

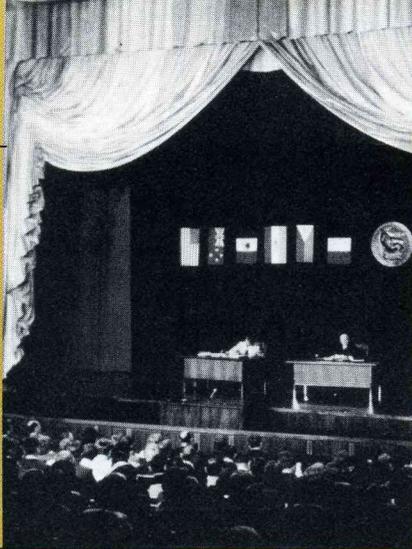
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The Good News



1974 MINISTERIAL CONFERENCE

SEPTEMBER 1974



ABOUT OUR COVER

Over 500 ordained ministers of the Worldwide Church of God recently met in Pasadena for the most important ministerial conference in this era of God's Work. A report on the conference begins on page 17.

Mike Hendrickson — GN

GN

The Good News

CONTENTS

ARTICLES

1	Who Will Save You?
6	You Need God's Holy Spirit
9	Anybody Can Gripe!
12	Is Hell Only Here on Earth?
24	Why Four Gospels?
27	You See Your Calling — But Why You?
30	The New International Version
32	Jesus Christ — Fact or Fiction?

FEATURES

15	Q & A
16	Update
33	What Our Readers Say

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By the time a potential suicide is headed for the bridge, or finishing his final note and turning on the gas jet, he's beyond looking in the yellow pages for a psychologist. By the time the screaming match ends in physical injury or death, it's too late to call a professional marriage counselor. When the teen-ager is already halfway to the anywhere destination, running away from home, it's a little late to seek help in how to rear children. Most of us seek help inside ourselves, or from close friends who will commiserate. Trouble is, if the answer were inside us, or even to be found in the minds of our closest friends, the chances are we wouldn't have the problem!

by Garner Ted Armstrong

who will save you?

THE police were called by a passing motorist. Shocked — almost too nervous to continue driving across the bridge and find the nearest phone, the woman couldn't get out of her mind the indelible, never-to-be-forgotten horror of seeing that young man teeter precariously for an instant, and shove himself out into empty air, more than a hundred feet above the pavement waiting below the high-arched bridge.

The boy had quit.

He resigned. He was through. He was leaving the human race. He didn't really know what next; death was mysterious — his mind was filled with dozens of possibilities, not the least of which were the many fantasies he had daydreamed about the looks on the faces of his friends, their shocked conversations, and the way his parents would react

when they heard. But somehow, in all these thoughts, *he was still a part of the scene.*

The police siren wailed mournfully through the midday traffic, converging with the fire department rescue squad truck and the ambulance to the precise spot the lady had reported to the department's busy switchboard. It was the eighth death of the day: one hit-and-run school child, a husband-wife domestic homicide, a suicide, a murder and three traffic deaths.

Nothing was left but the stain on the pavement now.

The ambulance took the body to the morgue. The police snapped their notebooks shut after gathering the meager details for their report. The fire department rescue squad wrapped it all up and headed back to the station to await their next call — hopefully, finding the next one still alive, and thus discovering reason for their being.

Cancel one life.

If I could just have TALKED to him, I thought. *Surely* there would have been SOME way to have saved him. I could have asked, "What's *wrong* — what's the big hang-up?" Hopefully, when I found what the deep-rooted problems were, I could have patiently helped solve the problem.

Hopefully.

Every day, thousands quit. Tens of thousands toy with failure, skirt disaster, barely exist on the fringe of total frustration — keep right on "existing."

People quit hobbies just short of full-time careers; quit working on that bulging waistline and rationalize it away with vague, personal excuses about looking more "dignified"; quit a home and marriage after 30 or 40 years; quit quitting smoking, and start again.

It's an age of quitters!

Violent change in government; traumatic, global economic sickness; dramatic realignment of defense organizations; proliferation of atomic weapons amidst official cries for arms limitations; gigantic, runaway

inflation and soaring joblessness; erosion of the dollar; bad weather, with floods, droughts and an incredible number of destructive tornadoes — makes our day-to-day life increasingly irrelevant.

A surprising suicide rate among youths from 15 to 24 — the very muscle and backbone of the nation we should become — stems from the futilized feelings of frustration of a world grown too ugly to contemplate, and personal lives too meaningless to continue.

The Specialists

Enter religion, occultism, spiritism, ESP, witchcraft, demonism, satanism, and the “Exorcist.”

Millions play the game. Find escape. Since the problems are too big to invite solution, find the ultimate cop-out. And millions manage to hang on to an otherwise dull, ugly existence, merely by seeking the vicarious thrills of wild, weird entertainment; creating their own inner tranquility by loading up on alcohol or drugs, or searching for some “new truth” and meaning in life through religion in some form or shape.

Waiting for those millions of human beings are the professionals. Experts, sages, savants, psychologists, quacks, marriage counselors, charlatans, frauds, ministers and broken-hearted, sobbing evangelists; all either quietly advertize or blatantly shout their own perfect solutions for the lonely, the distraught, the suicidal.

Some of them help.

We live in a world of specialization. All the technologies, from medical science to aerospace, have created their own insatiable needs for greater specialization. The area of human emotions has become increasingly specialized, too. We kid each other about going to the “shrink” for an emotional pacifier; but behind all the kidding lies the stark fact that multiple millions simply can't cope with the enormous burden of life any more.

Life is specialized. It's com-

plicated. It's loud, hurried, frantic, worried, frightening, and sometimes nihilistic. As the daily pressures have increased, so have the specialists who claim they can help you cope with them.

The very mildest of these are the talk shows, where opinion sampling usually ranges from the lonely widows to the faithful collection of drunks whose egos swell proportionately with the number of times they can have their friends comment that they heard them on the radio. The “dear” columns in the newspapers pass out advice on impotence, venereal disease, wife-swapping, smoking, divorce, obesity and pimples.

Then there are the “specialized” religions. “Scientific” in their approach, they hawk a gospel of practical psychology laced with biblical generalities, couched in ego-serving terms about the self. Tell people there is a veritable giant of compassion, knowledge, love, intelligence, ability, creativity, sensitivity and artistic talent lying just beneath the surface of what appears, in the mirror, to be ordinary, untalented, dull, ignorant, prejudiced, narrow, and crude, and you have the ready-made formula for a devoted following. So long as it's ego-serving, that is.

Tell average people about the “inner-you” dynamo of ability and power that lies just barely concealed — like a tiger ready to be unleashed, and they want to believe you.

The “pull-yourself-up-by-your-own-bootstraps” philosophy actually WORKS, in many cases. People need a “faith” in something either outside or *inside* of themselves. In any case, it has become the philosophical hobby of millions, and the power of “positive thought” and personal worth is the opposite of despondency and a death wish.

But these are *human* helps — temporary, of questionable value, and they never last long.

It's about time you asked yourself some serious questions: Is THERE A GOD? Can you PROVE it? Is Jesus

Christ REAL? Is He ALIVE *right now*, and IF He is, can YOU get in direct, personal *contact* with Him?

If the answers are in the affirmative to all of these — then the real SOLUTION for lasting, REAL salvation — both physical *and* spiritual — is available to you!

But how can you be SURE?

Can YOU find the answers — or must you go to some HUMAN intermediary for support?

Many look to some sort of third party — some expert, specialist, or sage — to solve all of their headaches and problems for them. They are conditioned to turning to paid professionals in circumstances that demand difficult decisions, maybe involving large sums of money — or even their very lives.

Playing God

Unfortunately, in many professions some of these specialists forget that they too are merely human. They are sometimes prone to play God. Because of a piece of paper framed on the wall of the waiting room and a PH.D. after their name, they often consider themselves above the rabble of normal humanity.

But all human beings are vulnerable flesh and blood no matter how much they may enjoy playing God. Every one who draws breath — regardless of how many high-sounding degrees (not that there's anything “wrong” with having a degree) are after his or her name — makes serious and sometimes, regrettably, irreversible mistakes!

Such specialists are often preoccupied with abstract theories cloaked in mysterious, murky, obscure esoteric language and fail to offer practical solutions to people's problems.

Inevitably many lose faith; become filled with doubt; become discouraged and disillusioned — with themselves and with their human counselors.

And so they simply give up and quit somewhere along the line. Some of these discouraged, “down”

human beings actually go to the terrible extreme of snuffing out their own lives (as described earlier) because they just couldn't seem to find *real* help to solve their personal problems. Apparently mere human help even in the form of a cadre of countless professional specialists didn't show them the way out of their many deep-seated difficulties somewhere this side of self-destruction.

Ironically, "... the highest rates of suicides are among members of the upper middle professional and managerial classes" (*The Futurist*, April 1974, p. 71). Significant numbers of the very people that purport to help others are so turned off by our confused, chaotic, nerve-rendering, mind-jangling, technocratic society that even they themselves choose to self-destruct long before their time.

A Source of Help

All of these poor unfortunate people, afflicted with myriads of nightmarish problems, didn't have the faintest conception of what they could have had going for them. There is a source of sheer energy; a source of absolute power; a source of confidence and complete faith that would have seen them through every conceivable problem all the way to the day of their death.

There is One who will never let you down; never give you the wrong advice; never lead you down a primrose path to disillusionment; never allow you to go "down the drain."

That Personage is Jesus Christ of Nazareth — someone who doesn't *play* at being God — because He *is* God!

But even as He was a human being (actually God in the flesh), walking this earth, Jesus was the kind of person who knew how to deal with practical "people problems"; He knew just the right antidote for all the physical, mental, emotional and psychological ailments plaguing the people of that time.

The Lamb of God

The Bible pictures Jesus Christ as the Lamb of God (John 1:29, 36) — meek, lowly, humble, gentle, a real friend — *not* a "trigger-happy," shoot-from-the-hip type who would jump down your throat at the slightest provocation.

Jesus said: "*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light*" (Matt. 11:28-30).

At the outset of His ministry in a small Jewish synagogue in Nazareth, Christ forcefully recited His commission of compassion — His absolute unwavering intention to relieve human suffering.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me *to heal the brokenhearted*; to preach deliverance to the captives, and recovering of sight to the blind, *to set at liberty* them that are bruised" (Luke 4:18; see Isa. 61:1, 2).

This He did at every turn of His ministry.

Jesus Christ pictured Himself as

the good Shepherd — One who would very gently lead those that are with young (Isa. 40:11). He said: "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).

The Good Shepherd

He reiterated in verse 14: "I am the good shepherd, and *know my sheep*, and am known of mine." Jesus Christ knows exactly who you are — you are to be in His very capable hands, not exclusively in your own.

Jesus would leave the ninety and nine dwelling safely in the sheepfold and go searching in a ravine or desert for that *one* poor lost lamb (Matt. 18:11-14).

Before our calling and conversion, Peter pictures us "as sheep going astray," but when we really repent, we are portrayed as returning "unto the Shepherd and Bishop of your souls" (I Peter 2:25).

Jesus the Redeemer

Jesus is willing to "go your bail" — literally willing to buy you back as His own purchased possession to redeem you.

One of the Proverbs says: "... The way of transgressors is hard" (Prov. 13:15). You have

Personal Counsel

Many hundreds have written asking if we have representatives in their areas to counsel with them personally and to answer their questions.

The answer is yes, we do.

The Worldwide Church of God stations personal representatives (ordained ministers) in most communities in the United States and British Commonwealth, and in many other areas of the world. These men of God can visit you, *if invited*, directly in your own home.

So if you do have questions

about God's Church or other biblical topics such as personal salvation, please feel free to write us and request a private appointment. Worldwide mailing addresses are on the inside front cover.

Or if you would prefer faster service, please dial this toll-free number in the *continental* United States: 800-423-4444. (Readers in California, Nevada, Alaska and Hawaii should call 213-577-5225 collect.)

Remember, this service is absolutely *free* and without personal obligation.

sinned (Rom. 3:23) and brought upon yourself all the wretched circumstances and boomeranging side effects that are the automatic product of transgressing God's law.

And since you have broken most or perhaps all of God's Ten Commandments — at least in their spirit and intent — you have earned yourself, along with all the kicks and the curses now, eternal extinction — a final, ultimate death from which there is no future resurrection.

But Jesus Christ is willing to totally and completely redeem you from that horrible fate, to apply His priceless blood sacrifice to wipe out *all* of your sins.

The Apostle Peter, undoubtedly with great emotion and feeling, wrote: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [conduct] received by tradition from your fathers; but with *the precious blood of Christ*, as of a lamb without blemish and without spot" (I Pet. 1:18-19).

Who will save you?

Jesus will!

Your salvation is *His responsibility!* Maybe you've never thought about it in quite that way before.

But if you are His purchased possession, if He has redeemed you, if you are bought and paid for and not your own anymore, then Jesus has the fantastic responsibility of saving you.

