and chat with you, brother to brother, to see if your attitude is okay. You better go quick to the Capitol Police and get them to bring their demolition squad before it's too late and unplug the charges of dynamite. So that's the way I intend to operate and I always have, but intend to more than ever.

So Mr. McNair, I don't want to kid about him being a spy, because, you know, I've been very close to him, but I'm just saying that openly, unless there's any question about it in anyone's mind.

Mr. McNair and Mr. Burke McNair, whom I'll mention later, I don't know what they are. Some of you will say, oh, there he goes, brother-in-law, great family plot. All right, let's answer that charge right now.

First of all, is he my brother-in-law? I don't know. I've been so busy the last several weeks since this appointment, I haven't had a chance to study it. My wife has two brothers, and they are my brothers-in-law now. Now he is either my ex-brother-in-law, which I think is correct, or maybe he still is my brother-in-law, but he is my brother in God's Church, as you all are my brothers in God's Church. And he is one of the three pioneer evangelists in this Work of God who still remains faithful, because Marion, his older brother, left, and Raymond Cole left, and my uncle, Dr. Meredith, died faithfully in God's service about eleven years ago, and Mr. Dick Armstrong died faithfully, almost as a martyr in God's service, twenty-one years ago, back in 1958, on a baptizing tour, actually in the direct work of God and doing it as he died.

And so the three of us remain, Dr. Hoeh, Mr. McNair, and I, and he is one of those, and has had vast experience throughout the U.S. ministry for years and years before he went overseas, and more recently for a year or two back in Lake of the Ozarks, and now back here again, plus fifteen solid years building the whole work of God in Britain, and spending the majority of his adult life overseas in Britain and Europe for a while too, traveling constantly to the continent, and very well aware, as you overseas men know of the work in Belgium and France and Luxembourg and Germany and Switzerland and so on. So certainly he will be a top advisor and help on our team.

Then another man on the headquarters ... and you can feel free to contact him about anything also, if you can't get to Mr. Luker or me. And then another top man on our team will be Mr. Gerald Waterhouse, and I intend to bring in Mr. Waterhouse, and Gerald, I think I mentioned this to you, but if you're, are you here? I'm sure he's here somewhere, but I don't see him. Where is he? Okay. Anyway, I hope you'll come up during the noon hour if you would, and I do want to talk to you briefly if you would, Gerald, about this, but I think I talked to him, but we've just been going every ... my whole job during this last three and a half weeks has been putting out brush fires. You realize that? And we haven't had a chance just for normal long lists of this and that and planning. It's just been calling morning until night, and if I seem a little tired or sound a little tired or something at times, I hope you'll understand that I have not had such a hectic three and a half week period since the day I was born, and I really mean that, and I'm grateful that my health has stood up under it.

But anyway, I do want Mr. Waterhouse to operate out from headquarters, and of course he may go out on extended tours overseas as well as throughout the U.S. and Canada like he did before, plus make specific field visits to help out and all types of things like that, which is his strength, and a tremendous strength and help to the local churches. And we will continue to persecute Gerald if he goes three to five hours. He knows that, so he'll get me for that later. But anyway, he's got his time back to about two hours, you notice I said about, but he is a tremendous help and inspiration to me when I hear him personally. I really mean that about the organization of God's government and the World Tomorrow and other things that he's been able to bring in such an effective manner. So I want him on our team.

And then backing us up and helping us will be Mr. Will Berg. Most of you know Mr. Will Berg. Well, I didn't explain. Oh, I know another top man, excuse me, that I left out, just skipping over without thinking, was Mr. Burke McNair, who was also ordained yesterday as an evangelist. And Mr. Burke McNair, as you know, is one of the half dozen senior men in the field ministry on earth. I said on earth. So again, you say, oh, brother-in-law or ex-brother-in-law. Well, how many of you have an ex-brother-in-law as he is, probably, who was one of the half dozen senior men in the entire ministry of this church worldwide? I can't keep him back just because, you know, he was my brother-in-law. And I feel that as a loyal man and a man that I can work with and a man with vast experience, in fact, telling you this is kind of interesting to me. And I thought about it. He is the only one who survived the administration of RCM, then the administration of Dave Antion, I mean, under an executive position. He was a superintendent under me, a director under Dave Antion, a director or coordinator, whatever it became, under Wayne Cole, and a director or coordinator under Ron Dart, and a director or coordinator under Wayne Cole again. And now it's still that under me, except I brought him to headquarters. So he will be the headquarters area coordinator now, because headquarters is such an important place. And of course, he's already had that job for 10 days or so, but is still in the process of moving and all because of the conference.

And again, if you can't get to one of us, Mr. McNair, though, Mr. Burke McNair will also be a member of our nationwide and worldwide planning team, because I don't want to meet just with Denny Luker and I, and we're going to solve things off in a corner. We will get Mr. Burke McNair, Raymond McNair, and these other men with us, Mr. Waterhouse, with their vast experience. And Mr. McNair graduated in 1954 and has been in the field ministry, you might say, ever since. So that's a long time, longer than some of you have been alive almost, I guess literally for some of you. So he does have a lot of experience, and I don't want to waste that experience.

Then Mr. Will Berg is a man who, again, came to God's Work years ago, had a college degree already from back east here somewhere, came to Ambassador College, graduated, I guess, in '56 or '57 or '58, somewhere in there, and has been in the ministry ever since. And a very faithful help, a local elder for years, and help in the letter answering department on various doctrinal teams, and yet always loyal to Mr. Armstrong, certainly a fine help in research and looking into things, and most recently has been a local elder full time in the field, not way off, but living, not just from headquarters, but moved down literally and was living and working with Al Dennis in the Long Beach area with about 500 people down there as associate pastor and preaching sermons, visiting everybody, and handling the entire spectrum of the ministry.

So Mr. Berg is going to be an administrative assistant to Mr. Luker and me, and again, he will be helping to correspond with a number of you on personal things for and with Mr. Luker and me, and helping plan things, organize things, and take phone calls, and all types of things of that sort, and we appreciate his help and his input.

Mr. Ted Herlofson now, over the ministerial services, has been loyal and faithful under all these administrations, as you know, and has been just a man whom I've always heard was not a politician. He didn't survive by politics, he just did his job. He just kept out of the way of the politics and did his job, and even though I was on the lower rung of the ladder or down below the ladder somewhere in the crack in the gutter, Mr. Herlofson was always courteous to me and to all of us in that way, was willing, if I called him up, could we have lunch, because he knew I didn't know anything was going on and sort of liked to just visit with someone who knew what was happening on the other side of the tracks, because I'd literally been put across the freeway and was invited to no meeting about anything, even the time of day. So he said, well, yes, sir, and he would always have lunch with me just a day or two later or that very day if he had time or whatever. And so Mr. Herlofson just continues in his post as the head of ministerial services, and we're very glad to have him on the team and his advice in every area as well.

And then one who has his own job also, Mr. Sherwin McMichael, remains over the Feast, of course, operation, but Mr. McMichael again has had vast experience in the field and been throughout many areas of the United States, and we're going to use his help and his advice as a counselor and occasionally make trips for us as well as his Feast trips or Feast planning trips to the field, and that will help, too.

And then we are also going to have Mr. Herlofson, as I mentioned, and then Mr. Rod Matthews. Rod Matthews from Australia, who also spent three or four solid years in Bricket Wood, traveled to the continent many times down to the dig in Jerusalem and grew up overseas. He will be the overseas coordinator. And so from now on, as most of you men know, you'll be directing all your questions on all the questions of budget and just detailed things that have been done before, and I'll have to work with him and even learn what all those are, but he's been on the job a couple of weeks already, to Mr. Matthews, and then he'll be bringing them to Mr. Luker and me, and we'll coordinate with you. And that does mean, as I've explained to Mr. Wilson and Mr. McCullough and others, that doesn't mean he's over your areas at all. He's a coordinator of information, and he's very good at that. He worked under Mr. Luker and now for a couple of years under Mr. Wilson in Australia over church administration there at the headquarters of the Australian work is very well fitted to that. He has an American wife, though, so we can sneak him into this country real quick, and we already are, and we're very grateful to have him and his experience on the team.

Now there may be one or two others added later, and oh, yes, John Halford. Thank you, Denny. And I'll write his name down here, too, just for the future. At least to show I had it in my notes. But John Halford is cooperating and coordinating with Mr. Rod Matthews at this time so he can replace him temporarily while Rod is moving all his home and family from Australia. Mr. Halford, as you know, is Australian, again, no, excuse me, British. He'll shoot me for saying it. He's British, but went to Australia, was in the Work there for years, and has worked so faithfully in Southeast Asia and has a genuine compassion and empathy for all those people in various foreign parts of the earth and has given some of the most inspirational sermons on those people and their situations of anyone. And I know he had my church in Los Angeles in tears of empathy, not of sorrow, but of empathy because of the compassion he showed for those people. So we're going to have him again as an advisor and an overseas advisor and staff assistant. And so he will not be the coordinator. Mr. Matthews will do that more ministerial services type, but Mr. Halford will help as he can and then make trips out and also advise us. And again, not be the boss over the top overseas men at all, but to be able to go out and even make special trips on his own as he has to Southeast Asia in coordination with Mr. Dean Wilson and his wishes and the other men in those far-flung areas.

So that's the main team, and there may be one or two others added, but we hope to have a broad spectrum of advice and input into pastoral administration.

Also, I have one other area here I want to cover, and that is the vital, and I really do mean vital importance of the minister's wives. Mr. Armstrong has always said, and as I think he repeated again a couple days ago, that a minister's wife really should be half of his ministry. And it is a very, very important half. And all of you men who've been in the field for years should know that. Some don't because of the reorientation of the ministry and the watering down, frankly, of the whole concept of marriage and what wives are and all the rest of it that's come over us in the last few years. And I don't want to say this critically because some of this problem is not your problem. Some of it was what came from headquarters, I regret to say. And I'm sorry about that. I'm very sorry. I'm sure Jesus Christ is.

But I hope we can get back to the right approach of deeply respecting and using the help and the input and the advice of our wives in these areas. It is very important for the wife to be involved in helping their husbands in the ministry. And often a wife, as you know, is not just a personal help in the sense of encouraging her husband and, of course, the cooking and the management of the household and backing him up, but directly counseling with wives that call in and that are troubled and just simply want to be encouraged. It may not be anything complicated or technical, but just need encouragement or simple

answers about, you know, problems pertaining to women or problems even pertaining to the church like we've had recently and what's going on.

And the husband may not be able to take time to talk to everyone at length. But if you have a wife that is truly dedicated and consecrated and trained and turned on, I mean, loyally turned on to God and to Jesus Christ and who's down on her knees for 30 or 40 minutes lifting her hands to God each day in prayer and drinking in of her Bible as a Christian, a maidservant of Jesus Christ, God's Spirit is going to flow into her and out from her like rivers of living water also. And she can help those other ladies and occasionally other men as well.

I remember visiting Burke and Billie there in the field and noticed Billie Sue Manning the command post as it sometimes was. And Burke was over anointing someone and if I were on a visit and had lost sleep or in the travel change or something and Burke were out anointing or something or other, well here was Billie Sue in the kitchen, oh yes Mrs. Jones, well now this and that and so on and here, just do this. And she was helping them and advising them and encouraging them and was a tremendous help to her husband. And we want to use that and we want to even increase that.

A woman can often counsel her husband too. I don't mean just give him advice that he doesn't want, but advice that he asked her for and specifically be a counselor on the needs of the church from a different area and not just the woman's point of view, but sometimes the point of view of the church as a whole because after all we're all people. We're males and females, yes, but we all happen to be people. And you know as I can spot the problems of women, women can spot the problems of men and of the congregation as a whole. And that just gives you an extra bit of help, an extra set of eyes and ears and a mind that's made in the image of God. And if the husband use that mind and used that input, it's going to be a great help in their own counsel and in their planning for the future of the church.

I think that I should at this time and would like to, and I hope you think that it's blowing anyone's horn, I just think I really should because we may not see you fellows all together like this again for another year. And I'm sure we probably won't all in one place, and you wives. And I don't want her to come up necessarily or embarrass her, but I want to say that my wife, Cheryl, is one that of course I love very much and I'm very, very grateful to God for because after my wife's death, I went through six months of the bleakest period since the day I was born. I'd been put down and kicked down over and over again from one job to another, and finally my wife died and turned a kind of an ivory color right in my arms because of the things she'd had. And I don't know, it just haunted me day and night. And I would just sit in my office sometimes and bawl.

But anyway, then I met Cheryl, and the first words, this may sound odd, but the first words she ever said to me were, I love you. I'll explain that. She is a very vivacious person, and once you know her, as all the Bakersfield brethren do, all of them, because she is vivacious, you can understand it because she goes up and hugs people that she knows and is very friendly and affectionate and vivacious. But she came up and I'd never met her before at all, but after a sermon that I gave in Bakersfield, which was one of my better sermons, and she said, thankfully, she said, I love you, Dr. Meredith, you helped me so much ... I just remembered the first three words. And all of my antenna began to function.

She says, well. So after she got through chatting with me about five or seven minutes, and I even tried to prolong it and help her. Then later, after the service, I went over to Mr. Dan Orbin, the pastor, and I said, well, who is this Cheryl Hensley? Who is she? She told me she was a widow and all this and that. I thought, well, that's good. She's a widow, and I am a widower. And then there's no problems or complications. And if it has to be, at least it was that way.