He is pictured as your elder brother — a strong, masculine, mature older person who has been there *before*, who has been through the school of hard knocks, who knows what life is all about, who has had to fight His battles against sin, who has overcome the world.

Jesus Christ of Nazareth is *not* a

mere mistake-ridden human go-between; He is a perfect eternal, living Spirit Personality who is even now at the right hand of the Father as our High Priest — on the job daily to intercede with God for us.

As a human being, Jesus constantly had to cry out to God day and night to keep Himself from falling. He had a tremendous battle, a lifelong struggle in overcoming the natural pulls of the world, the flesh and Satan the devil.

fect life in this restrictive flesh (He never sinned!); died on the stake with a perfect record — so He could be a merciful, compassionate High Priest — One with great empathy for the problems of His beloved brethren.

"Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. . . . For in that he himself hath suffered being tempted, *he [Jesus] is able to succour [aid and help] them that are tempted*" (Heb. 5:2; 2:18).

Jesus Christ lived His life in the human flesh for you and for me. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham [human flesh and blood]. Wherefore [as a result] in all things it behoved him *to be made like unto his brethren [you and me]*, that he might be a *merciful* and faithful high priest in things pertaining to God, *to make reconciliation* for the sins of the people" (Heb. 2:16, 17).

The *Logos* — the Word — the Creator — the One who formed atomic nuclei and fashioned galactic nebulae — is pleading and interceding for us with God the Father as our eternal

High Priest.

The very same Power that sustains the entire universe on its charted course; that keeps the Earth in proper relationship to the Sun and the Moon — is daily making intercession for our sins.

Who Will Pray for You?

I receive a lot of letters from people who want me — a fellow human being — to pray for them (and I do). But obviously when thousands of people are involved, I

What Is A REAL Christian?

Most people — even "professing Christians" — know little or nothing about what it means to be a true follower of Jesus Christ. Yet the Bible is quite clear on this subject. If you want to know more, write for these two free booklets, *What is a Real Christian?* and *What is Faith?* See the inside front cover for the address of our office nearest you.

What is a REAL CHRISTIAN?

What is FAITH?

A view of the beautiful and inspiring stony mountain not far from Capernaum from which Christ probably preached the "Sermon on the Mount."

And as a natural consequence: "... We have not an high priest which cannot be touched with the feeling of our infirmities: but was in *all points tempted* like as we are, yet without sin. . . . Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Heb. 4:15; 5:7).

Your Saviour strove to withstand the temptations of sins; lived a per-

simply have to pray for many people all at once in a kind of general prayer.

People by the tens of thousands say: "If I just knew brother so-and-so would pray for me, I would feel so much better about it."

Human beings seem to want a man to pray for them. And, of course, the Bible does instruct the ministry and the brethren to pray for each other (James 5:14-16).

But there is someone a good deal more capable than I, or any other human being, who can powerfully intervene. That same Jesus Christ of Nazareth is interceding on our behalf every single day as a living, personal, intelligent, dynamic High Priest.

Is that concept too distant or difficult to comprehend? You might be tempted to ask: "You don't really think He's up there praying for me — do you?"

Yes, I mean to picture Jesus Christ of Nazareth pleading before His Father's throne and saying: "Father, please forgive him (or her) for doing such and such. He's sorry. Father I know how it is to live in human flesh. Please forgive him."

Is that picture too much of an extreme — too difficult a concept to grasp? If so, maybe Jesus Himself can help us achieve a sort of conceptual breakthrough.

Just before His arrest at the hands of an angry mob, Jesus prayed the real "Lord's prayer" — recorded in John 17. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (verses 1-2).

Jesus Christ has the power to give you eternal life because God the Father has said in effect: "They're all yours, Son. You can have every last one of them."

In His prayer, Jesus continued: "I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine" (verse 9).

And He added: "Neither pray I for these alone, but for them also which shall believe on me through their word" (verse 20).

The book of Hebrews makes it crystal clear (in verses I have already quoted) that Jesus is enthusiastically interceding on behalf of the Church as a daily task — constantly and continually mediating for those God the Father has called to be members of His Church.

If you have really accepted Jesus Christ as your personal Saviour, have repented of your sins, been baptized, and have received His Holy Spirit (see Acts 2:38), then *you are His!*

It is Christ's responsibility to save you — to see you safely into the Kingdom of God. Only *you* can prevent Him from doing it, if you give up and quit.

Yes, your God is a *personal* God — concerned about you! Peter wrote: "You can throw the whole weight of your anxieties upon him, for *you* are his personal concern" (I Pet. 5:7, Phillips).

Don't be unduly anxiously concerned. Look to Jesus Christ, who is *able* to keep you from falling (Jude 24, 25). "Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer, and the *peace of God*, which transcends human understanding, will keep constant guard over your hearts and minds as they rest *in Christ Jesus*" (Phil. 4:6, 7; Phillips translation).

Instead of always being tempted to throw in the towel, remember and read these words of Paul in time of severe trial and terrible personal trauma:

"I have become absolutely convinced that neither death nor life, neither messenger of Heaven nor monarch of earth, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor anything else in God's whole world has any power to separate us from the love of God in Christ Jesus our Lord!" (Rom. 8:38-39, Phillips.) □

How your Good News subscription has been paid

Jesus said, "This gospel of the kingdom shall be preached [and published — Mark 13:10] in all the world for a witness unto all nations" (Matt. 24:14) at this time, just before the end of this age. A price must be paid for this magazine, the Correspondence Course, booklets and other literature.

But how? Christ forbids us to sell it to those who receive it: "Freely ye have received, freely give," said Jesus to His disciples whom He was sending to proclaim His gospel. "It is more blessed to *give*," He said, "than to receive" (Acts 20:35).

God's way is the way of love — and that is the way of giving. God expects every child of His to give freewill offerings and to tithe, as His means of paying the costs of carrying the gospel to others.

We, therefore, simply trust the Living Christ to stir the minds and hearts of His followers to give generously, thus paying the cost of putting this precious gospel truth in the hands of others.

The faithful, tithe-paying members of the Worldwide Church of God and our ever-growing family of co-workers gladly give of their incomes that we may give this precious gospel to an ever-widening number of readers.

The living, dynamic Christ Himself enables us to send you this *Good News* magazine without charging a price. God's way is right — the way of giving to others.

AFTER three-and-one-half years of concentrated teaching and instruction of His disciples, Jesus Christ prepared to offer Himself in the ultimate sacrifice. Soon He would be crucified and murdered by His contemporaries. After three days and three nights in the tomb, He would be resurrected to sit at the right hand of His Father in heaven. The twelve disciples would carry on the Work He had begun.

Yet they had to face the sobering prospect of carrying an unpopular gospel to a hostile world. They had to contemplate years of persecution, ridicule and finally martyrdom. It was a discomfiting prospect to say the least! They needed strength, encouragement and wisdom; they needed love, patience and endurance.

The twelve apostles needed to recall the lessons taught to them by Christ during His earthly ministry. As generally unlearned men, they needed extra knowledge and wisdom to face a world of philosophers, scholars and intellectuals. They needed faith and courage to confront the seething hostility of religious leaders who would attempt to stamp out the fledgling Work time after time.

And Jesus knew it!

He said to them shortly before His trial and crucifixion: "*I will not leave you comfortless...*" (John 14:18).

He intended to continue to teach and support the twelve,

but not in the flesh. God the Father had provided a means by which the apostles could be helped in their efforts to spread the true gospel.

"But the Comforter, which is the Holy Ghost [Spirit], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

The word translated "Comforter"

in the Greek is *paracletos*, which originally had the meaning of "one called in to help or support." God's Spirit was intended to help and support the apostles in their work. It would remind them of the lessons they had learned from their Master — Jesus Christ. The Holy Spirit would lead them into more and more truth; they would receive a progressive, continuing revelation from God!

"Howbeit when he, the Spirit of truth, is come, *he will guide* you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and *he will shew you things to come*" (John 16:13).

Christ even promised the Church *prophetic revelation* by the Holy Spirit — they would understand "things to come." And they would be guided into *more* truth than Christ had revealed to them during their three-and-one-half years of training.

What Is the Holy Spirit?

Who — or what — is the Holy Spirit? Is it a third person in the Godhead? Or is it something else?

The pagan concept of the Trinity predates Christianity by many centuries! The Holy Spirit is not a person — it is the *power* and the *mind* of God! (For a complete exposition of this important truth, please write for our free booklet titled *Is God a Trinity?*)

Notice the words of Jesus Himself shortly after His resurrection, when the disciples were gathered in Jerusalem prior to the day of Pentecost:

"But ye shall receive *power*, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The gift of the Holy Spirit would provide them with dynamic power by which to carry out the great commission of preaching the gospel. The word "power" is from the Greek *dunamis* which means

by Brian Knowles
and John R. Schroeder

Mankind is constantly engaged in a frustrating search for the ultimate answer — The Panacea. We seek solutions to a plethora of problems which constantly plague humanity. Yet real answers elude the world's greatest thinkers — all solutions are at best temporary. But the Creator God has provided mankind with a wonderful help — if he is willing to seek and accept it!

you need God's Holy Spirit

“power, might, strength or force” (Arndt-Gingrich lexicon). In this case it involved the power to work *miracles* — to heal the sick, to cast out (exorcise) demons, and even raise the dead!

As a result of the influence of the Holy Spirit, they would learn to think more and more like Christ Himself. Paul later told the church at Philippi: “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5).

But how does the mind of Christ develop in a Christian? “And hereby we know that *he abideth in us*, by the Spirit which he hath given us” (I John 3:24).

Christ actually lives His life over again in a converted Christian by means of the Holy Spirit! The Apostle Paul wrote: “I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*...” (Gal. 2:20).

It is Christ in us by means of the Holy Spirit which provides the Christian with the hope of eternal salvation and glory. As Paul said to the Colossians: “... *Christ in you*, the hope of glory” (Col. 1:27).

Developing the mind and attitude of Christ is sometimes a painful process. It is not accomplished in an instant. Rather, it requires a constant *exercising* of the Holy Spirit until that mind is *formed* within you. Paul said to the Galatians: “My little children, of whom I travail in birth again *until Christ be formed in you*” (Gal. 4:19).

How Do We Acquire the Holy Spirit?

God requires two things before He will grant His Holy Spirit. First, you must genuinely *want it* and *seek it*: “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13.)

Once God has begun to work with a human individual, he is progressively led to a point of repentance. He realizes his own

inadequacies to fight against sin and Satan the devil. He realizes his need for help to overcome the downward pull of evil in his life.

God is willing to provide the power and the necessary strength to resist and overcome evil by the Holy Spirit.

The second condition to receiving the Holy Spirit is a firm willingness and resolve to obey God. Peter spoke of “... the Holy Spirit, *whom God hath given to them that obey him*” (Acts 5:32).

But more *specifically*, what must a person actually *do* to receive the Spirit of God? Peter provides the answer: “Then Peter said unto them, *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit*” (Acts 2:38).

Two Baptisms

Actually, there are two positive kinds of baptism (the word *baptize* means to “immerse or submerge”). One: the immersion of the whole body in water for the remission of sins. And secondly: the receipt of the Holy Spirit which makes the Christian a part of the Body of Christ, which is the Church.

The pre-Christian baptism of John was a baptism of repentance (Matt. 3:1-6; Acts 13:24). The receipt of the Holy Spirit did *not* follow John’s baptism.

A couple of examples in the book of Acts will illustrate *the important difference* between the two baptisms — 1) water baptism; 2) the baptism of the Holy Spirit.

Philip, a zealous deacon who later became an evangelist, preached the Kingdom of God in the nation of Samaria. Many there believed and were baptized in the name of Jesus (Acts 8:5, 12).

When the leading apostles at the Headquarters Church in Jerusalem heard that Samaria had received God’s Word, Peter and John were quickly dispatched to that northern region (verse 14). Those two original apostles then *laid hands* on the

people previously baptized by Philip so they would receive the Holy Spirit (verses 15-17). Philip apparently lacked complete knowledge about the proper formula for receiving a part of God’s mind.

And then at a later date certain disciples in the city of Ephesus were baptized with water, having believed the message Apollos taught. When the Apostle Paul came to question the people instructed by Apollos, he found a key ingredient missing — *the Holy Spirit*. Paul found that those people didn’t even so much as know what it was.

So after proper instruction, they were rebaptized in water in the name of Jesus. Paul then laid hands on them; after which they received the Holy Spirit (Acts 19:1-7).

Paul later explained to the Corinthians: “For by *one Spirit* are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into *one Spirit*” (I Cor. 12:13).

How the Holy Spirit Is Given

In most cases, the Holy Spirit is given *after* water baptism and the laying on of hands (see Acts 2:38). There are a few exceptions in the biblical account — but they are not the rule.

In Acts 19 we read: “And when Paul had *laid his hands upon them*, the Holy Spirit came on them...” (verse 6). And in Acts 8: “Then laid they their hands on them, and they received the Holy Ghost [Spirit]” (verse 7).

What are the results of the work of the Holy Spirit in an individual Christian? Notice Galatians 5:22 for the answer: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance [self control]...”

The first and most important result of God’s Spirit in the minds and hearts of human beings is love. It is not just another form of human

love, but a divine love that comes directly from God.

Paul tells us that "the love of God is shed abroad in our [human] hearts by the Holy Spirit which is given unto us" (Rom. 5:5). This divine love runs down the riverbed of God's law, which is expressed by the Ten Commandments. It is manifested first in adoration and worship of God; and then in outgoing concern, compassion, kindness and service toward other human beings (Matt. 22:37-39).

The additional qualities of joy, longsuffering [enduring patience], gentleness, goodness, etc., are simply added expressions of this divine love imparted by God to an individual whom He begets with His Spirit. (These good fruits of the Holy Spirit are explained in our free reprint article entitled "This Is the Life — Real Abundant Living." Also request another free article entitled "How You Can Be Imbued With the Power of God." It explains more about the qualities and nature of God's Spirit.)

God's Spirit Not Contentious

God's Spirit manifests itself in good works and faithful words in those who preach the gospel. It is the Spirit of truth and righteousness.

It is *not* a contentious, striving and bitter spirit (see James 3:14-16); rather it is conciliatory, loving, compassionate, forgiving. Those who are led by the Spirit of God are peacemakers. They strive to *cover* sins and heal wounds, rather than rubbing salt in them.

James says: "But the wisdom that is *from above* [through God's Holy Spirit] is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (verses 17-18).

The Holy Spirit will give you that elusive peace of mind so rare in this restless, fearful age.

When you begin to imbibe of God's very mind, you will be more sound-minded — much less fearful. The Apostle Paul reminded the young evangelist Timothy: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7).

The Apostle John tells us that "There is no fear in love; but perfect love [by and through the Holy Spirit] casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:18).

This is a time of mismanaged and misdirected minds. Many are fearful of a wide variety of persons, places and things. Many rob themselves of peace and contentment by constantly dwelling on needless, unreasoned fears — most of which never come to pass.

The first fruit of God's Spirit — love — is the only permanent solution to fear and needless mental strain. This spirit of a sound mind will gradually replace all the fears and phobias that tend to spill over into our minds from this hectic, confused, mind-jangling society.

If you are one that is abnormally fearful, or even occasionally fearful, you need the indwelling presence of God's Spirit in your mind.

The Gifts of God's Spirit

In addition to giving the overall gift of the Holy Spirit to every true Christian, God also imparts special spiritual gifts or tools to the members of the body of Christ in order to perform the Work of God on earth.

Paul described these different gifts in detail to the Corinthian Church. All these spiritual tools or abilities, though they are different, are given *by the same Spirit* (I Cor. 12:4). Among these special gifts are wisdom, knowledge, faith, gifts of healing, the working of miracles, discerning of spirits, etc. (verses 8-10).

These differing gifts of the Spirit are *not* given to divide the body of Christ, but to *unite it* in an attitude

and spirit of teamwork (verses 12-27). Each member has his important part in performing the overall Work of God in this Church age.

Today God is using the Worldwide Church of God to bring the good news of the Kingdom to this chaotic, sick and troubled world. Each member performs a vital function. Even if your part can only be daily prayer for God's Work and its leaders, you are performing a critical and very responsible function — perhaps the *most important* activity.

God's Spirit and You

Now let's get down to business! Who do you need to contact to receive God's Holy Spirit? How do you know you are repentant? How do you get baptized? Where are God's true ministers?

We can answer your questions. The Worldwide Church of God has sent dedicated men (ordained ministers) into most communities of the United States and British Commonwealth, and into many cities around the world. These sincere individuals have no religious ax to grind, no "quota" to meet, no pressure to exert.

Their purpose is to help you gain and keep the germ of eternal life — God's Holy Spirit.

If you really desire baptism and the receipt of God's Spirit — and you have questions which you want answered — write to us and request a special, private appointment. Give us the pleasure of serving you.

Or if you would prefer faster service, simply pick up the phone and dial this toll-free number in the continental United States: 800-423-4444. (Readers in California, Nevada, Alaska and Hawaii should call 213-577-5225 collect.)

When you receive God's Holy Spirit, you will begin to personally sense the remarkably thrilling change in your own mind — a steady perfection of your character, a new power in your understanding, a sudden zest in your life, and a fantastically happy outlook for the future. □



ANYBODY CAN GRIPE!

by David L. Antion

ANYBODY can gripe and be critical. In fact, most of us are grumblers and critics to one degree or another. Personally, I know I could be one of the most critical individuals in finding fault. Perhaps you have the same problem.

Certainly you know what it is like to be around a highly critical person. You might say: "Nice day, isn't it?" To which the person replies: "Yeah, but it sure is humid."

You say: "I'm sure glad and thankful for the rain we got." The reply: "Yeah, but it came down too hard."

You've probably been around such people. No matter what subject you broached, there was a point of criticism or complaint regarding it. They were always able to find the cloud in every silver lining!

You Can't Win

Have you ever had a person really "down" on you? Have you ever been the object of severe criticism? Of course!

If you have ever gotten on the wrong side of a teacher when you were in school, or had your parents riled up at you for the poor perfor-

mance of a certain home chore, I'm sure you understand.

People can become so critical — so suspicious over and above the pointing out of problems — that they begin to judge and impute motives.

Let's take a simple and perhaps exaggerated example to prove the point. Suppose you desire to have a couple over to your home for dinner. You decide that if you put out the best china or crystal, or the best dishes, certainly they will be pleased with you.

But what can happen? If they really want to criticize, they could still find fault by claiming you were merely "putting on the dog." You were trying to put them down by "showing off" your finest things.

They might even accuse you of being too materialistic. They could completely misunderstand what was truly in your heart — a simple desire to serve them with the best, honoring them as guests in your home.

Now let's suppose that you anticipated just such a reaction. So you decide not to serve them your best china. You instead decide to use more ordinary plates.

Surely we would expect this approach to end their complaints. But when a person is chronically critical — if criticism is his way of life, if that is what his mind feeds on — then there is *no* satisfying him. He will not be satisfied with *anything* you do. When a person is really "down" on you, he *cannot* be pleased.

So what could your guests say? They could still criticize if they were of a mind to. They could merely say: "Well, we are not *good enough* for their best china!" Or they might say: "Such cheapskates! We know they have better china than this, but they are so stingy they won't put out their best!"

Criticism Feeds on Itself

Criticism has a strange way of feeding on itself. It seems to provide a subtle reward to the ego of the person doing the criticizing. It tends to make the critic feel superior. It's like finding a reward in solving a puzzle.

Years ago puzzles were popular in which animals were hidden in a drawing. They required close scrutiny, a sharp and keen eye in order to pierce through the maze of the entire picture to locate hidden animals turned various ways (deer, raccoons, squirrels, foxes, birds, etc.). In these puzzles the object was to locate as many animals as possible. Finding the animals was a reward in itself. You could say to yourself: "I saw this hidden in the picture."

Criticism tends to follow the same lines. With a critical eye a person can be quick to see through a situation and point out the defects, the problems and the errors. When he points them out to another person — who may have not yet discovered them — he feels rewarded. It is an ego-satisfying payoff.

And when we clearly see the problem, we want to *immediately* solve it. While this is an admirable trait, it may not always "solve" problems.

We usually don't realize that each area is tied or locked into other areas. Many times solving one problem means creating several new ones because of the attendant disruptions.

This is very common in industry and most large organizations. It is so common that it has given rise to a new saying, or "law": "The major cause of problems is *solutions*."

Thus we need to exercise *patience and understanding*. We need to realize that most problems were not created in a day, nor can most be solved in twenty-four hours.

We each have to examine ourselves to determine whether or not we criticize, complain, find fault, and see problems, and yet offer no *positive* ways of truly solving those problems — not seeing the positive aspects of the picture.

Criticism can become an attitude of mind and heart which grips the individual so that he cannot be happy without it. What he really needs is a *complete mental transformation* — a complete reorientation of his thoughts in order to be happy

without constantly feeding his mind with criticism and fault-finding.

See the Good

There is a time for proper criticism. I say *proper* criticism because criticism can be of two types: *constructive* or *destructive*! It can serve a good purpose to point out what or where a problem is and then offer a helpful solution.

Jesus Christ knows more about us than any man or combination of men — and yet knowing our faults, our sins, and our problems, He always approaches our spiritual difficulties *positively*. When He has to give correction, He never overlooks the good things that have been accomplished. He points out what steps must be taken to rectify the specific problem.

Notice Jesus Christ's own words to the Church at Thyatira: "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first" (Rev. 2:19).

Jesus first acknowledges the *good* works — the positive and right things that were accomplished by that Church.

After acknowledging the positive performances with which He was pleased, Jesus continued: "Notwithstanding I have a few things against thee . . ." (verse 20). Then follows a description of a serious problem extant in the Thyatiran Church.

It is Jesus Christ's *responsibility*, as Head of the Church, to point out the Church's faults and the Church's problems.

The Church is His body which He has purchased with His own blood (Acts 20:28). So Jesus has the prerogative and the responsibility to correct the Church and to point out where it needs changing.

But even here — though it was His responsibility for criticism — He nevertheless was patient and concentrated *first* on the positive aspects of their performance.

Though He was pleased with the good things the members of Thyatira had accomplished, He goes on to

say He is somewhat upset because they allowed a false prophetess to remain in the Church. This they should not have done. Here is a fault; here is a criticism; here is a *problem!*

But what was Jesus' attitude toward the problem? Did He moan and groan? Did He gripe and complain? Did He feel that the problem was hopeless?

No! He simply apprised them of the strong corrective action He was going to administer if the individuals affected did not repent (Rev. 2:22-23).

He concluded His message by *encouraging* those who were *not* poisoned by the false doctrine introduced by this apostate woman to "hang in there" (verse 25), reminding them of the fantastic reward they will receive *if* they keep the faith (verses 26-28).

Hope Is Positive

There are three elements which no Christian can afford to be without. They are *faith, hope* and *love*. These are essential to Christian character; they are the things that really last on beyond this physical life.

The Apostle Paul concludes the famous love chapter of I Corinthians with this verse: "And now abideth [lives on or endures] faith, hope, charity [love], these three; but the greatest of these is charity" (I Cor. 13:13). These three traits are the most important, with love being rated as the greatest of the three great character elements.

But in describing love, notice what he says about it: love "beareth all things, believeth all things, *hoppeth all things*, endureth all things" (verse 7).

Within the element of the character trait of "love" (the Greek word is *agape*, which is the love of God — a higher form of love than is normally present in man), the elements of hope and faith are also extant. In other words, love itself has hope within it and "*believeth all things*."

Love is positive; hope is positive; and certainly faith is positive.

Can a person be truly negative, full of criticism and in a griping spirit and still exhibit the fruits of love, hope and faith?

Let's understand how to apply faith, hope and love to a specific situation where problems may exist.

Suppose a person with a mind filled with love is invited to a friend's home for the evening meal. While eating at a beautifully set dinner table, that mind will not impute or judge the motives of others; it will give credit for proper service; it will avoid suspicious judging.

Even if he does see obvious faults and problems with either what is being served or the manner of service, the mind that is filled with love will believe the best. He will positively believe that these faults or problems can be overcome. He will attribute no malice to the host and hostess, but will give them every benefit of the doubt.

The positive mind "hopes" that these faults or problems will be overcome. This hope is a persistent and everlasting hope which does not give up or throw in the towel.

With this combination of faith, hope and love toward our fellowman and their expression in our work, our church, our homes, with our wives, with our children and with our friends and neighbors, we will exhibit a very positive, loving, believing and hopeful spirit which is the evidence of God's love and of a sound mind.

A Positive Formula

The Apostle Paul was perhaps the greatest optimist and positive thinker of his day. From prison he wrote a tremendously inspiring epistle expressing joy, hope and positive assurance in the face of trials, competition and ever-present critics. The apostle to the Gentiles projects the love, joy and peace which comes from God's Spirit.

He exhorts: "Finally, brethren, whatsoever things are true, whatsoever things are honest [honorable], whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever

things are of *good report*; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Here is what God's Word commands New Testament Christians to practice: think on the things that are positive, *not* on the critical and the negative with a griping, tearing-down spirit. Paul says: "If there be any virtue," think on it. Look for it; hunt for it; dwell on it! Think about it first *before* you look for problems.

Search for the good first!

Paul says: "And if there be any praise. . . ." *The Amplified Bible* translates it: "If there is anything worthy of praise, think on and weigh and take account of these things — fix your minds on them."

Look for what is praiseworthy. Search for the things you can commend and on which you can give a positive compliment. That's the first order for a happy, healthy, and stable mind — the first order for success.