So anyway, Mr. Orbin said, well, she's really a zealous, one of our most vivacious, I think the most vivacious, I'll say, and one of our most zealous young women in the church. And he recommended her

highly. So about three or four weeks later, I had to be back up there on official business. And I did have a lot of official business up there that summer. And I'm partly kidding, but mainly true.

I'll tell you this. Mr. Steve Martin, as the area coordinator, had asked me, he really had, to help with the problem. And Mr. Orbin very graciously was glad for me, too, because three out of the four older deacons in that church had already left. Three out of the four within the previous two years. And it wasn't Mr. Orbin's fault. It had already been going on. I think two of them had already left before he got there. And I think the fourth one was in the process of leaving and did end up leaving. Even my help didn't save him. But then a newly ordained one did stay.

But anyway, however it was, maybe I don't have the numbers right, maybe it was three out of five. And then the fourth one, who was newly ordained, stayed. And then later they ordained another one. Anyway, that's the way it was. And because of a deacon feud, it wasn't even doctrine. In that case, it was just jealousy among deacons. It was one of those awful things that sometimes come up. You know, who's important around here? And it really was a strange thing.

But anyway, I was up there and helped out and tried to counsel them and talk to this Smoky Brown and try to save him, the one that was still hanging on. And he was having an awful time. And so I was working with those men and some others were upset too, affected by them. And at least we did save a number of the borderline people.

But also, I had the opportunity, once I had taken care of their needs, to sort of say hello to this young widow up there. So God does command us to visit the widows. And I certainly wanted to do that. And I did. So I was up there, I guess, six or eight times. And then finally, I got her to coming down to Pasadena once we got even better acquainted, because I couldn't go up there ... it wasn't right ... and she was ... too much. So we were dating virtually every weekend from Friday evening until Sunday night. I'd get home about midnight or one o'clock from Bakersfield. And I put over 500 miles on my car every weekend and about a \$15 or \$20 phone bill through the week. But anyway, we had our long-distance courtship and we were married about five or six months later. And so I'm very grateful for her. And she's been in the church since 1971, I think, or two, one, and had gone through a number of things. And has been a local church member, so has been able to help me with things like that, which I appreciate.

Mr. Raymond McNair's wife is also a newer wife in the ministry, but has been in God's church, I think, 12 or 15 years, something like that. And I think most of you know, and I want to say this here, I don't think Raymond and Evelyn would mind ... they might be a little embarrassed, but Evelyn's wife had a husband that really mistreated her very much years ago. And this divorce was way back before our decision. That was way, way back.

But most of you who know the situation with Mr. McNair, and I just want to say it because, again, there have been some scurrilous, foul garbage, we could use a longer term, floating around to try to discredit him. But I personally know about it, not just from hearing him tell about it, but by being in his house during part of this time, and my two sons playing with their cousins, not playing with, but visiting with, and staying over weekends with their cousins, Bruce and Joe, when his first wife had left the church and was virtually cursing him, cursing Mr. Armstrong with curse words, spitting literally in people's faces, and as hateful as a human being could be.

And God does tell us, and the whole Church of God decided long before this ever came up with Mr. McNair, back in I Corinthians 7:15, but if the unbelieving departs, and I tell you before God in Christ, she sure departed. I mean, she departed so far that she is one of the major enemies of God's Church in Southern California and remains so to this day, and has been working actively and ferociously with the *Ambassador Review*, tried to call me personally and get me to give them an interview here a year or so ago, which I would not do.

And everyone else attends their meetings, attended Dr. Martin's meetings, fighting us and fighting us actively. And if the unbelieving depart, let him depart. A brother or a sister is not under bondage, or as the Greek word is used here, "δέω" (deo) [Strong's #1210], I believe it is, the same word that's used for bound. In other words, it's not bound, it's not "δέω" (deo) in such cases, but God has called us to peace. And we've come to realize that what God has bound, He can unbind. And that's part of our understanding on divorce and remarriage, which the whole Church came to back in 1974.

And so after about two solid years of living without a wife in a virtual hell on earth, Mr. McNair was encouraged by Mr. Armstrong and by Garner Ted Armstrong, and this is not a matter of a secret because he told me that he'd done that with Raymond, and he told others, Ted Armstrong, that is, and Mr. Armstrong. Both encouraged Raymond to put her away and divorce her since she just simply wanted to keep him on the string and get a free ride while she cursed him, and would not have anything to do with him. There was not even a way of saying hello in a friendly way, living in opposite ends of the house in an armed truce or an armed hell. And that the way to do was to put her away and do what I Corinthians 7:15 said on the advice of the two top men in God's Work. And so he had done that after about a year and a half or whatever, and finally also, several months later, married his present wife.

And he is not married to anyone else but his present wife, according to the understanding God's Church came to back in 1974. Thank you very much. So I hope we can all understand that and not accept this garbage that is trying to be thrown at every leading man in God's Church in one way or the other by Satan the devil through those whom he would use. So anyway, I hope we can understand that.

Anyway, our wives can certainly help us and help you women, because they've been in the Church, and they can help the women in the Church, of course, that we're working with directly.

And I want to say especially that some of the older wives, and I know our wives, I'm sure my wife won't be hurt by this at all because I've talked to her briefly about it. She should have had longer, but we've hardly had time to say hello sometimes recently.

But I know that Mrs. McNair, Billie Sue McNair and Denny Luker's wife, have both had the whole spectrum of Ambassador College in the field ministry for, in their respective areas, fifteen and a half to about twenty-five and a half years' experience. And the command post, as I said, Billie Sue has, and certainly Lee Ann Luker has, and we do intend to use their input very heavily, these two ladies and others. I know Marion McCullough, Mr. Les McCullough's wife, has been faithful and helpful to him in the ministry and with the overseas wives. And Mrs. Luker and others have told me how helpful Mrs. McCullough has been to them. And I hope we can get her advice, because Mr. and Mrs. McCullough will be coming down regularly. And, of course, Mr. or Mrs. Dean Wilson, as they do get back. And we want to have ladies like that on our team and to help with advice for the field minister's wives and certainly the ladies in the field and give us advice about how we can help you to better serve. So that is a big area.

And I don't want to condemn, and I'm not condemning anyone who has a job, any of the wives. Some wives have felt they had to because of inflation and other pressures. But the ideal thing, obviously, is for a wife to be a full-time wife to help her husband in God's ministry. And I hope that if we see in the future, as this thing straightens out, that the wives are able to be a help and as the finances get caught up, that it is my intention to even give substantial bonuses where we see that that is the case to some of the men because their wives are actually an extra set of arms and legs and eyes and ears and human mind that helps very much in God's ministry. And I think that that is something that ought to be recognized and ought to be honored and ought to be utilized because it's such an important help. And we sure do appreciate it, and we want it to continue.

Now one other thing that we want to continue now in a different vein, but that is the Y.O.U. You better look at our time here. The Y.O.U. Mr. Jim Thornhill and I have had a meeting, and I'm very happy for him to

continue in that area. And he's been loyal in spite of being one of Ted's closest friends but realizes the problem and has chosen, as Mr. McCullough and Mr. Kelley have too, you know. Well, they can have friendship, but when someone rebels against God's government, they know where God's government is, and they've understood that. And he's going to continue there.

But he himself came up without even a hint from me last Sabbath in Pasadena after services and said that he felt because of the obvious budgetary problems they were already having that it would be better to curtail the national activities of the Y.O.U. for the next six months or so and not to have this national basketball tournament but to have all of your local tournaments and activities continue as you are able. And he will continue and his staff there to continue with ideas and coordination but not to have the \$40,000 to \$60,000 expense for this national tournament. And I think you can all see the reason for that at this time, not spending that kind of money at this point. So that was his suggestion totally, which I agree with. And so we will cut back the national activities but keep the team there. And then as soon as we're able, we'll get back to the national activities. And we certainly want that to continue.

We also want, though, the ministry to have a far greater control and input into the Y.O.U. There has been a problem there where the Y.O.U. guy would sometimes call and say, well, you do this and you do that. And some of our local ministers were working more for the Y.O.U. than they were for church administration and more for building up the church as a whole. And we don't want to get that out of hand, out of line. And we will try to balance that as time goes on, yet not hurting the Y.O.U. We don't want that either. So we'll appreciate your ideas on that.

The S.E.P., the Summer Educational Program, continues, however, God willing, and I think He will be willing. We certainly hope that will continue. That's such a wonderful thing for the young people. And we do need to continue to stress the vital importance of our youth and of their need to be helped and encouraged and worked with and that they are the leaders of tomorrow in God's Work. And I hope all of you men can go out and show a positive attitude.

Just think, even some of us ministers. If we go back and show a negativeness about God's Work, well, 'I don't know about this' and 'I don't know about that' and 'I don't know who to believe anymore' ... yah, yah, yah ... and our own sons here say that ... what kind of effect do you think that has on a young teenage child that you hope in your own heart probably will someday be baptized in the name of Jesus Christ? And yet they've heard the parent go back with this kind of an attitude. So I hope we can all think of that, for the brethren out there, the little sheep, and about our own children as well, and be positive and really turned on for God's work.

Well, I want Mr. Luker to make a few comments. I've already cut into his time some, but I'll just need about ten minutes at the end, Dennis. So you take about half an hour, an hour, and twenty minutes in.

*[Dennis Luker 1h15m49s]*

Thank you, Rod. Well, I'd like to start off by saying that I want everyone to understand that I do not feel important or exalted or someone special. I'm the same person that I was ten years ago in the work, fifteen years ago, or twenty years ago in the work. I am very thankful for the opportunity that God has given me, the job that He has given me. It's an awesome responsibility, and I intend to thank God for it every day, be loyal in this responsibility. I do not feel that I'm over any of the men who are senior to me in the work. I am not over them. My only authority comes from Mr. Meredith, from Mr. Herbert Armstrong, from Jesus Christ, through that line. And my intention is to be loyal and faithful and honest and truthful in supporting Mr. Herbert Armstrong and holding up his hands and remaining loyal in God's Work.

I just wanted to preface that statement because some of you might wonder why in the world is Dennis Luker sitting down here, I guess it is. Why am I doing what I'm doing? I wonder that same thing. I've never asked

for a job in my life in God's Church. I've never striven for a job or prayed for a job in God's work in my life. I've just left that up to God. But I have tried to serve God and obey God and be sincere and truthful in God's work, and that's what I intend to be doing.

So I want all those who have been in the Work in so many areas and all the other evangelists, I want you to know how I feel in my heart. And my desire is to assist and to serve and not be over, rule over in any way like that, but to help Rod Meredith and Mr. Herbert Armstrong and Jesus Christ.

Rod and I are friends. He made a few comments. He does embarrass me when he talks that way about me. When you're sitting here and someone is saying those things, it is a little bit embarrassing. But I have been in the Work of God for twenty years and in the ministry fifteen and a half years and overseas four and a half years, and God has given me some fantastic blessings. And I could never get bitter because God has blessed me too much and given me too many blessings in His Work.

I've got quite a few notes here, so I'll have to hurry, Rod.

He did mention that in Phoenix where I was for a year and a half before coming into headquarters that I doubled the size of the church. That isn't true. We actually had one large church when I arrived there and we made two churches out of it. But we did start ... that sounds like it's doubling, but it didn't. We did start though a new church up in Prescott, Arizona, and a new church in Flagstaff, Arizona, which you might all remember because a lot of members are moving to Arizona because of the weather and other reasons. You might let them know if they need to know that we do have a church in Prescott and in Flagstaff.

And here I would like to acknowledge two men who have been a great help to me in my last assignment in Phoenix, and that is Mr. Camilo Reyes, who is the associate pastor there. Again, a fantastically loyal individual, as many of you here are, but he was a great help to me and will continue to be so, I'm sure.

And then Mr. John Amos, who lives up in Prescott. Mr. Amos is not a graduate of the college, but worked at headquarters for three years under Mr. Norman Smith. And he is an elder in the Church, full-time employed, and again is an extremely loyal person. I want you all to know that, where they stand, how loyal they are, and who they're supporting and backing, extremely loyal men. And I have to acknowledge their help.

And Mr. Mark Cardona is the one replacing me in Phoenix. Everyone wanted Phoenix. It is a choice assignment. It's a fantastic assignment. I picked Mr. Cardona. Mr. Meredith approved it because I knew Mr. Cardona very well. He has returned from Australia for five years, and I know that he is totally loyal. And that's what we're looking for, people who are totally loyal to help stabilize the churches. And being in Phoenix gave me an unusual opportunity that I never ever dreamed that I would have, never planned or plotted it in any way whatsoever. But that was to get to know Mr. Herbert Armstrong better, much better than I had ever known him before. And because Phoenix is only a couple of hours up north, I did have the opportunity to visit Mr. Armstrong. And I visited in his home with him on six different occasions in this last year. And each time you visit with Mr. Armstrong, it usually runs into anywhere from two to four hours because Mr. Armstrong is a very friendly person and is willing to talk and be open. If he knows you and if he knows where you stand, he does seek advice from those that he knows are loyal. So God gave me that opportunity to talk with him for hours about the work and how he feels.

I wanted to know how Mr. Herbert Armstrong felt, because I had heard coming back from Australia, well, Mr. Armstrong has changed his feelings on some of these things, and he's approved that change and that change, and it's different now. Well I found out from the boss's mouth that it isn't, that he's the same man with the same approach, the same attitude, the same character only more, I feel, the same feeling about God's Work, God's Church, about doctrine that he was before I went to Australia and was gone four and a half years. He had not changed, except for the things that we all know that he has approved unchanged. And

so many of us had been fed a line that Mr. Armstrong had changed this and approved this and had a different approach now in the Work. You've all seen that during the conference. He hasn't, he's the same man.

I had just about three points before something that I feel is important that I want to say to you, but some have handed two or three questions in that I would give a real brief comment on.

Some have asked, what will be the effects of the receivership on our salary checks, hall rental checks, widow's checks, and various other checks? Well, we hope nothing, but if they have bounced, some of my checks bounced, some of the widow's checks bounced, I called the accounting office, talked to Gerald Selig, and he said, just have those checks redeposited. And they have worked it out with the bank. All those checks will be acknowledged and run through until the funds dry up. I don't know in Pasadena, whatever, if that happens. Maybe I shouldn't have said that.

But the mail is coming into Tucson, and I know God is going to work things out. So I would say, don't worry about it. Trust God, and things will work out. But if any check bounces, redeposit it at the bank. I did that with my salary check, and it did go through, and the widow's check did go through. If there's any other problem, call Gerald Selig in the accounting office.

And real quickly, all transfers or moves that were underway should continue. There was some question about some of the changes that were taking place here at this time, but they will go ahead. Some are saying, well, maybe we shouldn't continue with our transfer because of a shortage of funds. Check with Mr. Herlovson, and if there's no money to pay for the move, fine, but we do want those moves to continue.

Then one other announcement quickly, some have read in the newspapers about our Swiss bank accounts and gold bullion, especially those who have been a little bit negative about the work and the Church and feel that we are all hiding things that comes across very bad.

Well, this came out in Pasadena last week. And talking with some of our ministers overseas, Mr. John Carlson came up to me, and he said, well, yes, he says, that's true. We do have Swiss bank accounts and gold. We have a Swiss bank account. He said the German Swiss brethren send their tithes and offerings to a bank account in Zurich. We do have Swiss bank accounts, definitely. I don't know of any hidden, personal, secret Swiss bank accounts. I have no knowledge of them myself. But the Work does have Swiss bank accounts for the convenience of the brethren and their tithes and offerings.

Also, Mr. Carlson mentioned that in the Bonn office, Mr. Frank Schnee, years ago, as we have done in Pasadena, invested some of the work's funds in gold. I mean, I wish I could do that. They did that years ago. And that's a great investment to have, as you all know. So we do have gold in banks in the Work. What's wrong with that? See, it's always implied there's something evil about it. But that would be a tremendously wise thing. Dennis Stauffer did it for the Work here as a good investment in Pasadena. Mr. Schnee did it in Germany in the work there so that they have some Krugerrand coins over there, because he mentioned that the Work must have collateral in order to borrow money. And they've got to have something like that that is real collateral. So there is some truth to that. But don't believe the evil, malicious rumors that are going around.

Others worried about some of the fellows about this sheet that was sent out to all of you from someone showing that if the Church was ever dissolved, all of our assets would go so-and-so different places, and about this little voting clause on the bottom of the sheet.

Well, Mr. Armstrong has appointed a new board, and they would be the ones to determine the future of the Work, as he explained. You don't have to worry about that anymore. And the voting thing was nothing more than a legal technicality required on a legal document. And Mr. Armstrong took care of fulfilling that in a conference, I believe it was, at a group of the headquarters churches and ministers, where he said, well, do we all agree? We don't really believe in voting, but let's go ahead. Do you all agree that we should do such-

and-such? And everybody, of course, agreed with Mr. Armstrong, and I think sincerely so. I do mean that. And so he fulfilled the letter of the law on that requirement, and yet that's been a real picky thing in some people's minds, immediately questioning Mr. Armstrong's integrity. So I thought I would pass that on.

I'd like to close here, leaving Mr. Meredith a few minutes at the end, by reading a letter that I just received here at the conference that I think will cause a lot of you to think about your ministry and about your churches and about the job that you have and what we hope you can go back to and do a better job.

This is a letter from a member who's been in God's Church for at least 20 years, a very loyal member to the Church, very loyal to Mr. Herbert W. Armstrong. And this was passed on to me by someone who delivered it personally to me. And this loyal member said, 'Please ask Mr. Luker if he could send a minister to our area that is strong and stable and a minister who would let us know where he stands. Many people in the area are confused, and we've heard that GTA is coming here soon to meet with those, quote, having questions, unquote. If it hadn't been for the strength of the other minister — and I'm leaving names out that they're here — we just don't know what might have happened to the churches here in the area. We have not had strong leadership here since 1972.' That's her words. 'Many people here don't think our minister will even return after the conference. But if he does, he has already lost the trust and the respect of many in this area. It doesn't matter who we have here, just someone that is loyal and strong for the tough times ahead.'

I won't read the rest of it. I think that's enough of it there. But what kind of minister are you? What kind of minister have you been? I'll put it that way. Before this conference and before you came here, what kind of minister were you? Do those words fit you as a minister who is out there believing hook, line, and sinker, in many cases, the grapevine of rumors that was being fed purposely and intentionally to the field ministry for the purpose of undermining your faith and your confidence in Mr. Armstrong and in this church?

Now how far ...

*[tape ends prematurely]*



# 1979 Ministerial Conference

*January 25, 1979 PM (Thursday)*

*Tucson, Arizona*

*Herbert W. Armstrong and Roderick Meredith*

*2h08m36s*



*[Roderick Meredith]*

Thank you very much. Would you all stand right back up again?

*[prayer omitted]*

*[Herbert W. Armstrong 1m21s]*

Well we are back in here where we have been for the Feast of Tabernacles, only this is hardly a Feast of Tabernacles crowd. But at least you are not lay members, you are the ministry.

You know this will be the last service that we're going to have, and I hope that everybody feels that this has been a very good and a very profitable conference. (audience applause)

I had expected to attend every service, and I just wasn't quite able to make it this morning. I went to bed last night about ten-thirty or something like that, but it was way after 1 a.m. before I got to sleep, and I woke up a little after five. So I had not had enough sleep, and I had great difficulty getting back to sleep, and I just had to make the decision not to come. Because I've been accustomed in the last year to getting anywhere from eight, nine, or ten hours of sleep a night. I used to go on seven, but when I've been accustomed to it, I can't cut it down to about five hours and sick off the day. So I just had to go back and get some sleep this morning. But I'm not at full strength now just from loss of sleep, but I hope I'll carry on through all right this afternoon in this final service.

I'd like to turn this afternoon to I Corinthians 1, and once again, beginning with the tenth verse where Paul says, 'Now I beseech you, brethren, by the name of the Lord Jesus Christ, that you all speak the same thing, that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.'

Now, brethren, we have not been. There has been a division, and a house divided against itself cannot stand. Now we have to realize that. And it's the case of are we going to give up the Truth of God and the teaching of Jesus Christ and go with those that don't agree with it, and all of us agree with them, or are we going to insist that we're going to stay with God and we're all going to speak the same thing? So I give you fair warning. This Church is no longer going to be divided. And except God builds the house, they labor in vain and strive to build it. Don't ever forget that.

Now, let's go a little further right here. 'For it hath been declared to me of you and to me of you, my brethren, by them which are of the house of Chloe' — he even mentions where his information came from instead of just being a spread rumor — 'that there are contentions among you. Now this I say that every one of you says ... one says I am of Paul, another I of Apollos, another I of Cephas, and another says I am of Christ.'

Well there have been, even among some of you, ministers — not many of you, it's only a very few — but the idea of who we're going to follow ... Garner Ted Armstrong, Herbert Armstrong, or some of you have

got the idea of following Stanley Rader, only that's what you don't want to do. Well I can tell you that's not what you're going to have to do, because he is not the leader, he is not an ordained minister, but he's a very great help to this Work, and that's exactly where it's going to be.

And you of little faith, you who say, I don't have enough faith in the head of the Church, Jesus Christ, that He will have the right man there, I'm afraid Jesus Christ won't be able to keep the right man there, and so I think I'd better decide now to go with Garner Ted. I'd rather have Garner Ted than Mr. Rader, because I know Herbert Armstrong can't live any longer.

Well let me tell you, fellows and wives, I know that I am going to live as long as Jesus Christ and God want me to. Now if you don't believe that, if you don't believe He's able to keep me going, because I'm trying to take care of myself, I know I have my part to do, and I'm trying very faithfully to do it, I'm a lot more careful in my health than I have been in the rest of my life up to about a year and a half ago. And I might tell you, while I'm on that point right there, that the last time I had a check-up with a doctor, which was, oh, I think about a month or five weeks ago, he says, you are in better shape now than you were at about 40 or 45 years of age. He told me how big my heart was a year and a half ago. He said it's right back on normal now, and it's fairly strong. My blood pressure is just fine. I had my blood pressure taken again this morning, and it's very, very good. I think it was about 150 or 160 over about 60. I haven't had blood pressure like that for years and years. I'm in better shape. And yet they spread the rumor that I'm senile.

Most people think just they get the number of a certain age ... if you've passed about 60, then you're old, you're senile, you're going to die right away. Well now, certain other factors enter into that. It isn't necessarily so, as they said in one of the musical comedies a few years ago, if you remember that.

People's minds, when they become senile become senile because their minds are rusted out from disuse, from lack of use. And my mind is not rusty. It's been used all the time. And if you want to match your mind with mine any time, why, come on. You who think I'm senile, and I don't think that's many of you, I hope you understand that, I don't mean that, but I just want to make that plain. And too often we look only at man, and we forget this is the Church of the Living God, and God is able to see to it.

Is Christ divided? 'A house divided against itself cannot stand. Was Paul crucified for you, or were you baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius, lest any would say that I had baptized in my own name,' and so on. And I have baptized many of you, either, for the same reason.

I used to baptize people on the average of a good many a week. But the Work grew, and there were more ministers, and finally the time came that I had to devote my time to other things, and we have other men that can do the baptizing. That's the way it was in the days of the Apostle Paul, and it is no different.

Now I've been quoting something else, and I might as well just turn to it for a minute. In Matthew 12:25, I happen to have one of these red-type Bibles where the words of Christ are all in red, and that's so very hard to read. I do mean a magnifying glass for that.

'Jesus knew their thoughts, and he said unto them, 'Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand.'" Brethren this Church is not going to endure if we don't clean up all division. We have got to speak the same thing.

Now how is God going to put the same thing in the Church? How did He put the same thing in the Church in the first century? It was through Christ's own chosen apostles. Where did they get it? They got it from the living Christ. Jesus was the Word of God in person.

How did the doctrines come into this Church now? God put it in through Jesus Christ, who put it in through His chosen apostle, who received all of his teaching from Jesus Christ. But the Bible is the Word of God in

print, and it's the same word exactly as the word that was taught to the early apostles nineteen hundred years ago. It's that same word.

Now that's the way God made it, and I say that's the way He made it, and I'm going to stand back of God a hundred percent now for a change. That's the way it's going to be. And I say that on authority. And if you think you have a higher authority, then just come on.

Now then I don't think I read all of that, did I? 'Brought to dissolution, every city or house divided against itself shall not stand.' Well that's mentioned in about three other places, in Mark and Luke also, but I don't need to read any further on that.

Now my son, Garner Ted, I'm learning now more than I did know that there are some extenuating circumstances. He fell under the influence of a liberal apparently bent on changing the doctrines and the truths that Christ had put into the Church, and He put them in through a chosen apostle.

Now you didn't choose me, but Christ did, and I don't have to prove it. The fruits of the last 46 years prove it. If I'm not the one who was chosen, you tell me who had the fruits and who was. So I think that's generally understood.

But because my son had the position of Executive Vice President, and because he assumed much authority that had never been delegated to him anyway, and assumed additional authority, he became the leader and the spearhead of a liberal, secular movement and a conspiracy to get rid of me. I think, I honestly think my son hoped I would die. He thought I was old enough to die, but he wanted at least to have me retire. He wanted to take over. And I sensed as much as five or six years ago there was a conspiracy.

Let me see ... he came back in 1972, and I began to sense this conspiracy in the latter part of 1973. Then we had the great trouble of some 35 ministers or so going out in 1974, and then more and more I sensed a conspiracy.

Now I just talked to him as a father would to his son. He says, 'Dad, there's no conspiracy.' But there was. And when he said there wasn't, he was just lying to his own father I'm sorry to say.

I love my son. I think back when he was a little boy growing up. He was the most lovable little fellow I have ever known. But I do think that a lot of it was because of other influences, and especially of one who had not been in the Church, well, compared to Mr. Meredith here, and some of the older ones had not been in the Church so very long. And he had been so highly educated in about three well-known universities until he had a doctor's degree. And he had to convince his former university friends and his parents that he had not made a mistake in coming into this Church. And the only way that he could prove to them that he had not made a mistake was to change all of the Church's doctrines so they would accept him. He had to take away the truth of God and make us, just like any other Protestant Church, only more so. He was going to throw God and Christ clear out the window apparently. Part of that conspiracy led up to that STP thing.

Now I tell you when some people tried to say that I knew about that, they were lying. I knew absolutely nothing about it. Now am I lying? As Jesus Christ is my Savior, I knew nothing about it. It was kept from me.

Mr. Meredith has told you that he was threatened and his job was at stake if he came to tell me what was going on. I didn't know. I was away 300 out of the 365 days of the year. Only about 65 days of 365 was I in Pasadena. And then things were kept from me.

Those of you who were at the conference last year know I was only there the first morning and my son Ted saw I got away. I said, look Ted, some doctrines were gone until a year ago. Now if there's any doctrine coming up in any way, I'm going to be there in every session.