There can be no success unless there is hope. There can be no real success in overcoming stubborn problems unless there is positive conviction that such knotty problems *can* be overcome. And there can be no changes unless love is present, always giving due credit for proper motives and past performances.

There are too many people in this world, and in the churches, who take the negative approach — always, it seems, bemoaning the problems without a positive approach for right solutions.

What Should You Do?

And what should you do when you still see problems even after you've thought on things positively? Should you worry? Should you fret? Should you bemoan, bewail and decry in a negative attitude? Should you run to others and complain that "nothing will be done"? Should you let it depress, discourage and defeat you?

Here's what God says to do!

"Stop being worried about any-

thing, but always in prayer and entreaty, and with thanksgiving, keep on making your wants known to God" (Phil. 4:6, Williams translation).

The very first thing we should do, then, is to think positively — to get our minds geared to that positive approach. We should not be overly anxious or worried. We should take things first of all to God with an attitude of mind full of faith, hope and love. And then, as God promises in Philippians 4:7: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

This is the formula to follow in personal problems, job problems, family problems, financial problems, work problems, church problems, etc. This is the way that gets things done! And after you have prayed about it and have approached it honestly and positively, you are then ready to begin to do something about it.

Man's mind tends to be negative. He tends to see problems and then become plagued with a defeatist attitude. When you think on things that are true, honest, just, pure, lovely and of good report, you view events in their proper perspective — not blown out of all proportion. You begin to have God's outlook on a situation. This keeps the problem from overwhelming you; it keeps you from entering a state of panic, and from making rash and unwarranted decisions.

Once you have prayed about the problem, having approached it with a right and positive attitude, you are then ready to begin to really work on it, applying the same positive spirit.

Your approach should be: "I can do all things through *Christ* which strengtheneth me" (Phil. 4:13).

When you approach life in this manner, you won't be one of those sitting on the sidelines griping about a whole series of problems, real or alleged. Instead, you will be one of those energy-rich doers in the midst of things, solving problems! □

THE time: the 1870s.
The place: Atlanta, Georgia.

The topic of conversation: hell.

"I'm afraid I'll die and go to hell..."

"You are pretty healthy — and maybe there isn't any hell."

"Oh, but there is, Rhett! You know there is!"

"I know there is, but it's right here on earth. Not after we die, Scarlett. You are having your hell right now."

"Oh, Rhett, that's blasphemous!"

Is Hell Only Here on Earth?

by John R. Schroeder

"But singularly comforting. Tell me, why are you going to hell?"

This remarkable discourse took place between two of the most famous fictional characters in literary history — Rhett Butler and Scarlett O'Hara (Margaret Mitchell, *Gone With the Wind*, page 826).

The conversation aptly illustrates a point: almost no two people in the world can fully agree on what hell is, or even if it is.

Some years ago a survey for *Catholic Digest* conducted by Dr. George Gallup indicated that 68

out of every 100 Americans believed in heaven; but only 54 percent were persuaded, like Scarlett, that hell was indeed a reality.

A similar survey in New Zealand revealed that six out of ten of its inhabitants believed, along with fictional hero Rhett Butler, that hell is a state of mind. Only 26 percent believed it was a literal place.

An Australian cleric declared that the 19th-century concept of an ever-burning hellfire makes God out to be worse than Hitler.

Some theologians even view hell

as "the loss of communication, insensitivity to spiritual values, the realization of how far short of our capacities we have fallen, the memory of some of the things we have done. These are things that need to be burned away in the heat of God's love" (James Kallas, *The Satanward View*).

On the other hand, Pope Paul VI warned that "those who refuse the love of God are going to the fire that is not extinguished" (*Credo of the People of God*, issued June 30, 1968).

Surprisingly, not a single one of

these human opinions, including Scarlett's and Rhett's, is completely correct.

Let's get our bearings and sweep away all this theological balderdash with a short series of simple questions and answers. The answers are *not* to be found in the imaginations and ideas of men, but in God's Word — the ultimate arbiter of truth (John 17:17).

Question: "Is there punishment after death for unrepented of evil deeds committed during the human life-span?"

Answer: Yes. No responsible bibli-

cal scholarship can excise all the scriptural passages referring to permanent punishment of the incorrigibly wicked. Jesus said: "And these shall go away into everlasting punishment [not punishing]..." (Matt. 25:46).

Q: "Would Scarlett, if she were a real person, go to hell or a place of punishment for her sins?"

A: Not if she really repented of those sins.

Q: "But if her sins were to remain unexpiated, would Scarlett's punishment consist of perpetual, never-ending torture in a burning brimstone lake of fire?"

A: No! The Bible simply states that "the wages of sin is death..." (Rom. 6:23). Death, by definition, is the diametric opposite of life. The second death* — the total absence of life — is eternal in the sense of its permanence to the individual; but

*The second death (Rev. 20:14) occurs after a third resurrection (a resurrection to physical life). Details are explained in our free booklet *After Death — Then What?*

pain of punishment lasts only a very short while.

Q: "Would not Scarlett be thrown into a lake of fire if she refused to heed God's call to repentance? Would not her punishing be perpetual suffering in this fiery hell?"

A: Yes to the first question; no to the second. Have you ever seen a fire that kept burning after all the combustible materials were exhausted? Or doesn't it happen according to the true proverb — "Where no wood is, there the fire goeth out"? This lake-of-fire punishment is eternal only in this respect: the sinner is completely burned to ashes — never again to be regenerated in a future resurrection. Malachi wrote: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up... it shall leave them neither root nor branch.... And ye shall tread down the wicked; for they

shall be *ashes* under the soles of your feet..." (Mal. 4:1, 3).

Q: "Does the word 'hell', as the fictional Rhett asserted, accurately reflect some type of troubled mental state or totally chaotic condition right here on earth?"

A: Many on the American scene use this word in such a manner. We speak of a bad marriage as being "hell on earth," or war is pictured as "pure hell." But this semi-slang usage is foreign to the biblical Scriptures.

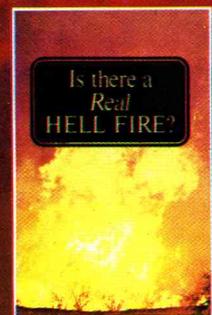
Q: "Do you, in your library of theological publications, have a single booklet that exegetically expounds and explains all the difficult-to-be-understood scriptures about the doctrine of hell — logically tying the whole subject together?"

A: Yes. Entitled *Is There a Real Hell Fire?* this color-cover, fully illustrated, digest-size booklet is available free of charge. Why not write for your copy today? □

HELL FIRE.

Skeptics doubt it. Millions fear it. And almost nobody really understands it.

Hell fire, that is. But the Bible teaching on this subject is not as difficult to understand as might be imagined. For an in-depth look at the biblical truth about hell, write for your copy of this booklet, *Is There a Real Hell Fire?* We think you'll find the truth refreshing — and surprising. See communications box inside front cover for our address nearest you.



QUESTION: "In the article in the June issue of The Good News titled 'The True Pentecost Day,' it is stated that Pentecost always falls on Sunday. But in your booklet 'Pagan Holidays — or God's Holy Days — Which?' you say that Pentecost falls on Monday. Please explain which is right and what is the correct method of counting the fifty days of Pentecost. I'm sure that the discrepancies are not intentional, but I would like to be sure of the correct date so that I may observe Pentecost as God intended."

Mary B.,
Pierce City, Missouri

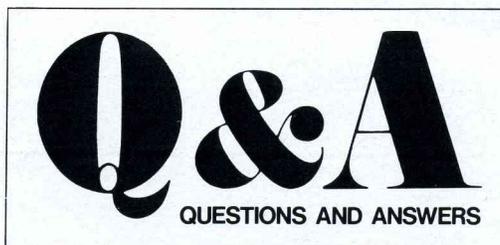
ANSWER: Mr. Herbert W. Armstrong and our doctrinal committee have recently concluded a lengthy and very detailed study into the topic of which day is the correct day to observe Pentecost. We found that our previous understanding had been in error. We had been (up to this year — 1974) observing the day of Pentecost on the wrong day of the week — Monday.

Actually, Pentecost always falls on the first day of the week — Sunday. This year the Church of God kept Pentecost on a Sunday (May 26).

Shortly after making this change as a result of this new understanding, we withdrew our booklet *Pagan Holidays — or God's Holy Days — Which?* and the reprint article "God's Sacred Calendar" in order to make the necessary revisions. God's Church *always has*, and *always will*, correct any error when proved *from the Bible*.

To briefly explain why God's Church found it absolutely necessary to change the day upon which it observed the festival of Pentecost, we will quote from an introductory note written by Mr. Herbert W. Armstrong to a lengthy paper prepared by our theological researchers:

"To simplify it [the Pentecost question] . . . the crux of the matter is in [this] statement:



"... But when it [the Hebrew preposition *mi* or *min* in Leviticus 23:15] is translated as 'from' [instead of 'on'] and is used in conjunction with the element of *time*, it is *always* used inclusively, and never exclusively.

"... In the Hebrew, when in relation to time, it [the preposition *min*] should *never* be translated into the English 'from' but 'beginning *on*' ['the morrow after the sabbath' — Lev. 23:15]. It is the fact that one of the translators of the RSV [Revised Standard Version], who is chairman of the Revision Committee now revising the RSV, said not only that, but that he will strongly recommend the revision and will so translate it ['on' instead of 'from'], that caused me to change the Pentecost from Monday to Sunday. It is just that simple. In English, 50 days *from* a Sunday is always a *Monday*. But when I learned that two of the actual translators confirmed this as above, and I found the English 'from' to be *misleading*, I changed it immediately.

"One other point: in Deuteronomy 16:9 the Hebrew word for 'weeks' is *shabbua*, meaning primarily 'weeks,' but also 'seven,' 'sevened,' or 'sabbath.' But in Leviticus 23:15, 16 the word is *shabbat* meaning 'sabbath,' or a week always ending on a Sabbath, and not on any other day."

Now notice the properly translated plain instruction beginning Leviticus 23:15: "And ye shall count unto you *from* [*on*, or *beginning with*] the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty

days . . ." And that fiftieth day is Pentecost!

Starting then to count from the offering of the wave sheaf, with that Sunday as day number one, we will always come out on another Sunday — but *not* always on the same day of the month. It is something

which must be "counted" each and every year.

Quoting from the *Mishna*, and speaking about the correct practice which had been followed in Jerusalem before the Pharisees took complete control, "[The Boethusians say:] Pentecost always falls on the day after the Sabbath" (*Chagigah*, 2, 4).

This makes very clear the meaning of the last part of Leviticus 23:15 and the beginning of verse 16: "... Seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days . . ."

A second and perhaps for some a simpler instruction for counting to Pentecost is found in Deuteronomy 16:9-10: "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks [Pentecost] . . ."

Because seven weeks were counted, the festival of Pentecost was also known as the "feast of weeks."

Mr. Herbert W. Armstrong has always taught that the individual members of God's Church must grow in grace and knowledge (II Peter 3:18), and as the Church is composed of individuals ("the collective" body of Christ), *so must the Church grow in grace and knowledge*. We must not refuse to correct ourselves no matter how traumatic that correction may be.

The next edition of *Pagan Holidays — or God's Holy Days — Which?* has been corrected to conform to this new understanding.

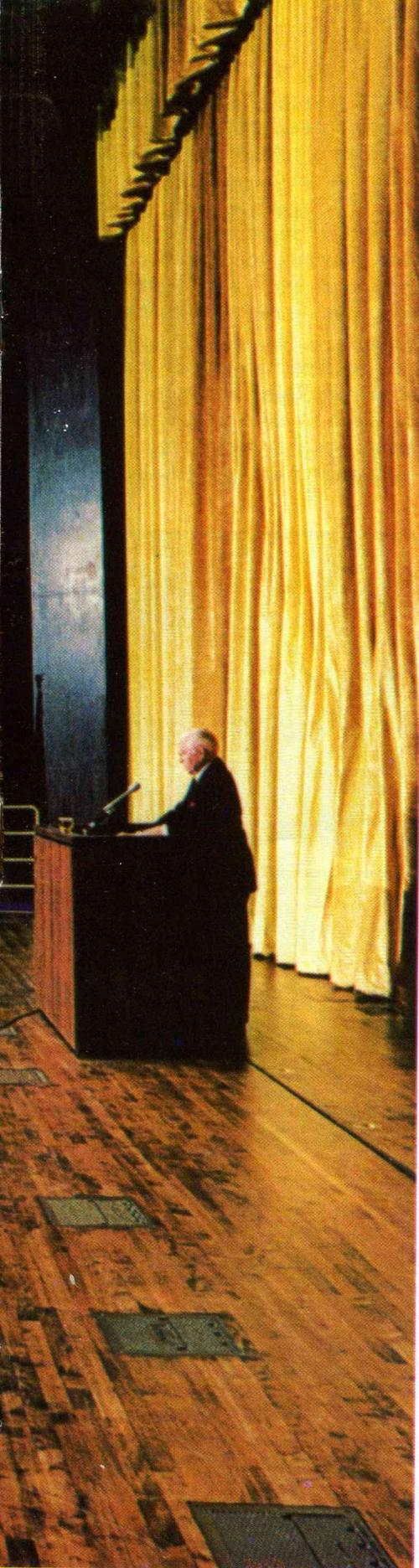
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|
Mike Hendrickson

IN 1934 the modern era of God's Work began with the ministry of one man — Mr. Herbert W. Armstrong — and one small congregation in the Willamette Valley of Oregon. As the Work grew, expanding throughout the United States and then abroad, so did the need for well-educated, specially trained men to represent Mr. Armstrong in his ministry.

The founding of Ambassador College in 1947 made it possible to provide for the manpower needs of the Church. Today over 500 ordained ministers represent Mr. Armstrong and God's Work in 400 congregations around the globe. In this issue we report the ministerial conference held at Headquarters in Pasadena. In an upcoming issue we will take an in-depth look at the ministry of the Worldwide Church of God.

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"This is certainly one of the greatest occasions in the lives of all of us. It is by far the greatest ministerial con-

ference we have ever held. This day marks a new thrust forward in the Work of the Great God."

With these words, Mr. Herbert W. Armstrong on May 6 opened the 1974 Ministerial Conference in Ambassador Auditorium on the Pasadena campus.

The opening session set the stage for a positive, uplifting, productive conference. It began with the formal dedication of the newly completed Auditorium to the glory and service of God. Some 1400 people, including over 500 ministers from around the world, were present for the landmark occasion.

Armchair Tour

Then Mr. Armstrong reviewed the history of God's Work in this era and announced new understanding of the doctrine of marriage. "From the beginning this Church has constantly grown in grace and knowledge," said Mr. Armstrong in presenting the findings of the Church's doctrinal committee.

After two days of forums on bibli-

cal subjects, ministers sat back and took a series of armchair tours of the worldwide Work via slides, film, lectures and information sheets. Those divisions reporting included Church Administration, Festival, Mail Processing, Subscriber Services, Bricket Wood, Big Sandy, International (including reports from regional directors), Pasadena Academic, Publishing, and Financial Affairs.

The presentations were eye openers for many in the field ministry — and for many at headquarters too! “I think it has been tremendously



helpful to me,” Mr. Garner Ted Armstrong said afterwards. “I received an absolute thrill in looking at some of the things I myself have a share in doing in this Work. It made me sit there and think, ‘Well, that’s what the whole thing is about, you know, that’s what in the world we’re here for — that’s what we’re doing.’”

As another minister put it: “The big message that came through loud and clear to me from the division reports was that this is a big Work, and a great Work, a Work that has



CONFERENCE '74. Ministers adjourn (top) from plenary sessions in Ambassador Auditorium presided over by Messrs. Armstrong (right of next page). Moderators such as David Antion (left) guided workshops in lively discussions of topics concerning the ministry.

Photos by Mike Hendrickson, John Robinson and David McKee

been long in the building. God has been building this Work for forty years to the point where it can now perform an effective, worldwide effort of preaching the gospel to all nations."

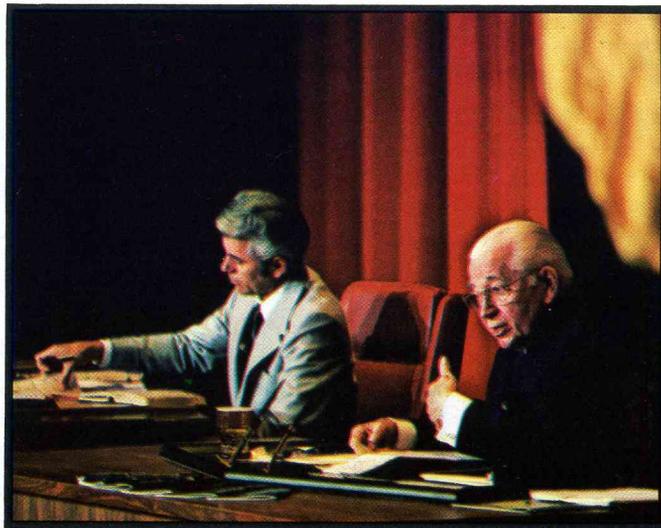
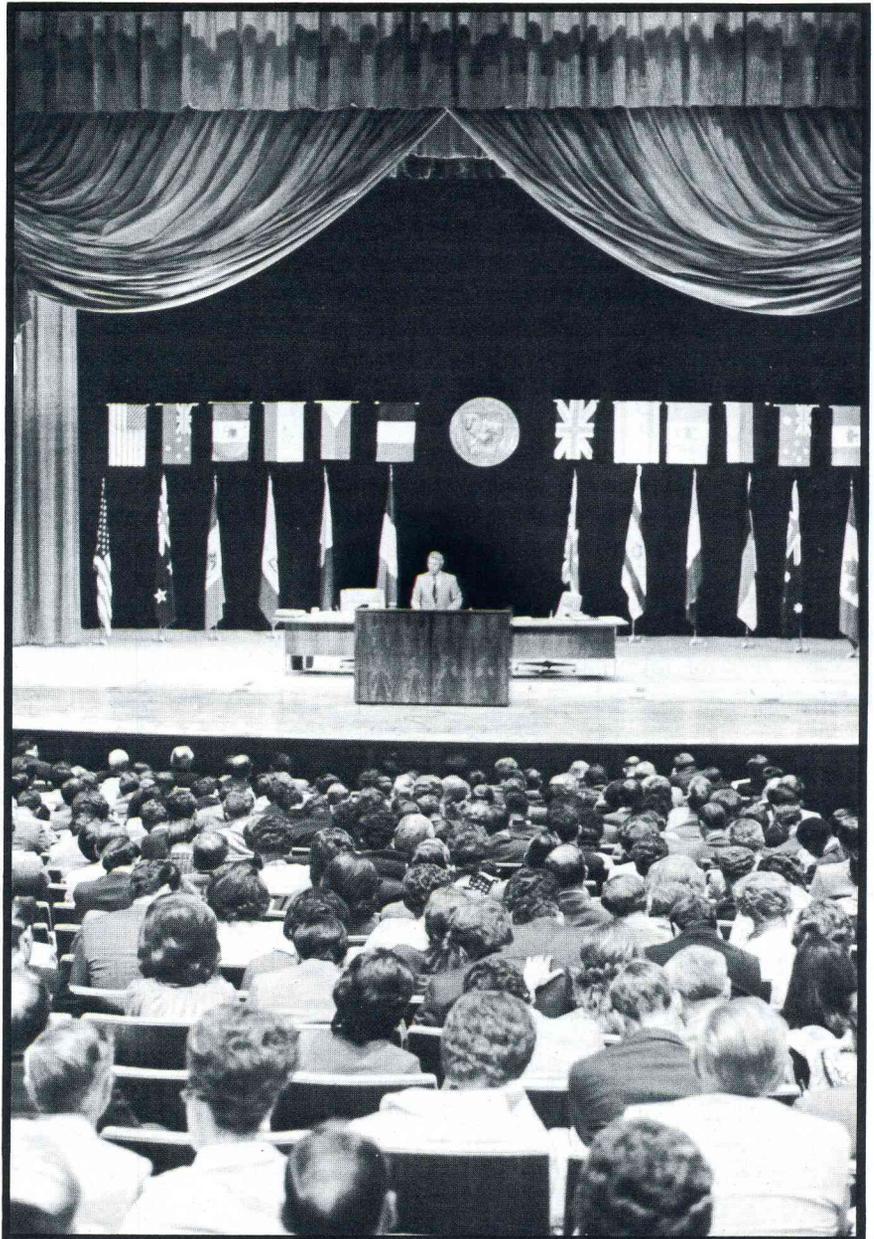
Profitable Four-Day "Talkathon"

Then the ministers settled down to four more days of talking, talking, talking — from 8:30 in the morning to 5:30 in the evening. In 20 workshops they discussed such topics as the calling of the ministry,



sermon ideas, Bible study ideas, pastoral administration, counseling, caring for God's people, and ministerial education. The candid give and take — sometimes fervent, sometimes humorous — gave new insights and understanding to the participants.

By the end of the workshops they were a little weary — but a lot wiser. "I was awakened to the practical problems of the field," remarked one minister stationed at headquarters. Too often some of us at headquarters have taken a theoretical, ivory-towered position in areas in which we have not had personal contact. The theoretical should not be ignored, but the practical input of everyday situations was invaluable in bringing some of us at HQ more in touch with the day-to-day field ministry." □



our
office
in

BRUSSELS

The unification of Europe is definitely taking shape. Diplomats and officials meet with increasing frequency as the Continent struggles to mold itself into shape for its date with destiny.

What kind of formation will result? How soon will it take place? What role will a unified Europe play in world affairs?

The answers to these questions are being deliberated in Brussels, the capital city of Belgium. It is also becoming known as the "capital of Europe" because of two intra-European organizations headquartered there — the North Atlantic Treaty Organization (NATO) and the European Economic Community (EEC). Some three-hundred yards from the doorstep of the EEC Commission headquarters, our *Plain Truth* editorial outpost watches and reports on the genesis of a new united Europe.

In the *Plain Truth* magazine we have long predicted that Europe would once again hold the key to the world's future. Mr. Herbert Armstrong traveled to Europe in 1947, inspecting firsthand a continent in ruin. Europe had not yet begun to recover from the devastation of World War II, but Mr. Armstrong was even then predicting it *would* rise to new prosperity and prominence in world affairs. For the next two decades the *Plain Truth* carried articles by such men as Richard David Armstrong, Garner Ted Armstrong and Roderick C. Meredith, who reported on the scene the resurgence of Europe.

During that time Ambassador College opened offices around the world to process literature requests and make personal counsel available. Personnel in these offices filed many on-the-spot reports. Some of these men included Raymond McNair from England, Frank Schnee in Düsseldorf and Colin Wilkins in Geneva. But no one was able to devote all his efforts to "watching" — researching and gathering detailed information on European affairs, as well as interviewing the leaders and personalities who are shaping Europe's future.

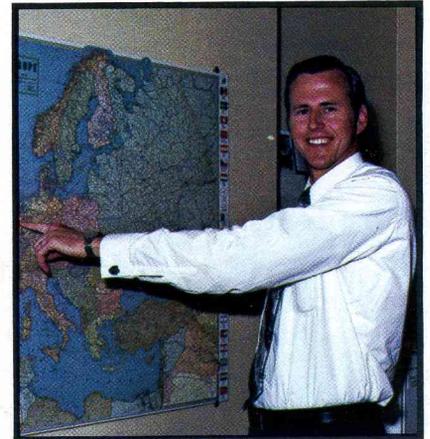
The situation was remedied in May 1971, when Mr. Ted Armstrong announced plans to open *Plain Truth* offices in Washington, D. C. and Brussels. The man tapped for the Brussels post was Ray Kosanke. He was just finishing his studies at Ambassador College in Pasadena, and was uniquely qualified for the job.

Brussels Office Manager

Ray holds a degree in political science from Stanford University. Before coming to Ambassador he had lived two years in Belgium, acquiring a working knowledge of French, Dutch and German. In addition, his wife, Daniele, is a native-born Belgian.

He grew up in Tucson, Arizona. We say "grew up" quite literally, because he stands 6 feet 9½ inches! He early won recognition for basketball prowess, being named all-American in high school, then co-captaining Stanford's team during the 1965-66 season.

Ray chose Stanford over UCLA



OFFICE MANAGER in Brussels is Ray Kosanke (above). Right: The Berlaymont Building, headquarters of the Common Market Commission. The Common Market, now more commonly called the European Community, was founded in 1958 and is the world's largest trading bloc. Its member nations are pledged to the goal of eventual political unity.





heard in Europe over both Radio Luxembourg and Radio Caroline. He wrote for a number of booklets, and then decided to visit the Bricket Wood, England, campus of Ambassador College.

Of that time he comments: "It's interesting now to look back and see what I understood (or rather, didn't understand) at the time. The question of whether God existed was a real challenge then. To see how the reality of the answer to that has changed so much of what I now believe is personally an amazing thing."

On returning to the U. S. to see his family, he visited the Pasadena campus. He decided to "prove" the Ambassador way, applied for college, and was accepted in the fall of 1968. Daniele came over from Belgium and also entered Ambassador. They were married at the end of the school year.

Upon graduation, Ray was hired by the Editorial Department, and spent the summer in Pasadena in preparation for the move to Brussels in the fall of 1971.

Settling In

Mr. Kosanke describes the first two years in Belgium as "organizing, settling in, filling out forms, standing in line and getting accredited. It's hard to realize the effect an immense bureaucracy has on the European way of life. Trying to get things done quickly is a giant task here, in comparison with the U. S."

But the time it has taken to "learn the ropes" and to make contacts is paying off. Recent articles he has written for the *Plain Truth* include: "When Europe's Lights Go Out," "What Europeans Think of America" and "Europe's Number One Concern."