‘Oh,’ he says, ‘Dad, doctrines won't be mentioned.’ And then I find I went through that STP and the whole session. And he was lying directly to me to get me out of here and over into Europe so I wouldn't be here. And it was months after that before I ever heard of such a thing.

And Mr. Meredith here and Mr. McNair down here will tell you that when they first showed it to me, the astonishment that I showed. I was so absolutely astonished I had never seen such a thing and never heard of it.

Now I do find in retrospect that apparently they had brought just a few loose-leaf pages on the healing section. But I remember very distinctly about talking about that. And when I told Ted what I was going to say about healing, because I said, I'm going to write the official booklet. I'm going to write the official doctrine on it. And when I told him, he said, ‘Well, that's fine and I think there'll be no doubt with the ministers.’

Now some of the ministers wanted to get liberal. Some of the ministers wanted to get back into the world, and that includes some of you who are here. And I want you to listen closely and carefully to what I'm going to say now in the rest of the afternoon. Because even your eternity may be at stake as well as your place in the Work of God. And I'm very much concerned about it because I love all of you.

Well, anyway, my son was influenced into this secular movement. I think he leaned a little that way for years anyway. But now it became, as they say, a great deal more so. And to do two things.

First, to put Christ and His truth virtually out of the Church and out of the College first. And I think you heard yesterday afternoon some of the things that had gone on in Ambassador College. One unmarried couple living together off campus, everybody knew about it. One unmarried girl saying to other girls, ‘Well, I haven't been lain with now for maybe two weeks’, says, ‘boy, this is a dull life.’ That is not God's college when that kind of thing goes on.

Now, I'm cleaning house, and I think we've got all the faculty members that had any part in that out by now. Well, now that was the College and the Church. And second, they wanted to get rid of me.

Now I'd like you to turn to a very important passage, and incidentally this is something that influenced me in the days when I was in my intensive study that led to my conversion and baptism. And that's in II Corinthians, the third chapter, II Corinthians 3, beginning with verse 4.

‘Forasmuch as you are manifestly declared to be the epistle of Christ ministered by us,’ that is, by Paul and the others who were ministers ministered by them, ‘written not with ink, but with the Spirit of the living God, not in tables of stone’ or tablets of stone like the Ten Commandments, ‘but in fleshly tables of the heart. And such trust have we through Christ to Godward. Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament.’

Now I want you to get this point. We're under the New Testament today and not the Old, and there are certain phases of these two Testaments that have not been understood by the ministry. I've had one article already in the *Good News*, there will be others coming until we get this thing straight about the Covenants and the Testaments.

A Testament and a Covenant are not the same thing, they are two different things altogether. The Old Covenant was not in any sense a Testament, but the writings of the New Testament in a sense are a Testament. A Testament is a witnessed will of one who is bequeathing things to others, his children usually, after he dies, and it does not take effect until the testator dies. So it took effect after Christ died, because it's His witnessed will. But a Covenant is only a contract between two or more people, or two groups, or whatever.

Now God has made us able ministers of the New Testament, not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. Now I want to explain that. I think we read over that and we don't get the meaning at all.

I'm going to explain an incident. Some of you have heard me explain this before. Many of you have never heard it. But a good many years ago when we were living in Portland, Oregon, and my elder daughter Beverly was, I don't remember whether it was around seventh, eighth grade, or first year high school or something like that, but I don't remember the exact year, I remember the incident. However, I noticed she was always reading every night. And her teacher sent a note home that Beverly was bringing fiction books, usually love stories, fiction love stories, and she would read a whole book of fiction in about two nights. She was an avid reader, a very rapid reader, as was her mother. I'm a very slow reader. But she would read so rapidly, and she was just wrapped up in it. But a teacher said that this was hurting her eyes and interfering with her schoolwork, and sent word to me and asked me if I wouldn't do something about it.

So I said, well, Beverly, I want you to quit bringing those books home from the library. The teacher says it's hurting your eyes and you've got to stop all this reading. So I said, just don't bring those books home anymore. The very next night I saw her reading a book. I said, Beverly, is that another book of fiction?

'Well, yes, Daddy.'

'I thought I told you not to be reading those books anymore.'

'Well, Daddy, you said don't bring those books home from the library, and I didn't. I borrowed this book from Helen.'

She kept the letter of the law, but she broke the spirit and the obvious intent. She knew I meant don't read anymore. It wasn't the case of where she got the book. She knew that.

Now we've got people just like that. They say, you've got to make that law technical. It's got to be explicitly explicit. If there isn't a definite technical law, I don't want to do it.

Now that isn't my attitude. And if it was, God would never have made me the apostle of this Church.

I believe I can get along without this overcoat. I'm going to try it and hope that I can. It's getting a little warm with it.

Anyway, I wanted to get that and sock that home. I want you to get that. We are not to live like they did under the Old Testament, because ancient Israel did not have the Holy Spirit of God.

You know, the biggest mistake most universally made is to assume that this is God's world and that God is trying to get everybody saved, and that everybody is either saved or lost right now. That is not true. The overwhelming majority are not lost, neither are they saved. Of course, nobody is really saved. And he that endureth unto the end shall be saved. I think you heard me mention that the other day. But no one can be saved unless God calls them.

Jesus says, 'No man can come to me, except the Father which sent me draw him.' They just can't do it.

You can't expect people in India and in China, just anybody who wants to, to be converted. They can't do it.

I used to just wonder why couldn't I get other people in my family and relatives converted? And I tried to, and I find that maybe most of you have had the same experience. You were filled with joy when you saw the truth of God, and you wanted to share it, and you wanted them to understand it, and they couldn't understand a word. They just thought you were crazy, and you can't understand that. But the natural, carnal mind cannot understand the spiritual things.

But now God has given us the Holy Spirit, so we can see things that they couldn't under the Old Testament. They just had carnal, fleshly minds.

Now God had to write it out in the specific law ... you can't do this, you can't do that, and you must do this and you must do that. Today it is not so, and I want to explain that now. God's law is a way of righteousness, the way of holiness, the way of godly character.

Let's turn back to Ecclesiastes 12, if you will, and verse 13, right at the very end of the book. 'Let us hear the conclusion of the whole matter, fear God,' you know this, you ought to have this memorized, and I think most of you have, 'Fear God and keep his commandments, for this is the whole duty of man.' Now I'm going to get a little bit specific and try to analyze that a little bit.

God's law is a way of righteousness, of holiness, and of God's holy and righteous character. It is a principle, it is an attitude of mind. Now let me repeat that, it is an attitude of mind, the mind of God. It is a principle involved, it is an attitude, and not just a strict letter of the law. And God in His word does not define specifically every detail of that principle or the spirit involved in the law.

I didn't explain everything, I didn't say you can't bring a book home from the library at school, you can't borrow it from Helen, you can't get it from here or there.

But there are some of our ministers that will say, unless there's a specific law saying I've got to tithe, I don't want to tithe, I just don't want to do it. I don't want to. I don't hunger and thirst for God's righteousness. I want to go as far the way of Satan as I can just so I can slip in and get my place in the Kingdom of God. That's the attitude, and brethren, that attitude is going to go out of this ministry, believe me, that attitude is going out.

The whole duty of man, the keeping of the law in the spirit instead of in the letter, is to have the attitude of the principle of the law.

Now reduced to its simplest overall denominator, the whole law is just one word ... love. That's the whole law. But now we put a magnifying glass on it and enlarge it a little bit, and we see two phases of it. Instead of just love, it is first love to God and second love to our human neighbor as we love ourselves. Now we're to love God more than ourselves, but we are to love our neighbors as much as ourselves. Now that means it's all right to love ourselves, and we've got to love ourselves enough to take good care of ourselves. That God wants us to do that. So then you have the two laws, love to God and love to nature, the neighbor, the two great laws, or great commandments as it's called in the Bible.

Now then the still more specific way, and it's magnified a little farther, into ten different laws, or the Ten Commandments. The first four of the commandments tell us how to love God, and the last six how to love neighbor.

Now those ten, when you get down to it, and that word love gives you the whole principle of what is the way of God. That is the intended purpose and meaning, and we have to live according to the Spirit and not the technical little detail of every letter.

I want to tell you, brethren, if I had said I've got to see a definite, specific law for every little thing or I won't do it, God would never have used me in the building of this church and you wouldn't be here today, any of you. Your very being here is because I didn't look at it that way, and I'm going to give you an illustration.

Those Ten Commandments cover the principle or the attitude of the whole duty of man. I'm sure Mr. Meredith will agree on that because he's the one who wrote our very famous book on the Ten Commandments.

Now an example. It is a doctrine of God's Church today that smoking is wrong and therefore it is a sin. Why? How did that doctrine get into the Church? You didn't put it in, but I did. And there is no law against smoking. Now you people would want a definite law or you don't want to obey God. I want you to listen and pay close attention, because maybe your own salvation and your eternity may depend on this, believe me. And I'm very sincere about it because I love all of you.

How did that get into this church? Well, the liberal is one who has a different attitude than God. What is God's attitude toward sin? Does God want to sin, but He's so good that He just restrains himself from it? Now I want you to think of it that way.

Does God have to just, because He has the power, He restrains himself and won't let himself sin, but He would really like to if he could? Do you ever think of that? Stop and think. God doesn't want to sin. God hates sin. He has no use for it. There is no temptation for Him to want to go the way of sin, none whatsoever. God has no desire to sin, but He desires righteousness, He loves righteousness, and that's the way He wants to go.

Brethren, if we can't get into that attitude, we don't belong in the ministry of Jesus Christ. We've got to come to see the spirit of the law, and the mind of God, and the attitude of God. We've got to come and thirst and hunger for righteousness, and not hunger and thirst for the devil's way, but we have to repress ourselves and restrain ourselves so we don't go that way. But that's what we want to do. Now that's what we've got, and that's where our house is divided because there are too many in that condition.

I wonder if some of us are like a woman whose name was Emma Smith. I don't know whether Mr. Meredith ever met her, remembers her or not. She was one of those nineteen in the parent church when it was founded in 1933, and a woman that was converted and baptized in my meetings that were held there in 1933.

Well I tell you, a year or two later, Emma Smith came to me when we were then living in Eugene, Oregon, and we called one another brother and sister in those days.

She said, 'Brother Armstrong, you know my father died some little time ago, and I've inherited some money.' And she says, 'Now I've come to ask you just how much of that do I have to tithe?' She said, 'Now I don't want to tithe a bit more than I have to, but I do want to get into the Kingdom of God, so how much do I have to tithe so I can still get into the Kingdom of God?' She pretty well had about the same attitude as Ananias and Sapphira. She didn't want to go any farther in the way of righteousness than she had to do. I felt sorry for Emma Smith. But that is the way of liberalism.

I want to go as far in the way of Satan. I want to get as far away from the ways of God. I want to be as much part of this world as I can do, but I do want to get a place in the Kingdom of God. I'm out to get.

You see, the principle of God's whole law is that of love. Now what is love? Love is an outgoing attitude of love and concern and consideration for others. Toward God, it is an outgoing concern of love and of obedience and of reverence, honor and worship, everything toward God. Toward your neighbor, of just as much concern for his welfare and what belongs to him and everything else as you have for yourself.

If I would see a neighbor drop and lose some money, I would feel that if I have picked it up, I'm a custodian and I must be honest and protect it until I can get it right back to that neighbor because it's his and belongs to him. I would have no right to it. I wouldn't want it. Would you feel that way or would you feel like, well, I'd like to just keep this, but I have to restrain myself and force myself to do wrong?

Look, as long as you want to go the way of Satan, your heart is not right with God. You've got to come to want to go the way of God. You want to have the mind of God who hates sin and doesn't want to go that way.

But we've had people who want to go just as far in the way of this world and in this ministry. That's where this house has been divided, and that's where it's not going to be divided any longer because God is having a sifting time. And believe me, it's coming from the Almighty God.

Now, the liberal is like Balaam. First let us read back here in Jude 11, the first chapter of Jude, by the way. 'Woe unto them, for they have gone the way of Cain, and ran greedily after the error of Balaam for reward,' the desire to get,' 'and perished in the gainsaying of Cori.

I read you about Korah, or Cori, I think it's referring to the same one there, and what happened to him. Because he wanted to challenge Moses, he said, 'how did you set yourself up?' Do any of you think I set myself up in this position? I could not have done it. If it had been of my own self, without the will of God, this work would never have grown to this place, and you wouldn't all be here. If Christ did it, let's give him the glory, because I don't take it, and I don't deserve it.

Now we go a little further into Revelation, in the second chapter, in the fourteenth verse. He's speaking here to the church at Pergamos. He says, 'But I have,' in verse 14, Revelation 2:14, 'I have a few things against thee.' This is what God has against that church, and to an extent some of these things are even in the churches today, and it's been in our church. That's why we're going to get rid of it.

'But I have a few things against thee, because thou hast there them that hold to the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.'

Now we need to know a little bit about Balaam because some of us have been a little of the same attitude and mind, and perhaps we haven't quite realized it. But I'm going to make it plain enough for us to realize.

Go back to the 22nd chapter of Numbers, Numbers 22, beginning the first verse, 'And the children of Israel set forward and pitched in the plains of Moab on this side, Jordan, by Jericho.' This is after God had taken Moses, and they were being led by Joshua.