In June 1973 Ray was joined by Henry Sturcke, who had just graduated from Ambassador, Pasadena. He has a journalism degree from Boston University, and served as a faculty aide in the Journalism Department during his senior year.

With a background in French and German, he is well able to assist Mr. Kosanke in covering the European beat.

Shortly thereafter, the office was moved to an apartment on Avenue de la Joyeuse Entree — barely two blocks away from the Berlaymont, official headquarters of the Commission of the EEC.

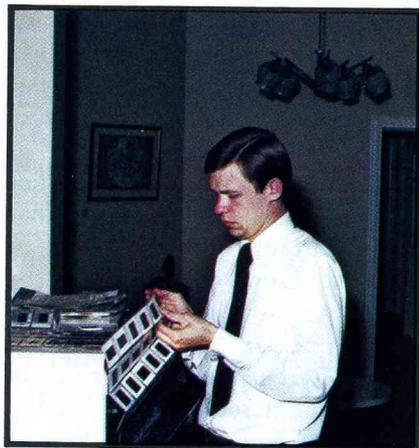
Before that, Mr. Kosanke had been working out of his home in Plancenoit, within view of the Waterloo monument marking the point in Europe where Napoleon was finally defeated.

The office features a twenty-four hour answering service — Mr. Sturcke, a bachelor, lives there. It has adequate room for books, files and other necessary materials. "We're still in the building stage, though, in terms of acquiring the furnishings necessary to adequately represent the Work here," says Mr. Kosanke.

A large part of the job includes maintaining personal relations with numerous officials responsible for the various organizations that make up the European Community. Contacts are maintained with the Belgian Ministry of Foreign Affairs, as well as embassies from many nations (including the People's Republic of China).

These contacts are important because they represent sources of information needed to keep tabs on Europe. They are also needed to gain accreditation to the numerous conferences and press briefings continually taking place in Europe. The Stockholm Environment Conference, the Paris European Summit (both in 1972), and the Copenhagen Summit this past December, were among the major conferences the *Plain Truth* staff has covered.

As events move forward in Europe, both men are making important contributions to the *Plain Truth*, and to all other facets through which Ambassador College is reaching the world with its unique message for mankind. □



HENRY STURCKE (above) serves as assistant in Brussels office. Left: Located near several intra-European organizations, a view outside the office encompasses Avenue de la Joyeuse Entree.

because of Stanford's academic program. After graduation, he turned down professional basketball offers, choosing instead to play with a Belgian semipro team for two years in order to travel and study in Europe.

Even today, over six years later, he is occasionally stopped on the street by people who remember him from his ball-playing days.

While studying languages at the University of Antwerp and the University of Brussels in his free time, Ray met Daniele Brocteur, from Liege in southeastern Belgium. She was also interested in languages, having earned a translator's degree in French, English and German.

It was also while in Belgium that he first heard *The World Tomorrow* broadcast. In those days it could be

THE W MARK LUKE JOHN MATTHE

JESUS CHRIST was God Incarnate — the perfect representation of His Father's character and love. So unique was His character and personality, and so profound the concepts in His teaching, that it was not left to just a single biographer to record His life. No one human being could fully comprehend and describe in words the totality of Christ's righteousness, wisdom and love.

And so we have four God-inspired records of Christ's life — Matthew, Mark, Luke and John. Rather than give just a general narrative of His life, each writer emphasized different aspects of His life and teaching. The result is four different, and yet complementary, portraits of the complete, perfect man. Let's take a look at some of the facets of Christ and His message as revealed in each Gospel.

Matthew — The King and His Kingdom

"The book of the generation of Jesus Christ, the son of David, the son of Abraham." So opens Matthew's account. Both Eusebius and Jerome state that Matthew was writing primarily to the Jewish people in Palestine. Thus he begins with Christ's *legal* genealogy through His stepfather Joseph (whereas Luke gives His actual human genealogy through His mother Mary).

Notice that it is traced through King Solomon, son of David and most renowned of all the kings of Israel and Judah. It therefore represents not just a genealogy — not even just descent from David — but the *royal* or *kingly* line, which was of considerable interest and significance to the Jewish people of that day.

The Jews had long been anticipating the prophesied, royal, Davidic king and deliverer; but when He

appeared on the scene, they didn't recognize Him. Matthew's Gospel reveals Christ as that promised *King* — and emphasizes that His dominion will transcend the restoration of the Kingdom of Israel. He will rule in the *Kingdom of God*. Matthew accents Jesus as heir to the promises given to Abraham and David. (For a detailed explanation of these promises, write for your free copy of *The United States and British Commonwealth in Prophecy*.)

Matthew alone records the visit of the wise men to Bethlehem. What prompted these prominent sages to traverse hundreds of miles of desert? And why search so hard for a mere infant?

"Now when Jesus was born . . . in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born KING OF THE JEWS?" (Matt. 2:1-2.)

Matthew records that Herod so feared that Christ might be the prophesied King (Micah 5:2) that he had every child two years of age or under put to death (Matt. 2:16). It is only in Matthew that we find this information, because he was accentuating the kingship of Christ.

Accent on the Kingdom

In many other ways, Matthew's Gospel has a decidedly "Jewish" flavor. For instance, he records more of the "Sermon on the Mount" than the other Gospels, because in it Christ demonstrated the spirit of the law in contrast to the letter-of-the-law observance prevalent in the Judaism of that time.

Now consider the parables of Christ recorded in Matthew. Many of these special analogies expound the concept of the Kingdom of God. Time and again a parable begins with "The kingdom of heaven is like unto . . ."

WHY FOUR GOSPELS?

by James B. Rector

W MARK LUKE JOHN MATTHEW MA

Here is a partial list of key parables in Matthew. Notice the one theme of them all:

Kingdom like hidden treasure (13:44)

Kingdom like priceless pearl (13:45, 46)

Kingdom like net of fish (13:47,48)

Kingdom like a king dealing with an unmerciful servant (18:23-35)

Kingdom like householder and laborers (20:1-16)

Kingdom like royal marriage (22:2-14)

Kingdom like ten virgins (25:1-13)

Kingdom and use of talents (25:14-30)

Kingdom and day of judgment (25:34).

The theme of Matthew's parables is unmistakable. The *kingdom* of heaven is found in almost every one of them.

Matthew often uses the phrase "kingdom of heaven" for a specific reason. Usually the other writers speak of the "kingdom of God." But many Jews regarded themselves as already, since Sinai, the Kingdom of God (see Matt. 21:43). But the Kingdom of the Messiah was to be something transcending any physical kingdom. It was to be no less than the direct rule of the power of heaven — hence the term "kingdom of heaven." To be sure, the Jews understood the difference.

It is also interesting to note that only Matthew uses the word "church," which is closely related to the Kingdom. In chapter 16 Christ told the apostles that He would build His Church: "I will give unto thee [the Church] the keys of the kingdom of heaven . . ." (Matt. 16:19). Matthew refers to the Church again in chapter 18 (verse 17).

A book on the Kingdom is the

logical first stage in the foundation of the New Testament. The Kingdom is mankind's human goal, the very meaning and purpose of life itself (Matt. 6:33). Therefore, Matthew, the writer of the first Gospel account, deals with this important aspect of the life and message of Christ. From his account we first read of precisely what God has in mind for His people.

Mark's Gospel — Christ the Servant

Mark's Gospel is quite different from Matthew's. For one thing, it is very abbreviated and concise. Mark starts abruptly at the beginning of Christ's public ministry with no details of Christ's birth or early life: "The beginning of the gospel of Jesus Christ, the Son of God" (Mark 1:1).

The book of Mark has few long discourses or parables. The second Gospel's purpose is not to discuss doctrine. Rather it is simply to show Christ *doing the Work of God*.

Mark depicts Jesus teaching and healing. His objective is to portray Christ as the *servant* of God, the beginner of the Work, the preacher of the gospel.

It is Mark who emphasizes the sacrifice needed for the sake of the Work of God: "There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the *gospel's*, but he shall receive an hundredfold . . ." (Mark 10:29-30).

Both Matthew and Luke quote this statement of Jesus almost word for word, yet neither includes the reference to the Work of God which Mark stresses.

Jesus' final instructions to the disciples are recorded in the last chapter. Both Matthew and Mark note the command to go and preach the

gospel, baptizing all who believed. But at this point the two accounts differ. Mark supplies what Matthew left out.

Mark states that the disciples would be empowered to cast out demons, speak in new languages, be miraculously delivered from danger, and heal the sick. In other words, Mark shows the actual day-to-day activities of the work these men were called to do. He demonstrates the *service* or ministry they were to perform.

Mark concludes his Gospel account with these words: "They [the disciples] went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20).

In Mark, Christ is portrayed as the servant of both God and man, the One who laid the foundation of the Church, and who began the great work of reaching the world with the gospel.

Luke's Gospel — The Son of Man

The subject of Luke's Gospel is about Christ *the man* — the human being who loved and served his fellowman. He supplies ample details of Christ's birth, and is the only writer to give any information about Jesus' early life (Luke 2:41-52).

In chapter three we find Christ's genealogy, but a different one than that found in Matthew. Luke traces Christ's lineage not through Solomon, but through Nathan, another son of David. We have here not the kingly line, but the human, physical, actual-descent line. The royal lineage in Matthew is Joseph's, and the one recorded by Luke is Mary's. (The last part of verse 23 is better rendered: ". . . Joseph, which was the son-in-law of Heli.")

Just as the core of Matthew's theme (the Kingdom) lies in the

parables he recorded, so it is in Luke. Consider the following summary of parables mentioned only by Luke:

Forgiveness of debtors (7:41-43)
Compassion of good Samaritan (10:30-37)

Importunity — friend at midnight (11:5-8)

The foolishness of trusting in self (12:16-21)

Repentance and the barren fig tree (13:6-9)

Repentance — lost money (15:8-10)

Prodigal son — forgiveness and humility (15:11-32)

Importunity of persistent widow (18:1-8)

Humility, forgiveness — Pharisee and publican (18:9-14).

Here we read the humble words of the publican: "God be merciful to me a sinner" (Luke 18:13). Here, too, the story of the prodigal son (Luke 15:11-32), and in the tenth chapter the touching parable of the Good Samaritan.

There is a strong emphasis on the divine qualities of repentance, compassion and forgiveness of sin.

Luke vividly demonstrates Christ's own dependence upon God, recording numerous instances when He prayed to the Father for help and strength (Luke 3:21; 5:16; 6:12-13; 9:18, 28-29; 11:1; etc.).

Luke shows Christ was willing to spend time with people — common people and sinners, as well as those in high esteem. More instances of Christ in the company of publicans and Pharisees are recorded in Luke than in all the other accounts combined.

Appropriately enough, Luke alone preserves Christ's classic words of compassion: "Father, forgive them; for they know not what they do" (Luke 23:34).

From beginning to end, Luke shows the humanity and compassion of Christ. It is evident in Jesus' parables and teachings, and the description of His everyday life. Now it is left for John to supply the one missing facet of Christ's life.

John's Gospel — Christ as God

If you compare John's account with Matthew, Mark or Luke, you will find John uses a quite different approach.

The fourth Gospel has always presented certain problems for scholars. The first three books are often grouped together as the "synoptic Gospels," while John is in a category all its own.

What is the reason for the difference? And what is the overlying theme of John's Gospel?

John apparently wrote his Gospel very late in the first century, when he himself was almost a hundred years old. The other three Gospels most likely were written decades earlier. Their authors, along with all the original apostles, were long dead — with the exception of John.

Only John could look back over the years to that critical period when the Church was first founded. Only he could carefully review all that had since transpired and what had been written. And he alone could add the necessary details to round out the picture — under the divine guidance, of course, of the living Christ Himself.

And what was His prominent theme?

"In the beginning was the Word [Christ], and the Word was with God, and *the Word was God*" (John 1:1).

Here we have the most emphatic statement about the preexistence of Christ — who He was before His human birth. The emphasis in the book of John is on the fact that Christ was God.

John was inspired to record the key testimony of Nicodemus, a member of the Jewish governing body and Supreme Court, the Sanhedrin: "Rabbi, we know that you are a teacher *come from God...*" (John 3:2). So here we have evidence that at least some of the Pharisees and rulers of the nation realized Jesus was indeed the Messiah.

Another revelation of the divinity

of Christ is found in the discourse of chapters 14-17. No other writer recorded this important instruction. It was then that Jesus said: "I am the vine, ye are the branches" (15:5), and "I came forth *from* the Father, and am come into the world: again, I leave the world, and go to the Father" (16:28).

This portion of Scripture also contains His prayer: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee *before the world was*" (17:5).

Just before His crucifixion, Christ taught His disciples that He had indeed come from heaven, from God Himself to mankind. And John faithfully recorded this information. So the overall theme and emphasis of John's Gospel is clear — Christ is God! And in his first epistle, John revealed the wonderful truth that even as God became man, so man may become God! (I John 3:1, 2.)