'And Balak, the son of Zippor, saw all that Israel had done to the Amorites. And Moab was sore afraid of the people,' that is, the people of Moab that were on the east side of the Jordan River, you remember, because they were many. 'And Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, 'Now shall this company look up all that are round about us, as the ox licketh up the grass of the field?' And Balak, the son of Zippor, was king of the Moabites at the time.'

Now this Balak was the king of these people of Moab, but Israel were more and mightier than they, and they were afraid of Israel. So Balak now sent messengers, therefore, unto Balaam, the son of Beor, or Pethor.' Now that really is Peter, and Peter was the name that means father or pater. Some people instead of Peter call it pater. And often the E is pronounced with an 'A' sound in many words, and pater or father. That's where the pope came from. In the religion of the world, the pagan religions, the head was always a pater.

Now there was Simon in Acts 8, who was a sorcerer. But that Simon was the real pater of the Assyrian and the Babylonian mystery religion. So he was there, Simon Peter. He was not the pater that was called Cephas. He was a different pater altogether. He was the first pope. He is the one who started the Roman Catholic Church in 33 A.D. And the real Peter is the one that I read to you the other day when told him he was in the gall of bitterness and the bond of iniquity.

Well now, here is a pater. He is the head of a pagan religion, this Balaam, which is by the river of the land of the children of his people, to call him, saying, 'Behold, there is a people come out from Egypt. Behold, they cover the face of the earth, and they abide over against me. Come now, therefore, I pray thee, curse me this people, the people of Israel, for they are too mighty for me peradventure I may prevail, that we may smite

them, and that I may drive them out of the land, for I want that he whom thou blessest is blessed, and whom thou cursedest is cursed.'

Now here was a man who really was the same as Simon. Now I used the word a minute ago ... you know what I mean. 'And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand, and they came unto Balaam.'

Now they had money to offer him, and these were men of fairly high rank, and they spake unto him the words of Balak. And he said to them, 'Lodge here this night, and I will bring you a word again. As Yahweh it was,' the Lord, which was the one who later became Christ, 'shall speak unto me, and the princes of Moab abode with Balaam,' or the princes it is.

'And God came unto Balaam and said, 'What men are these with thee?' And Balaam said unto God, 'Balak, the son of Zippur, king of Moab, hath sent unto me, saying, 'Behold, there is a people come out of Egypt, which covereth the face of the earth. Come now, curse me them peradventure I shall be able to overcome them and drive them out.'''

And God said unto Balaam, 'Thou shalt not go with them, thou shalt not curse the people.' ...

*{tape break}*

'... Balaam rose up in the morning and said unto the princes of Balak, Get you unto your land, for the Eternal,' or Yahweh, 'refuseth to give me leave to go with you.'

Now he could only go as far as God would allow, and some of us want to see how far God will allow us to go and still get in. And any one of that attitude does not belong in the ministry of Jesus Christ. It just simply doesn't.

'And the princes of Moab rose up, and they went unto Balak, and they said, 'Balaam, refuseth to come with us.' And Balak sent yet again princes more and more honorable than they,' of higher rank, you know, this time some really high-ranked men. 'And they came to Balaam and said unto him, 'Thus saith Balak, the son of Zippar, 'Let nothing, I pray thee, hinder thee from coming unto me, for I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me.' Come therefore, I pray thee, curse me this people.'''

'And Balaam answered and said unto the servants of Balak,' and of course they were offering Balaam a reward for this, and he wanted to do it. Now he wanted to go that way. This was in his heart, what he wanted to do, just like some of us want to quit tithing, want to do this and break the spirit of God's law if we can get away with it and still get into the Kingdom of God.

'And Balaam answered and said unto the servants of Balak, 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of Yahweh, or the Eternal, my God, to do less or more.''' So he had to pray and ask God again. I don't need to read further in the story because that is enough to show you what I want you to see.

But Balaam wanted to do this evil. He wanted to destroy the people of Israel or put a curse on them, which probably would have meant their destruction. But he couldn't go further than God will allow.

Now then, let's go just a little further. Balaam knew that he had no power of evil further than God allowed, so he asked God permission to do it. He had the same attitude that some of our ministers have had. I don't think it is a very small minority, but there have been some. Now that also is the way of Satan.

Now we come to Job next, Job 1, beginning with verse 6. 'Now there was a day when the sons of God came to present themselves before the Eternal, and Satan came also among them.' And I tell you, we meet here

and we come to present ourselves before the Eternal and before God, and we have to be very careful as Satan comes also among us. And I think that we should always pray when we come to a meeting like this that God will restrain Satan and keep him away because he will come when we least suspect if we're not on guard.

‘And the Eternal said unto Satan, ‘Whence comest thou?’ Then Satan answered the Eternal and said, ‘From going to and fro in the earth and from walking up and down in it.’”

‘And the Eternal said to Satan, ‘Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, and one that feareth God and that showeth evil?’ Then Satan answered the Eternal and said, ‘Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and the substance, his substance has increased in the land.’”

In other words, he's been on the getting side, not the giving side, and you've blessed him. To Satan that was the right way, lust, and the get principle instead of love is a give principle.

But Satan says, ‘Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.’

And the Eternal said unto Satan, ‘Behold, all that he hath is in thy power, only upon himself put not forth thine hand.’ So Satan went forth from the presence of the Eternal.

Now Satan could go no farther than God allowed, but he wanted to go as far as he could in the wrong direction. And that is what we have some of us have had in our hearts, and I don't think we've realized it at all. I don't think we've seen it that way. I don't think we've felt that we were doing it, but some have done it.

‘And there was a day when the sons and daughters were eating and drinking.’ Well, anyway, Satan came and took all of his sons and daughters and all of his wealth and everything that he had. And we come to the end of that chapter, verse 22, in all this, Job sinned not, and he then charged God foolishly.

Now chapter 2. ‘Again there was a day when the sons of God came to present themselves before the Eternal, and Satan came also among them to present himself before the Eternal. And the Eternal said to Satan, ‘From whence comest thou?’ And Satan answered the Eternal and said, ‘From going to and fro in the earth, and from walking up and down in it.’ And the Eternal said unto Satan, ‘Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, that holdeth fast his integrity?’” As a matter of fact, that's what is wrong with him. But Job didn't know that, nor did Satan.

‘He held fast his own integrity, although thou moveth against him to destroy him without cause.’ Satan answered the Eternal and said, ‘Skin for skin, yea, all that a man hath, he will give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse you to your face.’

And the Eternal said to Satan, ‘Behold, he is in your hand, but save his life.’ He couldn't take his life, that he could go as far as he could short of that. And Satan did. He covered Job with boils from head to foot. Now, I can't think of anything more painful than that.

I had one boil once, and I'm sure that was more than fifty years ago, but let me tell you, I still remember it. The most painful thing that I've ever had to suffer in my life. He had them all over his hands, his feet, his whole body, over his face, boils from head to foot. What a painful thing. Satan wanted to do evil.

I say, what is the mind of God? The mind of God is one who wants to do righteousness. He does not want to do, He doesn't want to do evil and have to restrain Himself like some of us. We have got to come to the place where we want God's holiness, where we hunger and thirst for God's holiness and righteousness.

Satan wanted to go as far as God would allow. Have we, some of us, been in that same position? The only difference is God does allow us to be a liberal and to be like Satan, and some want to go as far away from the principle of God's law as it's possible and still get into the kingdom.

Brethren, you will never get into the kingdom of God that way. God's word says so. For your own sake, clear your mind of that.

I said a while ago this thing is smoking, and I've intended to tell you how that got into the Church, and I think I got right on past that. So I will tell you now.

It was back in the year of the spring of 1927. And would you be surprised if I told you that I used to smoke? I think most all of you have, but you quit, I hope. I heard to my astonishment that one man in the ministry is smoking right along and trying to hide it. And that's going to have to be seen to because it's not only smoking, it's other things that are not becoming a minister of Jesus Christ. And that cannot be allowed to continue.

Jesus Christ is setting God's Church back on the track, brethren. You know what I mean by that? And I'm not doing it. I'm only an instrument. It's Jesus Christ who is doing it. And you'd better fear Jesus Christ, because He's the authority and He has the power! I read to you what He did to Korah and to others, and yet we've had ministers in God's Church that do the same thing with impunity. That means they are thumbing their nose at Jesus Christ and at God. They're daring God, and someday God's going to strike one of you down dead. Or maybe he'll strike you with boils from head to foot, which is a lot worse.

It's time to quit kidding ourselves. This is a holy, righteous Church. It's the Church of God.

Why does the world want to accuse us? Because we believe in Christ and because the rank and file of us want to be holy and righteous and do what is right. But we have been divided, and we're not going to be any longer. There's been division right at the top.

Now I have put the real core of that and the spearhead of all of that out, even my own son. And that wasn't an easy thing to do. And if you think it was, you don't know me, because I do love my son.

So go back now about the smoking. I did smoke, and when it came to being baptized, I realized, well, now I've got to settle this thing about smoking. I knew, I'd studied the Bible by that time for six months pretty intensively, and I knew that there was nothing said in the Bible about tobacco or smoking. Because it's come later. I don't think it was known until some of the American Indians showed the people that were coming over from Europe. And tobacco, I think, started in this country, or maybe in some of the Caribbean islands like the one that's sort of a communist enemy of ours down here. But I thought, now I know there's nothing in the Bible about it.

But I had seen that the Ten Commandments and the law of God is the way of life and the whole duty of man. I had seen what I read to you first, or second, this afternoon, about we are ministers of the Spirit and not of the letter. And I knew then, way back in 1927, what that meant, the spirit of the law.

And I said, now, there's nothing in the Bible directly about it. If I had done, like some of you do, I'd say, well, now, there's no command against it, so it's all right to go on smoking. Exactly what I would have done. And that's what some of you would have done, at least in principle and in spirit and in regard to other things, perhaps. And that's what one minister apparently is doing, and I'm going to give the order that it's going to be dealt with and taken care of.

Now we've had a man in the pastoral administration that loves everybody, I guess. He wanted to be very popular and has always been that way. And a funny thing, he was a student body president once when he was in college, and that's a great many years ago.

And the incident was that he followed Mr. Roderick Meredith. The year before Rod Meredith had been for, I think, a year and a half or a year and three quarters student body president.

Raymond Cole had been student body president, and I had to send him up to Oregon for a little trouble in the church up there, and he was my troubleshooter in those days, and I sent him up there to handle the situation. And then Rod Meredith took it over, and then that was his junior year, and so he continued his senior year and probably held it longer than anybody has on any one of the three campuses.

Now I think that Rod will admit we perhaps went a little too far in some things in those days, because anything you can carry a little too far, even in trying to be so very good. And we want to get the balance that is God's balance, is what we want to get.

I say this so far as being right or left, so far as being liberal or conservative. I just believe what this says as is, but I believe it according to the Spirit and the principle and not according to the way I'd like to shift it and make it so I can have my way.

Well he was followed by Mr. Wayne Cole, who was the student body president the next year. And I had never seen as much difference in two kinds of administration as student body president. And some, I think, accused Mr. Meredith of being sort of a police chief or something of the kind, and we had exactly the opposite when Mr. Cole got in.

He was put in because he was the most popular of the students. And believe me, he kept that way. He would never do anything that would turn anyone against him. Even when he should, he would never do it. He knew what was going on before I put my son out. He knew of that conspiracy, and now I find he was part of it and very conscious of it.

I said after I put my son out, I don't think I should have to bear this whole thing. It's enough to have to put out my own son. I want you fellows from headquarters to write a letter to the whole membership telling them what was going on in headquarters that they don't know. You know, Mr. Cole flatly refused to do it. He was not going to say anything that made any of you ministers or anybody else dislike him. If one of you ministers was doing wrong, he would not correct it.

Mr. Meredith said the other day he has prayed that God would punish him if need be to set him right. I prayed that even as late as last night, that if God has to punish me more and make me suffer more, I said, I hope that you'll help me to be able to see your way and your will that I won't have to be punished to that extent. But if that's the only way, I'd rather have you punish me and get into your kingdom. Brethren that's the attitude we've got to have. If I didn't have it, God would never have made me Christ's apostle.

But now I knew that we have to see God's law according to its principle or its spirit. And I knew that the overall principle of God's law is love and outgoing concern for others and not vanity or lust or greed and not an attitude of hostility or of jealousy or envy or competition. Those are all the attitude of Satan.

And so I said to myself, and this is how we come to have the non-smoking a law, and it is a law in God's Church and it's going to stay that way. I said, now why do I smoke? Do I do it to manifest outgoing love to other people? I said, no. Now there's some people who may enjoy getting a little tobacco smoke wafting their way, but there's some people that don't like it and it's very obnoxious to them. And maybe I'm doing something that some people don't like.

Then I asked, now I have a body to take care of. I have to love me to that extent. Is this aiding my health? I said, no. I didn't know it was a cause of cancer. I don't think anybody did at that time. This is back in 1927. But I said, I do know something about the purpose of the lungs and how the blood goes right through the lungs and you breathe in air and you breathe out. If you have a bad breath, that's because your breath has

filtered out of the blood as it went through there, some of the impurities, and you're breathing it off and you're getting rid of the impurities. And that's the purpose of the lungs.

You see, our life comes from breath and from blood. And the breath and the blood both come together and circulate together and each have their mutual part in the lungs. Well I was inhaling.

Now I smoked an average of three, not three packs, three cigarettes a day. I smoked a type and a brand of cigarettes that came ten in a box and not twenty in a pack. And one box lasted me three days. So I was not a heavy smoker. And sometimes I smoked a cigar. If I smoked a cigar, I smoked no cigarettes that day. So I didn't have any fight or struggle with it because I wasn't in that deep in smoking. But I saw that smoking might injure me and I said, I've got to know it's injurious. It may be injurious to some people. I said, I can't see that it's any great sin, but it's on the sin side and not on the other side of the line, looking at the spirit of the law. And that's how it came to be in the Church and it's still there. And if I had not recognized that principle of the spirit of the law, way back then God would not have used me in the building of this great work.

Well, like poor Emma Smith up in Eugene, like Balaam and like Satan, some desire to go as far away from God's law as they possibly can, but I think they still want to get into the Kingdom of God. And they're misled by the human reason that they can get into the kingdom that way as long as there's no technical, specific law against it.

There's no law against smoking. But I saw that the principle of God's law was I had to quit smoking fifty-two years ago. I have smoked once since. That was a few years later. And when I was in a hotel in Portland, I knew that if you smoke, others are going to smell it on your clothes later, and I didn't want my wife to ever smell it. But I said, I'm going to test myself once, I'm going to see if it's anything that I would want and if I have to fight it, because I know I shouldn't do it and I'm not going to, but I'm just going to take a few puffs on one cigarette. So I bought a box or a pack or whatever it was, and in my hotel room I took off all my clothes. And I went into the bathroom without any clothes on, and I lit a cigarette. And then before I put my clothes on, I took a shower. I only smoked about two or three puffs of that cigarette, and I felt so condemned, I felt it was so filthy, I don't know, the whole thing was revolting to me. I threw the rest of the cigarettes into the toilet and flushed them down the sewer, and I have never smoked since.

Now I probably shouldn't have done that. I'm human like you are, but I know this, that anyway I would not have continued smoking. But it was a little curiosity.

Now the liberal really wants to go the way of this world as far as he can. That's what he wants, that's what's in his heart, the ways of vanity, of self-desire. In some way it's a way of intellectual vanity, and sometimes. But he restrains that desire as far as he thinks he has to, to get into the Kingdom of God. Brethren, you'll never get into the Kingdom of God in that attitude. I mean that. I mean it in love. We have to have the mind of Christ to enter into the Kingdom of God.

Let me tell you this now, if you will, in Philippians — well, I thought I had a marker here for Philippians. Well, I'll get it in just a second. Oh, it's verse 2 and verse 5, just two verses. 'Fulfill ye my joy, Paul writes, that ye be like-minded, having the same love, being of one accord and of one mind.' That's what we should be in the Church, and it should be the mind of Christ. So we read in verse 5, 'Let this mind be in you which also was in Christ Jesus.'

That is a mind that hates sin, does not want to see how far they can go in the ways of this world, does not want to be liberal, but wants to be exactly as God says, not going to the right or to the left, but just the way God says. And doesn't always insist that — well, even some ministers and some of you here have actually argued that there is no law saying we have to tithe it. Now, if the law doesn't say I have to, I don't want to do it. That's what Emma Smith used to say. The poor woman hadn't been converted long enough and hadn't

grown enough in the knowledge of the Lord to know better yet. She was just a new convert and sort of not the greatest intellect in the world either. And I know God had mercy on her, because her intention was right, but that was the wrong intention, but she didn't realize it. All I can do is point it out, that's all I can do. And those of you that still want to go that way, you'll have to go somewhere else, but not in this Church. Some are misled by human reason, and they want to go that way.

Now, it's a desire to go as far as he thinks he can go and get into the kingdom. We have to have the mind of Christ — oh, yes, I'm going over some of my notes again. It is Satan who puts in the mind the desire to go as far into this world as possible, into the ways, for example, into the ways of intellectualism. That has gotten a few on the college campus at Pasadena. Maybe even some of you in the field, I don't know. It's a way, it's a carnal, secular way, the vanity of the human mind, intellectual vanity. And it's sort of attractive. It makes them feel that they can be, they look up to those of that type, and they like to be like those instead of looking at Christ and wanting to be like him. Those intellectual people would have thought Christ was not very bright, I'm afraid.

We must have the mind of God. He has no desire for the ways of this world, whether they are ways physically or mentally or what. This world is Satan's world, and those who want to go as far as they can in that way are not going the way of God and do not belong in God's Church. Having an attitude of the spirit of the law is a different approach to all problems. It's a different attitude. You approach every problem different. You don't approach saying, well, now, I don't want to tithe it unless there's a specific law and I don't think there's a law. Well there is a law against it. The Church is on the foundation of the apostles and the prophets, and one of the prophets says you're robbing God, you're stealing, and that is a sin and it is a law.

And Hebrews 7 makes it a law and says that there is a change in that law, the change meaning that instead of paying tithes, and it isn't giving to a beggar like God is a poor beggar, we're taking mercy on and giving Him something, it's something we owe to God. And some of you ministers have been guilty of not tithing. You will not say in the ministry, and not tithe. I have spoken, and I won't need to say it again.

It's about time that we, if we're in the Church of God, have the mind of God. He has no desire for any of these things. As I say, it's a different approach. He comes at things from a different way. Like I did, for example, in the matter of cigarettes.

Now take birthday celebrations. The liberal says, well, there's no technical law, no definite law against it, why can't we go along with the world? He wants to go along with the world. God says come out from among them and be separate. We are a separate, holy, peculiar people. If you don't want to be that kind of people, you don't belong with us. The liberal says there's no specific law. The mind of Christ says only Gentiles celebrated birthdays in the Bible, and God hid the date of Christ's birthday so we couldn't really celebrate it, and yet people have set a date that we know could not possibly be the date of His birthday, and the world celebrates it. And some of our ministers have gone out of the Church and are now observing Christmas and Easter and their other pagan days.

Interracial marriage. The spirit of God's intention. I'm going to preach again some of the sermons like I preached several years ago, and all of our black brethren accepted everything that I preached, and they will again, if they really have the attitude of God and if they want God's truth. But I probably will put it as an article in the *Good News*. I thought this is not a place to go into every detail. I wanted to have general things more in this conference and the general things of getting us more together.

Tithing. As I say, there is, and tithing is, obligatory. And you are stealing from God if you don't tithe, minister or not. It's God's money. It isn't yours. You have no right to steal from God. Now, if you want to go to a church that believes that you don't have to tithe go on. I won't try to hold you. But I hope you won't do it, because I love you. Interracial marriage, the same way.

Voting. Now, I never had to argue about what God says about those things. I don't want to be part of this world. I have never voted. My son wanted to, and he gave me reasons why he thought that there's no specific law against it. He wanted to go and twist the letter of the law by human reason to go as far in Satan's way as he could.

Now some say, he preaches the same gospel that I do, why shouldn't they give their tithe to Garner Ted? He doesn't preach the same doctrine. He doesn't preach what you've heard me say this afternoon, by a long shot, I'll tell you.

Now, finally, let's see where our time is here. We still have some time, but Revelation 18, which I'm sure you all know very well. 'After these things I saw another angel come down from heaven, having great power, and the earth was lighted with His glory. And He cried mightily, with a strong voice, saying, 'Babylon the great is fallen, is fallen, and has become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird wanting to go the way of this world. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.'

'And I heard another voice from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'" I say that to those of you who have been liberal and wanting to water down the truth of God. It shall not be watered down! Are you with me, or are you against me? (audience applause)

Brethren, we are going to be of one mind, of one spirit, and it will be the mind of Christ. Let's seek to have the mind of Christ, the attitude of Christ, to hate sin and to hate the ways of this world. And I don't think we'll have any trouble on these things when we do.

Now we have a little more time if you have some other things to say, Dr. Meredith.

*[Roderick Meredith 1h19m36s]*

I was supposed to be here in case Mr. Armstrong got tired, and he's not tired, actually, I think. I'll make some announcements, and then maybe he'll want to carry on, or I might read and expound one scripture, but whatever's best.

<Mr. Armstrong> Well, we're closing up the whole conference now.

<Dr. Meredith> Here's some few announcements for you, brethren.

Some have been asking about the health of Mrs. Reg Platt, you know, Reg up in Boston, our famous friend from England. Reg was unable to attend the conference because of Carolyn's severe illness. Many of you know she has cancer, illness. Carolyn has cancer, Mrs. Platt. We know that they would appreciate the prayers of the ministry for her recovery, so let's all be praying for Mrs. Platt, because she has cancer, and I think we know some of us how very, very much that can affect our lives.

All van drivers meet on your left side of the stage immediately after the meeting today. It says on your left side of the stage, so I mean that would be over here on our right, I take. All van drivers, please meet over here right after the meeting today.

Many questions have come in about Y.O.U. and its ongoing programs. This is from Y.O.U. and Ron Dick. Due to the need for long-range financial commitments and planning that cannot be made at this time, all national, that is, national Y.O.U. activities will be postponed until further notice, except the basketball program. Because it is now in progress, it will continue through the regionals, so the Y.O.U. tournament will continue through the regionals. Not the national, but the regionals, and we will keep that going.

Checks have already been sent out that should be in your box when you return home. Accounting officials have assured us that the funds have been set aside exclusively to cover those checks so they will not bounce. That is up to that point.

If finances stabilize by the end of basketball season, Y.O.U. activities will continue uninterrupted.

We strongly encourage you to continue local activities as usual, including all Bible studies and local chapter requirements.

We can put off a final decision on S.E.P. until April 15. A final decision by April 15. It is expected S.E.P. will go on as usual. The continuation of the present problems would prevent the program from going on this year. The Y.O.U. staff will be available as usual to distribute information or otherwise assist you in any way. I believe they are right out here, as you know, at the table there with the other people.

Progress on the development of Y.E.S. materials is continuing on schedule for the present time. Printing and distribution may be slowed later for financial reasons. Hopefully we can still meet our production schedules, as we know how helpful this program can be for your local churches.

Now here is a new expense system. Before I read about it, I might give a couple of, looks like some emergency announcements.

Mr. Camillo Reyes from Gus Krebs with U.C.B., apparently they want you to call 614, area code 213, and the numbers 614-5255. Call collect before 5 p.m.

To the British ministry leaving L.A. on Sunday, meet at information desk after afternoon meeting. So meet out in the information desk after this meeting, all the British ministry leaving L.A. on Sunday.

And all of those who did not get on the list of the names and addresses of California government officials. There are 400 more copies available, 400 more copies available at the information table. And let me say again, brethren, if you are really wanting to put your heart into it and get us over the hump on this thing, tell your brethren to write in, have them bombard Attorney General Deukmejian, as it is up there, and Governor Brown with letters just like this mailgram I read you yesterday. I think it ought to be fun to have some of them in the action.

<Mr. Armstrong> May I put in a word here? One thing that I want the brethren to say is that their money is being sent in here not only for the payment of pastors' salaries and local church services, but for the spreading of the gospel worldwide and for even travel or whatever is necessary to get it to the world. And if that is not done, they will be accepting this money under false pretenses. The one thing they are going to try to do is to say that we do not have a right to take the gospel around the world.

Now we have had dinners with as many as 400 people in India and in other places, and I think there is one of our elders here from India who attended that dinner with over 400 people there where I was able to speak to those people, and they were fairly responsible people and they weren't the derelict people that sleep on the streets outdoors and haven't any place to go, and there are plenty of those in India, too. But those things do cost money, and there are a number of them traveling. And so if they get a hotel bill that runs into some money, why, they say, we're sticking that in our own pocket. Well, it's nothing of the kind.

Now I call on and have a special meeting with the Emperor Hirohito of Japan. I could take no one with me but the Ambassador of the United States, and that was one of the greatest honors he got. He got to go in with me, but he didn't have any part in it. He kept his mouth shut. And I did all the talking and the Emperor. I had to have a special morning suit with tails, and of course you wear a black four-in-hand tie. It's not a white tie, but you have to dress a certain way to even go into that palace. And I have to have certain clothes. My daughter Beverly, when she went to take her mother's place, had to, and my wife now has to.

And by the way, there have been some things emanating, I think from my son Garner Ted, some of the most, well, filthiest rumors about my wife.

We had a meeting once when there were two men up in Oregon that were fighting the work, and they were going to try to get at me by saying that my wife was not a good housekeeper, because we had children in that day, and sometimes a few things of the children's toys would be left out or something like that.

Well I had the chance to speak first, and I said, if you want to say anything against me ... there were two other ministers ... I said, you say them, and if I'm guilty, I'll try to correct it. But I said, if one of you opens your mouth and says one word against my wife, I said, I'm going to forget I'm a minister, and I'm going to shut your mouth with my fist. Don't say anything against my wife. Now I say the same thing now. Don't believe any of these rotten, filthy things that are being said. God has furnished me with two of the most lovely, wonderful wives that a man could have.

Now here's Harold Jackson, here's Mr. Meredith and some others that have lost their first wives, and God has provided another one. And we're very grateful to God, and I'm very grateful to Him. And I want you people to love my wife and respect her, and I want to tell you that those are the most filthy things that have been rumored about them. If you believe it, you haven't got the Spirit of God. I think you just know better as I do.

And I want you to respect and honor my wife, Mr. Meredith's wife, and the rest of our wives, as I honor yours. And I tell you, one of the things that proves this is God's Church is the wonderful wives that so many of you ministers have. And I want to pay special honor to all of you wives.

I know that my first wife, which now is quite a little over 60 years ago, we hadn't been married — I don't believe it must have been within the first week of our marriage — that she said, 'Well, they say that a man is just whatever his wife makes him.'