In a most fitting conclusion to the fourth Gospel, John alone was inspired to record the first words of Christ as a resurrected spirit being — as God (John 20:17). In contrast, Luke had earlier preserved the last words of Jesus as man.

The Sum Total of Christ's Gospel

The four Gospels *begin* the New Testament because together they give us a picture of the great Founder of Christianity and His message. Four aspects of Christ — king, servant, man and God — are carefully treated by the Gospel accounts. At the same time, four phases of His gospel are emphasized. The following summation will help you keep in mind the emphasis of the four Gospels:

Matthew — King — The *Kingdom* of God

Mark — servant — the *Work* of God

Luke — man — the *love* of God

John — God — how to *become* God.

These comprise the fullness of the gospel message. □

THE chances are, if you are reading this magazine, you have been called and are now a part of the greatest Work on earth. But do you realize what this calling entails? It involves a far greater responsibility than any other you may have on the job, at home, or in your personal life.

A future position in the Kingdom of God far surpasses any earthly job. It is an assigned responsibility in the greatest organization or government in the *universe* — not just the world.

A position in the Kingdom of God is intrinsically greater than any office held by a ruler, president or governor on earth. After all, the specific job we speak of is that of *being God!*

Jesus said: "... Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt. 11:11).

You are called to be among the firstfruits with Christ (James 1:18) — called to aid in setting up the government of God here on earth (see Rev. 2:26, 27; 3:21; 5:10; 20:4, 6).

Many Called, But Few Chosen

Amazingly, determining your qualifications and making a final decision relative to placing you in the Work of God is based on some of the same time-tested principles as used by giant industrial corporations.

In industry many applicants are evaluated *before* a choice or decision is made to fill a job or position. In the business world, many are called, but few are chosen.

Let's take a look at the factors that caused you to be selected for a position in the Work of God now and in the future. As Mr. Herbert W. Armstrong has stated, only 50,000 baptized members have been called *so far* in this age out of a total world population of 3,600,050,000 — only one out of every 72,000.

In addition, several tens of thou-

sands have come to believe and support this Work — and thus become a part of it — although they have not asked to be baptized into the Worldwide Church of God.

Who made the decision to call *you* and not someone else? And what standards were used?

Surprisingly, the greatest of all job opportunities — a position in the Kingdom of God — cannot be applied for unless a prior invitation is received. In John 6:44 Christ stated:

**you
see
your calling—
but WHY
YOU?**

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." And in Matthew 22:1-14 Christ describes the call to the Kingdom of God by using the allegory of an invitation to a wedding. The wedding guest must first be invited before he may attend.

When we were called, we ourselves did *not* choose God — we were *blind* to this high calling (see II Cor. 4:3-4). God instead chose us. "Ye have *not* chosen me, but I have chosen you . . .," said Jesus to His disciples — His disciples then *and now* (John 15:16). Of course, the Father had *originally* given these men to Christ (see John 17:2-3, 6-7, 9, 11-12).

Spectacular Job Opportunity and Calling

When you consider that God has advertised this spectacular job opportunity and calling for nearly 6000 years, it is remarkable that most people are not even cognizant of its existence.

One advertisement on the positions available runs 1462 pages long and contains nearly one-half million words. Think of that! The advertisement is called the Holy Bible. It is displayed in almost every home in the Western world. And yet few are

Your calling is greater than you may have previously imagined. It just didn't happen; it was no accident. You were called by none other than God the Father — the greatest power in all the universe.

by Paul S. Royer

the takers, as the parable in Matthew 22 clearly shows.

During this present century, God is spending many millions of dollars a year advertising this mammoth office of responsibility over radio, television, through printed material, and even word of mouth.

Yet, so far, only 50,000 baptized members, plus co-workers and supporters, have answered the ad for the job. Just like in this world's corporations, it seems, many are called and interviewed, but few are chosen.

Who Determines Your Qualifications?

Finding the right man for the job is so important to industrial corporations that the final decision on whom to hire is often reserved for the president — even in large companies. This is especially true for the higher-paying, upper-level positions.

It is a responsibility that the president will often not even delegate to the personnel department, which assists in gathering the information concerning the qualifications of a prospective employee. The president himself makes the final decision.

God says in Psalms 82:1, 5, 6 that He, as President and Ruler over the entire universe, looks over the crop of potential gods as they walk the earth — they themselves not even knowing they are being observed.

It is a mammoth task requiring enormous effort to go through the qualifications of over 3½ billion potential candidates. It's such an important responsibility that the President, the highest Being in all the universe, reserves the right to make *all decisions!*

In John 6:44, God the Father makes it clear that He and He alone does the calling. *He will not delegate that responsibility* — it's that important! The Father will and has delegated other duties, such as judgment (John 5:22). But He has *not* delegated the responsibility of calling the members of His Church.

John 5:17 reveals that both the Father and the Son work hard at their respective jobs. God the Father has labored tirelessly for nearly 6,000 years — carefully going over billions upon billions of unknown candidates.

The Father Called Abraham

Early in the history of the world (after the Flood), God the Father reviewed all available personnel and finally called Abraham for a most important job.

The reason? The Father determined, after exhaustive examination, that Abraham had the right qualities and potential for this vital position. (For an in-depth description of the unique calling of Abraham, please review the booklets *The United States and British Commonwealth in Prophecy* and *The Wonderful World Tomorrow — What It Will Be Like and What Is the Reward of the Saved?*)

Now note a few of Abraham's qualifications. Genesis 13:8-10 — the ability to resist temptation and the pulls of the flesh extant in the cities of Sodom and Gomorrah.

Genesis 15:4-6 — faithfulness; Genesis 14:20 — a man who paid his tithes faithfully; Genesis 18:5 — the quality of hospitality; Genesis 14:14 — courage; Genesis 18:23-32 — compassion and humility; Genesis 18:19 — an ability to lead his children to God; Genesis 22:1-3 — obedience.

Moses' Calling

In the 15th century B.C. God again carefully considered all men alive and selected one person from the sea of human applicants — the man Moses.

Moses, when he was called, didn't think he was adequately qualified. In Exodus 3:11 and 4:10-13, he said, in effect: "Not me, God — I can't do the job."

But God the Father has the ability to look inside of a man — right into what makes him tick (I Sam. 16:7). The Father *is able* to determine if a person He calls fits the job description.

God noted Moses' qualifications and recorded them for us today. They are succinctly summarized in Hebrews 11:23-29.

Other Special Callings

Jeremiah was called; the Father knew him while he was yet in the womb (Jer. 1:4-8). John the Baptist — he too was called while still in his mother's womb.

God the Father has personally called all people who will be in the first resurrection — including Daniel, Joel, Amos, Obadiah, Jonah, Sarah, Ruth, Esther, Rahab, Mark, Luke, Peter, John — and *you!*

And He also called Herbert W. Armstrong and his son Garner Ted Armstrong. You can read about that special calling in Malachi 4:5, 6. Their calling — just like Abraham's, Moses' and John the Baptist's — is a *major one* requiring an even greater examination of qualifications than for you or me. God doesn't make mistakes, and He didn't make one in these two end-time cases.

A Careful Selection Process

Jesus is now preparing a place for *you*, a future job or office of responsibility in the Kingdom of God (John 14:1-2). And since the time the Father caused you to come to Christ, Jesus has been looking over your qualifications, noting how *loyal*, dedicated and obedient you are to His family (Christ and the Father), His Work and His Church (see I Peter 4:17).

You were very carefully selected! But do you know why?

Like Abraham, Noah, Moses, Isaiah, Jacob and David, you have the qualifications to succeed — or God simply would not have opened your mind.

Oh, you can fail all right; but if you do, it's your responsibility, *not* God's. If you become irrevocably bitter, egotistical, self-exalted, or self-righteous, you can destroy yourself, your God-being potential, and deny your great calling into the Kingdom of God.

Not the Best Nor the Brightest

One crucial reason you were called is recorded in I Corinthians 1:26-29: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But *God hath chosen* the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, *hath God chosen*, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."

Why has God called the weak rather than the strong and mighty? Because their chances of becoming self-righteous and haughty of mind are significantly diminished. Human vanity and pride are obstacles to God's Spirit. God can only work with someone who is humble and aware of his limitations (see II Corinthians 12:9, 10).

If you remember how little you are, instead of how great you may think you are, then you can help get the Work done by God's great Spirit power. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

A Difficult Race to Run

Back in the beginning, even before the Flood, it was difficult to succeed spiritually. In Genesis 6:5-6, God tells us how sin-filled the world was. Times were really bad!

Yet today it is probably even more difficult to succeed in some ways. Since great power and energy is expended spreading sin, an enormous amount of evil is present in today's chaotic world. Movies, TV, the press, mass communication, the telephone — all amplify and accelerate the sin process.

It is the end time when Satan's wrath is white hot! He is mounting an all-out, frenzied, last effort of hatred and revenge.

If God doesn't shorten the time soon (and He will) all humanity would die as Christ warned in Matthew 24:22. Great trouble is now beginning to come upon us; a time of great captivity is prophesied (Jer. 30:2-3). It will not be long until Jacob's trouble reaches its climax (verses 6-9). We must endure hardships *until the end* — until we possess permanent safety in the Kingdom of God (Matthew 24:13).

You didn't make yourself what you are today if you are one of the called-out ones. You are called of and by God the Father — the greatest Power in the universe — for a glorious purpose through His mercy.

You were chosen *after* very careful consideration and much deep thought. So important is your calling that the Father did not delegate this vital responsibility even to His Son, Jesus Christ.

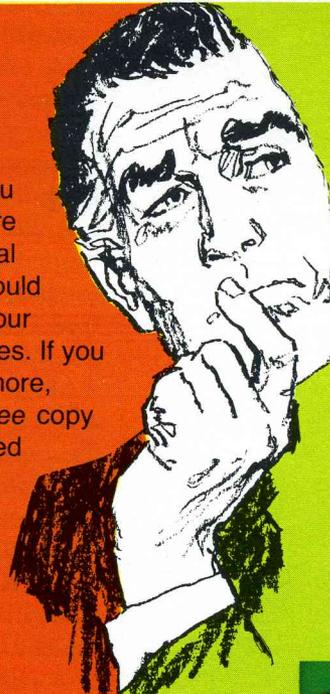
Don't ever forget that — *you have it made, you can't fail* — unless you of your own volition turn your back on God.

So heed His exhortation to "... Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12-13).

With God's help, you *can* endure to the very end. □

HERE'S HOW TO END YOUR

The struggle to make ends meet is getting tougher. Yet you may be unaware of a vital, biblical principle that could help improve your personal finances. If you want to know more, write for your *free* copy of a booklet titled *Ending Your Financial Worries*. There's no obligation.



MONEY WORRIES...

Ending your
FINANCIAL
WORRIES

To request your free copy, write to our office nearest you. See the inside front cover of this magazine for the address nearest you.



The New International Version

LIKE MOST of you reading this article, I was born in the twentieth century. I learned twentieth-century English, but the Bible I use is written in seventeenth-century English.

The archaic seventeenth-century language is a basic problem with the King James Version. Granted, there are other translations available if I wanted to get away from the old English, but many of them have their drawbacks — even more than the King James Version.

Most modern translations have relied upon Greek texts other than the ones used by the King James translators. By relying on other texts, modern translators tend to leave out certain sections contained in the King James Version, or put them in hard to read footnotes at the bottom of a page or at the end of a chapter.

One outstanding example is the section describing the woman taken in adultery (John 7:53-8:11). This account is deleted from the text generally used by modern translators.

In such cases I would much rather

have the entire text translated, with any doubts about its authenticity expressed in a footnote. Then I could do my own editing rather than someone else doing it for me.

Maybe I'm asking too much of the translators. All I basically want is a King James Version in modern English. Well, the translators of *The New International Version* (presently only available in the New Testament — the Old Testament is scheduled to be finished in 1976) have come to my rescue.

The New International Version (NIV) is billed as the first translation made by a group of conservative theologians of various national and religious backgrounds.

"The fact that participants from the United States, Canada, England, Australia and New Zealand are working together gives the project its international scope. That they came from various denominations, including Baptist, Brethren, Church of Christ, Episcopalian, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, and Reformed churches, safeguards it from

sectarian bias" (preface to *The New International Version*, p. vii).

Though these conservative scholars used the text generally accepted by the other modern translators, they have kept some of the sections that most modern translators delete. In the case of the woman taken in adultery, mentioned above, the NIV sets it off with lines, but leaves it in the same size type as the rest of the text. A footnote explains that the older manuscripts do not contain the passage. However, the NIV does not consistently use this approach; the translators do put shorter phrases or sentences in footnotes where their text differs from the King James.

Still, the NIV reads basically like the King James with updated language and idiom in most places. I found that I could easily follow a speaker in the NIV if he were using the King James. Another important thing in the NIV's favor is my wife's opinion that it is much easier for our children to understand. She prefers it to *The Living Bible*.