She says, 'Well, just you watch me make mine.' So if anything had been made, give her a little bit of credit anyway, even though she has been buried now for about twelve years. Well, she did her best, and maybe I wasn't as good a husband as I should have been, but I tried to be ...

*{tape break}*

... one is too.

<Mr. Meredith> I hope all of us can realize that kind of talk that he mentioned is really just hitting below the belt. I hope you can't respect people who parrot that garbage around. That is just hitting below the belt.

I want to read a couple of other announcements, brethren.

One of them is about the new expense system. A different system of expense reimbursement for the U.S. ministry has been under consideration for some time. We have felt it was necessary to develop a more efficient procedure to allow each of you optimum latitude in doing your jobs. This is from Ministerial Services, so you all might want to listen to this. I'm just reading it because this will help us get it to you right now.

The new method we are going to use is that of advance reimbursement by check from headquarters. This will actually be better for you. They'll give you an advance check, so you have it to spend without having to spend your own money, you know, and then get something later.

Unlike our past system prior to adopting travel letter, you were reimbursed after the fact upon receipt by headquarters of your expense backup material. You had to get that in. The new system will provide you a check in advance of your monthly expenses. The regular amount of your monthly reimbursement will be set

by your area coordinator according to your past expense record and the size of your church area. Under the new system, you will not report your expenses to headquarters. You will report directly to the IRS, the Internal Revenue Service, at the time you file your income tax forms at year's end. There will be little, if any, change in what you are required to report.

The big difference will be in maintaining accurate monthly records and reporting a full year's activity at a time, you know, to the IRS. We will attempt to provide you with, or you may get from your local IRS office, a copy of the tax guidelines which will give you the specific instructions you need. You will be sent further information later, giving more complete details. We're sorry that the disruption at headquarters has interrupted our sending you this information earlier. I think you know what's happened out there, you know, with certain offices closed and all kinds of things.

It is planned that you will be sent a check on February 1st, so that will be coming up in a few days, to cover six weeks' expenses at the present rate. Then on March 15th and monthly thereafter, the middle of each month, you will receive monthly checks on this new system, so that should help you and make it easier for you.

Now hall rental and church assistance. We've had several questions regarding future payments of hall rentals, expenses, church assistance to needy individuals, and of course payroll. Because of this, we want to take this opportunity to address some of these items in a general way. The accounting department has assured us that they will do everything within their power to keep all payments going on an uninterrupted basis. Of course, the events of the past three weeks have done a lot to hamper this process. For the time being, all payments will be made through our bank, U.C.B., in Pasadena. Should the receivership be lifted, we will probably continue to make these payments from Pasadena. If the receivership is not lifted, then we obviously have to take other steps to ensure our debts will be paid. If such action has to be taken, the accounting office will do everything they can to lessen the resulting interruption. If there are further interruptions, you might have to use your initiative to alleviate any problem that might result.

And frankly, some of you, as was mentioned the other day, might need to call in directly to Mr. Jack Bickett or to Mr. Gerald Selig or someone like that if your check doesn't come in time. I hope very, very much that not very many of you are going to lose church halls, because I know how hard some of them will be to get back. So we understand that, but this has been the biggest disruption in the history of God's Work. I think you know how much better it's been going.

And as I reported to you this morning, after talking to Mr. LaRavia, they had about 5,000 people there, and the receiver agreed to work in another building. I think you know I reported that to them, Mr. Armstrong, because you know that the receiver actually moved on over. And he's out of here. And so on.

<Mr. Armstrong> Well, he's out of the original campus. It's still part of the campus, but it's over on the other side of the freeway now. It's one of our buildings. Oh ...

<Mr. Meredith> And also, do you want me to read this to them? A lot of them aren't going to get this. Save your voice.

<Mr. Armstrong> What is it?

<Mr. Meredith> Your letter. Your letter. A lot of them won't get it in time in the churches. But we could tell them.

<Mr. Armstrong> Which letter? And when did I write this?

<Mr. Meredith> Your coworker letter about fasting. Your brethren's coworker letter.

<Mr. Armstrong> It's not the same letter I read the other day.

<Mr. Meredith> Well, that's right. You did, I guess. They just gave it to me. I guess the people who gave it to me did not realize it.

<Mr. Armstrong> Oh, I think I read that.

<Mr. Meredith> Yeah. He did read it. You're right. Well, you'll just have to tell your brethren when you get back. Some of them may not have it in time, you know, because it was just mailed out yesterday. That's right. I'm confused myself. They gave it to me and said, read this, but it was read. And the swirl of events, we forget those things. But you may have to tell your brethren to fast Sunday or whatever Mr. Armstrong wishes to say, to fast Sunday rather than Sabbath. You know, some of them may not be able to join as Sabbath and fasting, but fast Saturday night to Sunday night. Is that all right, Mr. Armstrong?

<Mr. Armstrong> Yes. If they don't get it in time, we can't help it.

<Mr. Meredith> Okay. Here's some clippings Mr. McNair sent up about, I guess, in the *L.A. Times* this morning about events yesterday. And Mr. Armstrong may want to read some of those things that are marked in this particular thing about the events yesterday.

We're getting much more favorable coverage, though, and everything seems to be going back the other way, as we mentioned. We're very grateful for that.

Do you want me to expound something while you're going over that, or do you want to start? Do you want me to expound something here while you're going over that?

<Mr. Armstrong> Yes, go ahead.

<Mr. Meredith> Okay. I'll go ahead and cover a little bit here that might be helpful for you. Mr. Luker was starting to cover something, and I think I would like to cover it as well. But since we have the time while Mr. Armstrong is looking at that article here, I'd like to expound to you briefly, just apply it to yourselves, if you turn with me to I Timothy 3.

And under our new understanding in God's Work, let's just think about this, brethren. We're going to try to get back as close to God as we can. I think all of us want to in our hearts. We want to get back to try to be like the apostolic Church as much as we can. We want to be like Jesus Christ. We want to be like Peter and Paul, and that's why we're here.

But here's what the Apostle Paul was inspired to say about us, about the ministry. This is a true saying. 'If a man desired the office of a bishop or overseer, as the Greek word means, he desires a good work.' Now, it doesn't mean his desire is good. His desire might be vain. He might just want to be an elder for the sake of being, you know, one, but he desires a good work. Hopefully, his desire is good too. A bishop or overseer then must be above reproach.

Now the Greek word means that, not blameless, because blameless in the English language could imply, you know, perfect. None of us are perfect. All have sinned and come short of the glory of God, every last one of us. But a bishop must be above reproach. In other words, all of us who are elders in God's true Church have got to set a superior example. We've got to go above and beyond what the brethren are expected to live up to.

How can we preach to them unless we practice what we preach ourselves and practice it on a higher level, you know, than they do? How can we be a teacher of mathematics unless we know more about mathematics than the pupils sitting in front of us? You see what I mean? And all of us have to have that. We really do. And yet some of us, in our behavior, have sometimes come down to the level of many of the lower ones, let's say, in the congregation, not even average ones, but let's say the weaker ones, I should put it, in the local congregations.

And we have had, frankly, several ministers who have smoked at one time or the other, maybe several continuing to do that, who've had drinking problems, who have had cussing problems, who have had all kinds of problems. And I know most of you know of someone like that. It's not a mystery, but even someone like that that's in Christ's ministry who's had this or that type of problem. And brethren, that ought not so to be, to phrase the Bible. That's just not right.

Well, let's not just harangue each other, but let's make a determined effort now that Mr. Armstrong is setting the pace to clean up our skirts, to gird up our loins, and to get back to the faith once delivered to the saints, and to get back to the way of life that God did set through Mr. Armstrong in this church when he first raised it up and when he first raised up Ambassador College and those right standards.

We might have been a little bit too strict, and we were, on hairstyles, skirt lengths, or things like that, but on the other hand, many of us have gone way beyond getting back to the middle, and we've gone too much the other way. And I think we recognize that.

And so the husband, the bishop, must be above reproach, the husband of one wife, and we're to be loyal and faithful to our wives unto death, we're not to be adulterers or anything else, vigilant, and not just lukewarm, but vigilant, watching, continually alert as the shepherd over the flock, sober, not drunk, but sober, and alert of good behavior given to hospitality, wanting to help and to serve the brethren.

I know one minister who is no longer with us. He left several years ago, so I'm not talking about any one recent. But I found that he was preaching 45-minute sermons, you know, and our normal service is two hours. In other words, he was cutting it way, way short, and then he'd just get right out of there within 10 or 20 minutes after service with certain select young couples that he and his wife would blend with, and he had no desire to visit with the farmer brethren or with others and help them and encourage them or the old ladies. We wanted to be with a nice, sleek, suave, sophisticated young couples so they could go out to some fancy restaurant that night, and his whole way of life tended to reflect that.

We've got to be people who are given to hospitality, who want to serve these people, who want to lay down our lives for them. And I hope we can get back to that spirit and that attitude again.

We want to be apt to teach. An elder may not always be a powerful preacher, particularly a local elder, but he does have to have the aptitude to explain and expound and to make clear the Bible.

Not given to wine, not constantly, you know, drinking beer and drinking wine, so he's just noted for always hitting the bottle.

No violent or pearlsome person, always arguing.

Not given, not greedy, a filthy lucre, not just wanting money and trying to get ahead with money or this type of thing.

By the way, one other thing, I think two people brought up, Mr. Armstrong will forgive me if I answer something, but I think it'll help the work if I do. I heard just during the noon hour that there was a new rumor starting around. They haven't been able to get me yet on anything except being strict, but apparently somebody think up something else.

And so this is it. I'll tell it before you all. The rumor, as this minister reported to me, was that I borrowed \$100,000 from the Work so I can buy or invest or speculate in gold coins. Now I have never borrowed \$100,000 from the Work in all my life. I did borrow, or the Work offered to loan me. I didn't even really directly ask for it, but when my wife and I came back from England in 1975, we had been in college homes for 13 years, and we had not saved money to buy a home. And because I was a persona non grata, as Mr.

Armstrong has explained, they did not want me in a college home again, and I had to go outside and buy a home, and I did not have a down payment.

Even men, they've helped with money to actually help them buy a home. They did not do that. They did loan me \$14,000, ... 14,000, you write it down. You can check with Mr. Bickett, with Mr. Stauffer, with anyone you want to a \$14,000 loan, which I thank God for, but it was not a gift, it was a loan to help buy a house and furniture.

Later when my wife died, after bills that cost me personally \$4,000 to \$6,000, including the funeral and everything else, I went in and they loaned me \$3,500 additional, making a total, the biggest total I've ever owed remotely, you know, anyone like that, \$17,500 because of the home and because of my wife's funeral and the burial and everything else. And sorry to bring that up, but that's what it was for. Not one penny was to be spent or was spent in speculation or buying gold or silver or anything else.

And I just want to say that I have bought some gold coins earlier, years earlier, and sold them to help buy that home, but I didn't have enough even for a down payment on the home for that matter, and none of it was used that way.

Then later I did pay back several months ago, or actually a few months ago to be accurate, I can't remember, it was last autumn, I guess October/November, somewhere in there. I did sell my home in August, finally got the money for it, and I had to sell my home in La Cañada Flintridge because I was given a big salary cut off auspices of you-know-who, and I had to give up my home and sell it, and I'm living in a rented freeway home. But because I had then the proceeds from my home, I paid back in one check every single penny of the loan and gave a bigger offering beside in thanks to God for the loan. So I owe the work zero, and I did not ever owe anywhere near \$100,000. That is the truth before God, and you can check it up.

But I just want to say these rumors, now next word they're going to have is climbing trees and making love to gorillas. They are. Mr. Armstrong and I will be climbing trees looking for female gorillas. And he is not senile, he'll be climbing the trees in this next story.

<Mr. Armstrong> Well, you all know of course that I am senile, but more than that I've got a very rotten record and my wife of my youth found out I was having an affair with another woman up in Eugene, Oregon. And it was at my wife's insistence that I come down to Pasadena to get away from that terrible woman, then that's why we came down to Pasadena.

Now I never knew that before myself, but some other people seem to know it and pass it around. I wish I could bring my wife back from the grave just long enough to give you her impression of that, and I think that she'd say it with emphasis.

But all kinds of rumors ... there are even rumors that I've got some illegitimate children around. I don't know who has a mind to come think of some things like that. They're vicious, they're rotten, they're filthy, and they're of Satan the Devil. And anyone with a mind like that, way down in the cesspool of filth, well, surely you don't believe those things. Come and ask me about those things. If I'm guilty, I will tell you.

<Mr. Meredith> Well they're just wrong, that's the main thing, and they are of Satan the Devil.

Well brethren, God goes on here to say, then, we're to be no quarrelsome person, not greedy of money, but patient, and we are to learn to be patient. So let's be patient with one another during this very difficult trial and transition.

Not a brawler, not wanting to fight and get upset and get her feelings hurt. Not covetous, trying always to grasp and see how much we can possibly get. One that rules well his own house, having his children in subjection with all gravity. And we have taught and learned in the last twenty or twenty-five years more

about child rearing, and I hope all of you are practicing it. Some of us are letting down on that, and I hope we can get back, you know, get our standards back up again and begin to teach our children and train them, love them, play with them, and spank them when they need it in love. But teach them, train them, play with them, love them, and another great big key of child rearing is set an example for them. And all of us have got to learn to do that.

For if a man know not how to rule his own house, how shall he take care of the Church of God? And obviously we've got to be the head of our house, the head of our wife, in the right way. And that's God's intention, that's His command, and I hope all the women realize that and want that because that's of God, and to teach our children and to guide them and direct them in every way.

Not a novice, a beginner, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach and snare of the devil.

And so we are to do as Mr. Armstrong has been telling us, to set the right kind of example and not to try to see how close we can get to the world or how much we can get away with.

The one scripture I'd like to add to that, Mr. Armstrong, that you were saying just here for a moment, and that is one that I think might help on that, and it's going to help us even set that kind of example, is back in I John 3:22. I John 3:22, and it shows why our very prayers are answered.

'Whatsoever we ask, we receive of him because we keep his commandments.' But that's not all, as you notice. 'And do those things that are pleasing in his sight,' indicating they're things beside just the letter of the law. Things like, you know, not smoking and not seeing how many drinks we can drink to get right up to the edge of the cliff, but staying well back from the edge of the cliff. Not only not being a drunkard, but not being a bar fly, so to speak.

And not only not being, you know, a cusser or adulterer, but not telling even semi-dirty jokes which so many have gotten in the habit of doing, or jokes with racial slurs, or any other kind of slurs. We don't want to do that.

We want to love one another, respect one another, and be ye perfect as your Father in heaven is perfect, and yet not be so perfect that you look down on others, but have that desire humbly to ask God to fashion you, mold you, and that each one of us can be a bond slave of Jesus Christ.

So I hope we can do that as Christ ministers. And if we do, Christ's Spirit will begin to energize us, and it will begin to give us a unity we've not had for ten years.

And as Mr. Armstrong has said during the trial of 72, he repeated this several times, and as he said a few times recently, although I think it was more the trial of 71/72, but I remember that, Mr. Armstrong. He said, when our ways please God, the money always comes. And when our ways please God, God's power and miracles and blessing is going to come. And if we all go back with this Spirit renewed in spiritual zeal and energy from this conference, I'm sure God is going to perform more healings in the Church. God is going to give us more of a unity among our brethren. The tithes and offerings will increase, the opportunities and media will increase, and the great God will move this Church forward in a way we have not had done for over ten years. So let's realize this. It is of God, and God's going to do it. It's not by power, it's not by might, but it's by God's Spirit, and He will do it. So let's have that confidence.

<Mr. Armstrong> Well, brethren, this conference has come at a time when Satan has struck his trump card, if he has such a thing, his master stroke. And I felt it would be better to have it here than right in the thick of things in Pasadena. And I hope that you have enjoyed coming here, and most of the weather has been nice. We got some rain last night, but I noticed on the way driving down here this morning that it was very

beautiful, and the sun was shining brightly, although the clouds were broken and another one would fly over us at any minute.

But remember this. God's house has been divided, and Jesus Christ is putting it back. I'm not doing it. I'm only an agent and a servant of His, but He is using me. But it's His power, and His power is back of it. He has put the college back on the track. We're getting the *Plain Truth* back on the track. We have restored the *Good News* now, and you should have all had the first issue of the new format of the *Plain Truth*, or the *Good News*, I mean.

And we're having to do some checking on the value of radio today. It seems like radio has made a very great shift in the type of listening audience because of television now for so many years, but we have plans for some big television things. One is a few full-hour programs, and you'll really be surprised when this comes off.

And there was a man that we wanted to take a small part in it if we could get him because he's pretty well known. Again, I can't think of names. He is the one ... he had a show on television some few years ago where he was a bachelor father, John Forsythe. And Mr. Rader flew with him to New York, and they had, of course, about four and a half hours to talk on the way. And John Forsythe says, well, 'I not only would do what you want, I'd like to be the emcee of this whole thing.' And so he's right in for it.

Now John Forsythe is one of the well-known Hollywood actors who is a family man still with his first wife and is not divorcing and remarrying all the time and has a good, clean record. And I'm glad that he has volunteered to do this for us.

And we have things now coming, and I hope that we can get back to some of the travels around the world. As you know, I've just had one trip over to Jerusalem where I had meetings with, well, I guess everybody from the president and the prime minister and the deputy prime minister and the foreign minister and the man who is the legal head, what do we call him, and the man who prosecuted the Eichmann in that Eichmann trial. He's a pretty good friend of mine, too, and he's visited my home, yeah, Gideon Hausner.

And, of course, Professor Mazar, who's run our archaeological project, and that project, that phase of it is completed. Now we're starting another one going right down to the ancient City of David, and I hope that we'll come down to find and dig right down into and clean up the very place where David ruled and which was his throne. His throne was not up on the top of the hill, you know, at the Temple. That was a place of worship and was not the place of the throne of ruling. But I told you a little about that trip, I think, the other day anyway.

And now our next planned trip is to Cairo again for a meeting with President Sadat and then a little, that should be next month sometime, unless all these things that have happened are going to interfere. I hope they won't.

But then in April I am due to go to Tokyo again and receive an even higher declaration from the emperor, as I understand, and then I hope that I'll be free to get back to some of this travel to faraway places and getting the gospel out before, if I can get the gospel started to the important people and the top people and the doors are opened to get it into these nations, doors that were closed to us before.

And that is very important that the people write in that they're sending money for that purpose because that's the whole accusation. We have not siphoned off any money. That's ridiculous. But they twisted around to say that the expenses are doing what Christ has commanded of carrying out the Great Commission and go ye into all the world, which I've been doing, that that was siphoning off money in my own pocket. Well very little of it ever hit my pocket, I'll tell you, a little bit of expense money and even most of that never hit my pocket.

And now I think I mentioned for my daughter and then later for my wife, I've had to buy clothes and some jewelry and things like that. But it was not expense money. It came out of my own personal salary on which the government had taken out their part, both the federal and the state government. And we had helped support the state and helped support the government and then they come and try to take everything.

They were claiming only two or three days ago that they had confiscated the whole property at Pasadena and that it belonged to the state. They said, it does not belong to you anymore. Our people said, well, we have a right here, it belongs to us. And this ex-judge receiver said, nothing of this belongs to you anymore. The state has taken it over. Well we got a ruling from the court that it is our property and not the property of the state.

And incidentally, we are suing the State of California and the attorney general's office for \$700 million. We're making it big enough to attract a few headlines and I think you'll find that some of that news, in fact, it's already beginning to turn a little bit instead of everything. The big headline, just assume that we're a bunch of racketeers and we're the most evil people that ever lived when we're about the only people of God left anymore, they say we're just the opposite. Everything in the newspaper.

And see, there was one very big mistake made in the last *Worldwide News* and that was publishing the events right from the newspapers and quoting what the newspapers said about these events. And they talked about, and it was quoted in a local newspaper and said, this comes right from the Church's own publication, the *Worldwide News*, that we've got gold stacked up over in, oh, you know where ... Switzerland.

Now the only bank account we have in Switzerland is one I opened about, oh, 12 to 15 years ago in the Union National Bank in Geneva, which is just a small account for our office there. We have a whole office staff of about an office of five or six rooms and one large workroom. And it just carries their own day-to-day needs for operating the office. And I haven't checked up on it, but I would suppose that all of the money in it is money from tithes from the people in Switzerland and France.

<Mr. Meredith> Mr. Haynes, Tom, Mr. Richard explained this morning the German office does have an account there. The German office has some gold, just a small amount of gold investment.

<Mr. Armstrong> Oh, is that right? I remember.

<Mr. Meredith> Just as a reserve for the German work. Yeah, that's all.

<Mr. Armstrong> Well, it came from Germany, though. I didn't know that. That's news to me. And I do know of that one bank account, and that's all I know of. I was going to call Mr. Rader tonight. But we should not publish in our own magazine the newspaper thing because they're all slandered 100 percent against us. They make us look very, very bad. And I don't think that needs to go out to our own members. And I'm sorry I didn't know about it. But I would have stopped that in a minute. And it also took up about an extra two or three pages that we might have saved the expense of having to print.

But I tell you, all they're going to find when they check their records, and ours are the best kept records of any institution that I know, they're very well kept, and they are going to find that some of these trips cost quite a little money as the way someone out here, a farmer or a truck driver or someone like that would look at it, but are not if you realize that I've been traveling and meeting the top people in the governments and the next to the top and then the chief businessmen, speaking before Rotary Clubs and Kiwanis clubs and even Knights of Columbus and Daughters of Women's Catholic clubs, and highly honored in front of them, in Manila and in other places and in India and in places in Africa and all over, all of the businessmen's clubs. We have special dinners for special groups.

And then I bring the message to them, and they've never heard that message before. They have never heard the gospel. They've heard a message they call gospel, but it's only about the person of Jesus Christ, and He's the messenger who brought the gospel. And the gospel has not been preached for 1,900 years.

Now this expense that they make look big is about one and a quarter to one and a half percent of the expenses of this work. It is the smallest of any department of the Work. It is the smallest in amount of money and the most important of all. And it is important that you get people to say that my money is going in to get that gospel around the world, because these judges, of course, don't see where we need to go around the world. They say, well, we don't think you need to go around the world. Ecclesiastical duties don't have to include that. In other words, we must go to the judge instead of to Jesus Christ and the Bible. Well, we're still going to go to the Bible.

Now I'm thankful for your loyalty, and I know that this has all drawn us all closer together than ever before, and you will find when you get back that it's been drawing your churches at home closer together than ever before. It is just drawing us all closer together.

I read in the newspapers now, like right here locally, they print things that come from members of the Church here. They're ex-members, and about three or four families have gone out of the Church here to go with Garner Ted, and they are all soured and embittered, and the rest of the Church just say that the Church was divided. There was a wrong spirit, and they're just glad to have it now we can have love and have the spirit of Christ in the Church instead of this embittered, sour spirit of criticism that has been there. And those are the kind that are going with my son. They're the kind that have ... and if you notice that so many of his programs are just filled with ridicule and with sarcasm and with embitterness. And nearly all of his programs on radio lately have been against me and against the Church and trying to show that he got a rotten deal and just an embittered old father against a son. Well, I'm sure you know a lot better than that. It's a heartbreaking thing.

I only have the one son left, and another one that I have always called a son and said that I've adopted him in my heart as a son, and I mean not just a son of the Lord but more than that, just also a son like a son in the flesh. And yet he's one of the six that signed this damnable thing and a big lie, and of course then the papers come out and the court and all just accept that lie from six malcontents. And I didn't know that Ben felt that way toward me. And I had immediately to put him out of the Church, and that hurt.

But I guess the one who was my daughter-in-law, Lois, who was Dick's wife, is no longer a daughter-in-law, and that hurts too. The last time she was in my home some time ago she was saying things about Garner Ted that others who heard her told me they didn't understand why she didn't divorce Ben and go marry Garner Ted. She was more in love with him than his own wife could be.

Well if you're trying to decide who you're for, for this man or that man or the other man, you just have the wrong attitude altogether. I think we should all be for God and for Christ, and that's where I want to be. I want to find what He wants us to do. I want to be doing it.

I even prayed last night. I said, if there's anything I don't know yet, please, Lord God, open my mind. And if you have to punish me, if I have to be put in prison or whatever or any kind of punishment that you could send, if I can't see it any other way, I said, Lord, help me to be willing to see it without that. But I'd rather have the punishment and get into the Kingdom of God than to save myself now and save my skin for a little while now and then burn up someday. And I think we all need that attitude.

So I think, really, we've had the conference. I think we know that as long as we follow God and His Spirit and His way, that we have God for us as long as we're with Him.

It's like someone came to Abraham Lincoln one time in the Civil War and said, oh, we must pray that God will be on our side. And Abraham Lincoln said, 'Well, what we need to pray is that we'll be on His side. And then we'll know He's on our side.' And that's what we need to do.

And we all need God now as we never needed Him before. And he will use this thing, instead of harming the Work, to be the biggest thing to help the Work that has ever happened, if we have the faith and if we serve Him fully and if that means more than our own lives and having our own way. If my way is wrong, I want God to somehow open my mind if He has to punish me and make me suffer to learn it.

I could say I don't have too many more years to live, but I don't look at it that way at all. I have as many years to live as God needs me to live. I'll try to take care of myself and God will do the rest. So all of you remember that.

You have seen now, I think of yourself, how senile I am. And I think you know that I love you all and I have just one thing really to live for. I know that and my wife knows it and is a great help to me in it. And so my love will go with you as you go to your separate home ...

*{tape break}*

... and keep praying and keep your people praying. Now is the time we've got to be together and there is a certain way we have to fight.

When Christ comes, He's going to fight as He did in the day of battle. There is a time when even Christ fights and the nations are going to fight against Him when He comes. If we weren't serving Christ, none of these things would happen. If we were going the world's way, the world would love its own.

I'll tell you, if I were Bob Hope, if I were someone like that, no one would ever bring any charges of how many millions of dollars I'd siphoned off. That would be all right if I had, but I haven't and so they accuse. And we have to suffer those things for the sake of Jesus Christ. But we're going to triumph in the end, and God is going to bring this out. He's promised he will never leave us nor forsake us. Now I believe that. He isn't going to forsake this Church.

And already in the last two days we have won one battle each day. Two days ago the judge decided that we do own the property and it hadn't been confiscated. Yesterday we got the receiver off of the main campus and over into the part to see what did we used to call that already?

<Mr. Meredith> The press building.

<Mr. Armstrong>Huh? The press building. Or was it the press building? Yes, over in what used to be the press building. Well, I don't know, maybe the press is still there because I think we sold that to someone else. But we still have the data processing center, I think, over there.

Well, I won't keep you any longer.

<Mr. Meredith> Godspeed. Pray for us. We'll pray for you.

<Mr. Armstrong> Right. (audience applause)