The NIV translators have dropped the formal "thee" and "thou" when referring to God or Christ, making the translation much more readable. The translators recognize that there is nothing "holy" about using these formal pronouns when referring to God.

Another thing the NIV has going for it is that it is not printed in the traditional two-column format, but in a large-print single-column format that makes it much easier on the eyes. It reads more like a good novel than a heavy textbook.

Even though it has all these things in its favor, I personally doubt if the NIV will be accepted in some circles because its use of more modern English will tend to elimi-

nate certain "key" words or phrases upon which some have based their doctrines or ideas. But rather than cause a problem in such cases, I feel that the NIV can rather serve to illustrate that ideas and doctrines should not be built on one word or phrase in a particular translation.

All of this may sound fine, but so far it is only a layman's opinion. What do the qualified experts say about the NIV?

In the April 1974 edition of *Eternity* magazine, a group of eight qualified biblical scholars evaluated nine of the most popular versions of the Bible. The NIV was included in their evaluations.

One of the scholars did not have the time for a proper evaluation of the NIV, but the other seven seemed to be quite pleased with it. The major complaints were with the way the book was bound rather than the quality of the translation. It was the general opinion of the scholars that the translators could have done a little more in their modernization of the language.

In the words of F. F. Bruce (professor of biblical criticism and exegesis at the University of Manchester, England) the NIV is: "An admirable version, combining fidelity to the New Testament text with sensitivity to modern usage. The avowedly conservative stand of the translators has not resulted in any bias in their work; it has rather enhanced the sense of responsibility with which they have undertaken their task" (*Eternity*, April 1974, p. 28).

The NIV is published in hardback by Zondervan Bible Publishers, Grand Rapids, Michigan, and is generally available in Bible bookstores. Price \$5.95.

— George L. Johnson

JESUS CHRIST is the central figure and focal point of all Christianity. But some doubt He ever lived. They consider the New Testament prejudiced or unreliable and claim there is no other proof that Jesus actually walked this earth some 1900 years ago.

But their skeptical opinions are

Jesus Christ—

Fact or Fiction?

unfounded. There is ample evidence — apart from the Bible itself — that Jesus lived in the land of Judaea in the early first century A.D.

For example, Justin Martyr, a leading church father in the second century A.D., wrote the following: “Now there is a village in the land of the Jews, thirty-five stadia from Jerusalem, in which Christ was born, as you can ascertain also from the registries of the taxing under Cyrenius your first procurator in Judaea” (*First Apology*, chapter 34).

Justin appeals to the public records extant in his day in demonstrating that Jesus was born in Judaea.

But some will argue that a church theologian like Justin would naturally support Jesus’ authenticity as an historical person. Well, then, how about the statement of a Roman historian who despised Christians?

Cornelius Tacitus, Roman historian, senator, consul, and governor of the province of Asia, wrote concerning Christ and Christians: “. . . Nero . . . punished with every refinement the notoriously depraved Christians (as they were popularly called). Their originator, Christ, had been executed in Tiberius’ reign by the governor of Judaea, Pontius Pilate. But in spite of this temporary setback, the deadly superstition had broken out afresh, not only in Judaea (where the mischief had started) but even in Rome” (Tac-

itus: *The Annals of Imperial Rome*, xv., 44).

Here we have the clear statement from a Christian-hating Roman writer of the first century A.D. that Jesus Christ did indeed live; that He founded Christianity; and that He was executed by Pilate in Judaea.

We also have the witness of a Roman Emperor of the fourth century A.D., Julian “the Apostate” — so called because he repudiated Christianity after having been brought up in the faith. Julian wrote a major work against Christianity. In it he said this: “Jesus, whom you celebrate, was one of Caesar’s subjects. If you dispute it, I will prove it by and by; but it may be as well done now. For yourselves allow, that He was enrolled with His father and mother in the time of Cyrenius. . . .

“But Jesus having persuaded a few among you, and those the worse of men, has now been celebrated about three hundred years; having done nothing in his lifetime worthy of remembrance; unless any one thinks it a mighty matter to heal lame and blind people, and exorcise demoniacs in the villages of Bethsaida and Bethany.” (Quoted in the polemic of Cyril of Alexandria against Julian, *Cyril Contr. Julian*, vi., pp. 213, 191).

Julian had little regard for Jesus and Christianity. If there had been any way to irrefutably demonstrate that Jesus was not an authentic figure, that He was merely the figment of someone’s fertile imagination, Julian would surely have seized upon it. As it was he asserted that the proof Jesus was one of Caesar’s subjects was still available — apparently meaning the imperial archives still contained the census records. Though he considered Christ to have been a person of little consequence, there was no doubt in his mind Jesus had lived.

There is historical proof collaborating the New Testament’s testimony that Jesus Christ actually lived! □

WHAT OUR READERS SAY

The Battle for Your Mind

I have just finished reading "The Battle for Your Mind" in the May issue. As a 40-year-old mother of two teen-age sons, I consider myself to be pretty broad-minded and not easily offended. However, I have decided to give up on the movies. My husband and I went to see "The Exorcist"; and then the following week we went to see "Blazing Saddles," advertised as a comedy, in order, hopefully, to remove the bad taste from our mouths from "The Exorcist." Both pictures left me with a feeling difficult to explain, at least until I read your article. I felt as if somehow I had been an unwilling participant or perhaps only an observer in a terribly dispiriting and degrading occurrence. The feeling stuck with me, day and night, for quite a while, and I can't say that I have entirely gotten over it. I also felt that I had been enticed into this pseudo-"participation" under false pretenses of "entertainment."

I want to thank you for letting me know that it's not just me that can't cope with the modern media. I have frankly been wondering whether I am losing my sense of humor and objectivity. Your article was a revelation.

Mrs. R. M. L.,
Redwood City, California

Co-Worker Pleased with GN

Many thanks for sending me *The Good News*. As a co-worker I very much would like to know more about the Worldwide Church of God, about all its activities and even its problems. When regularly receiving this information by this beautiful magazine, a co-worker should feel more close to the Church and probably become more than a co-worker.

Although "strong meat" articles should be the main issue, I would also appreciate articles explaining how members of the Worldwide Church of God live their lives with regard to the Church, the Sabbaths and their "Christian" fellowmen. Perhaps a story to be continued monthly.

F. J. L.,
The Hague, Holland

Dislikes Bible Christians

Sorry, I have a dislike of and prejudice against "Bible Christians." From the multitude of sects that have sprung up claiming to be based on the true interpretation of the Bible, it appears to me that almost anything can be made of it. Moreover, you are basing your beliefs on the book of the Jews. Now, no misunderstanding please. No one deploras more the cruelty, persecutions and massacres to which they have been subjected. Still, there is surely a world of metaphysics and maybe prophecy outside the book? If the Bible was meant to contain a clear message concerning the destiny of mankind, would not all devout students have come to the same conclusion?

Further, and this is a more fundamental issue, it is difficult or impossible to accept that the angry and jealous God of the Old Testament is a true portrait of Deity. Why, one may ask, did the Deity give mankind a free run of evil for nearly 2,000 years? If

you see anything wrong which you heartily dislike and have the power to rectify, do you say, "Oh, I'll see about this next year!"?

E. R. G.,
London, England

• *The fundamental answers to both of your basic questions is found in our free booklet titled "Why Were You Born?" Incidentally, we hope to begin a "Prove the Bible True" series in The Good News very shortly.*

Pentecost

I was very happy when I received your letter of February 11, 1974 confessing an error in the keeping of the Day of Pentecost. It is very indicative of the character of people of God, who tremble at the Word of God! I hope to follow the good example of the Church of God in getting rid of errors in my studies. I hope that God will make me more willing to accept His truth as I study the Correspondence Course.

Alfred B.,
Monrovia, Liberia, Africa

• *Any readers who are not familiar with the subject of Pentecost should read the Q & A section on page 15.*

Personal Counsel Desired

I would like very much to have a private appointment with one of your personal representatives. I have received and studied most of the material offered through the Correspondence Course and have found it to be most helpful in gaining an understanding of how to live according to God's laws. However, some questions still remain and I would appreciate the help of a counselor.

Dale B.,
Fairview, Pennsylvania

• *See the box on page 5 for further details.*

Sabbath Services

I have great news. I just attended the Worldwide Church of God meeting on Sabbath day, June 1 for the first time. I was so happy with my new experience — quite different in every way to any other church experience. This is for real. I know it's right. Not once did I feel out of place or as though I did not belong there.

Fern H.,
Greenfield, New York

I wanted to tell you that I invited Mr. Allen Bullock (a Worldwide Church of God minister) to come to visit. He came and brought his wife and two sons with him. They are very nice people; they invited me to come to Fort Smith for the Sabbath. Last Saturday I went and a friend of mine that I have been talking to also went.

I have someone to study with and to go with me on that long trip to Fort Smith. We are both very happy about it. We noticed everyone had notebooks and pencil in hand. We intend to do the same thing next week on the Sabbath when we visit again.

Linda W.,
Hodgens, Oklahoma

Baptism

As you may know, I passed from the rank of co-worker to Church member on May 25 with my baptism. It is a most wonderful thing! I have no words to express my happiness. It will be seven years next month that I first tuned in the broadcast. And it has been a rewarding seven years. There is no way to put a price on the priceless knowledge I have since acquired. I hope to continue receiving the monthly co-worker letter.

Richard S.,
Pittsburgh, Pennsylvania

Factual — But Too Dogmatic

In religious matters we are all seekers, and may not see eye to eye on a certain point. But let's be tolerant and not too dogmatic. And if the saying is "All roads lead to Rome," the same saying can be also applied to the individual honest efforts, be he black or white, yellow or green, and of every belief and confession of this world.

Recently a friend of mine pitched up to convert me. Just a little prayer, and I am assured of the sixth heaven. I did not know that this could be so simple, and I refused. Just a little prayer does not make me better or worse. You cannot learn a profession overnight; it takes more than that.

M. R.,
Middelburg, Transvaal
Republic of South Africa

• *True Christianity is a profession (Heb. 10:23) that cannot be learned overnight.*

Can't Believe It

Here is thirty dollars for my first tithe. Man, I just can't believe it how much God has blessed me. I started a job in March that I have done very well at. God has really powerful and different ways to bless someone.

Kermit L.,
Bismarck, North Dakota

Income Quadrupled

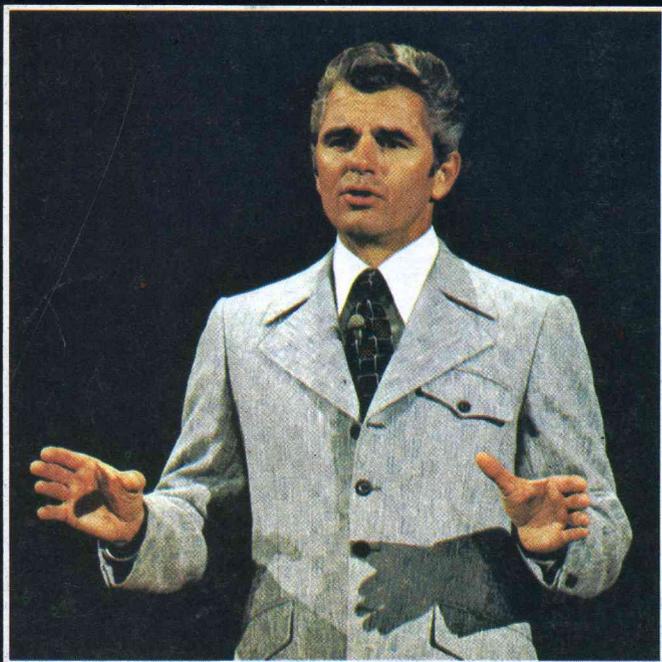
The coming of the summer of 1974 marks ten years of giving of my income to God. Since 1964, when I first began to tithe, my income has doubled twice! In other words, it has quadrupled! It doubled first in 1969 (five years), and again with a recent raise in 1974.

This is especially interesting when you consider this fact: Over this same ten-year period, I figure that we have given to God an average of twenty percent of our income per year. I didn't stop to compute that figure accurately, but as a guess I think it is fairly close to 20%. Now multiply 20% times five years and you have 100%, which is the exact amount of income over the five-year period. The same can be said of the second five years. Striking isn't it?

What this amounts to is that through God's financial blessings, which began in 1964, we are now able, with one income, to regularly give as much or more than I earned then. These facts are no doubt similar to cases of thousands of others in God's Church.

Martin M.,
Maywood, Illinois

Garner Ted Armstrong invites you to attend



Personal Appearance Programs

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August 24-25, Dean Wilson
- Toronto, Ontario
Sept. 5-6, Leslie McCullough
- Paris, France
October 11-12, Dibar Apartian
- Martinique, West Indies
October 18-19, Dibar Apartian
- Nashville, Tennessee
October 25, 26, 27
Garner Ted Armstrong
- Columbus, Ohio
Nov. 1-2, Sherwin McMichael

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