

The Good News

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More News of GOD'S Church

More BLESSINGS continue to come from the Almighty! Keep your HEART and interest and prayers in these things God is doing in His Church!

by Roderick C. Meredith

HIGHLIGHTING this year's Annual conference of God's ministers was the celebration of the 25th Anniversary of *The World Tomorrow* broadcast. It was something we *should* be very thankful to God for—and rejoice over. *And we did!*

Some weeks before the ministerial conference, Mr. Ted Armstrong realized that after all their years of service in God's work, Mr. and Mrs. Armstrong certainly deserved a special tribute on the 25th Anniversary of *The World Tomorrow* broadcast, and their part in it. And so, with the help of others, he planned a surprise banquet in honor of Mr. and Mrs. Armstrong and the 25th Anniversary of this broadcasting work. The ministers in the field were quietly written, and told to come in a little earlier than usual so they would be here by the first Sunday in January. As most of you know, this broadcast began on the first Sunday in January, 1934. It was quite a job keeping the plans and preparations a secret from Mr. and Mrs. Armstrong, but somehow it was managed!

The Banquet

The banquet was held in Ambassador Hall, former mansion of multimillionaire Hulett C. Merritt, which has now become the main classroom building of Ambassador College. It was held in the beautiful Rose Room on the first floor, furnished with imported woods from all over the world. As we waited

expectantly for Mr. and Mrs. Armstrong, many thoughts raced through my mind. I remembered how, as a student in college, I had often looked up from Terrace Drive, the street down below, and wondered if God would ever give us this "tremendous" mansion—as it appeared to me then—a student in work clothes working his way through college.

I remembered how God gave us this mansion for *less than the price that it would cost to build the fence around it!* I remembered how I had learned that President Eisenhower, then General Eisenhower, and General Douglas MacArthur had both dined in this fabulous residence. I remembered hearing that Paderewski and other notables from the world of music and art had been entertained and dined here.

And now I realized, as I am sure many others did, that at last the Almighty God who *owns* and rules everything had decreed that His humble human servants, Herbert W. and Loma D. Armstrong, would be permitted to be honored at a wonderful banquet and with *spiritual* fellowship, this time, in this former millionaire's estate. Perhaps Mr. and Mrs. Armstrong had to work hard and suffer long for this privilege, and most of all the other blessings that have gone with their service to God, but they have certainly richly deserved the banquet and the thankfulness of everyone who attended that evening!

We truly wished that every one of you

dear brethren could have attended this banquet and enjoyed the fellowship with us. But because of necessity, it was felt best to invite only the ministers and those teachers and business associates who have directly dealt with *The World Tomorrow* broadcast over the years. The Rose Room was lit with candles for the occasion, the tables were beautifully decorated, and the meal was served by some of the advanced men of Ambassador College who were dressed in formal waiter's attire for the occasion.

Mr. Ted Armstrong had "lured" his father and mother over to Ambassador Hall on the pretext of seeing something important before they went to eat. Suddenly, the heavily paneled sliding door was rolled back, they viewed with surprise the assembled guests in the beautifully decorated Rose Room, and in unison all the guests shouted "surprise."

It certainly *was* a happy surprise for Mr. and Mrs. Armstrong, and their faces beamed with happiness throughout the evening. This made the occasion very enjoyable for everyone, but even more than this, I think I can tell you brethren—and that you will understand—that there was a deep spiritual feeling and thankfulness in all of us at the significance of this 25th Anniversary of the work of GOD, and what it should mean to us human instruments.

The Program

The entertainment for the evening

The Good News

International magazine of
THE CHURCH OF GOD
ministering to its members
scattered abroad

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consisted of a special recording on tape in which Mr. Norman Smith had pieced together excerpts of *The World Tomorrow* broadcast over the years from its inception. From some of the early programs, we heard Mrs. Armstrong and a special ensemble from the Eugene Church singing on the program! It was pleasant and also amusing in a way to the Armstrongs, and to us all. From some of the old tapes, we heard Mr. Armstrong warning this nation of a coming United States of Europe—the very power that is *now* rising up!

Throughout the program recorded on tape, we could see the growth of *The World Tomorrow* broadcast in every way. Each year, it has GROWN in power, in effect and in professional quality in the speaking, the singing, and even the announcements. Like God's Church and His work, it has gone *forward* continually.

Toward the end of this special tape, we heard the new voices that had been brought in on *The World Tomorrow* broadcast from time to time. We heard the deep, resonant radio voice of Mr. Dick Armstrong speaking to us from Paris, France, and giving a stirring description of events preparing the way for the coming united Europe. This made us realize more than ever the important part God Almighty has used him in His work near the close of this age.

We also heard Mr. Herman Hoeh speaking to us from Europe, by tape, and analyzing the European scene and its relationship to prophecy. We heard Roderick C. Meredith analyzing the rise

of mental disease all over this nation and its prophetic significance. Then we heard the booming voice of Mr. Garner Ted Armstrong as he began broadcasting, from time to time, in place of his father.

Last of all, we heard a portion of the most recent broadcast, the very one of the 25th Anniversary of this work in which Mr. Armstrong pointed out the significance of this event. By this time, it was evident to all that the growth and power and effectiveness of this broadcast has grown *tremendously* over the years. *This is the work of God!*

Mr. Armstrong's Admonition

Near the close of the evening, Mr. Armstrong was called upon to make a speech—or at least talk to us a bit in relation to this occasion. As many years as some of us have known him, it was still surprising to hear him—in front of all the assembled ministers of God, and the business executives, teachers in the colleges, and department heads of this work—*tell us* with such utter sincerity how absolutely **WEAK** and ineffective and *human* he personally felt he was, and how *unworthy* he felt of the commission God had called upon him to perform. Yet, as he pointed out, perhaps the reason God has called us who are weak is that somehow we are willing to take *correction*, and to change and to grow and to really **YIELD** to God and *His* power.

Mr. Armstrong made us all realize more than ever that somehow—perhaps in spite of ourselves—we have all been used in the very work of the *Creator!* He related some of the trials and tests and sufferings that he and Mrs. Armstrong had to go through in building this work, and the opposition they have endured up until this day. He showed how **GOD** had been the *only* one they could really rely on for help and strength to see them through. I feel sure that by the time he finished speaking everyone—even some business associates not in the Church—realized more than ever that they had heard from the chosen servant God has called to do His work in this age.

I can truly say that this occasion closed with a pervading atmosphere of spiritual thankfulness and gratitude, and a deeper realization of the purpose and calling of God. We know by the timetable of prophecy that there will never be another 25th Anniversary of this type in the present age. But we know that it was to God's glory that we were able to commemorate this Anniversary, and that Christ was with His servants, in spirit, as we rejoiced on this occasion in the beautiful surroundings which He so wonderfully provided.

Good News from London!

You brethren will all be happy to know that word was sent from God's headquarters in Pasadena to His ministers in London, England, to approve the ordination of Mr. Ernest Martin to the ministry of Jesus Christ! This ordination was carried out by Mr. Raymond McNair and Mr. George Meeker, just before Mr. Meeker left from London airport to return in time for the ministerial conferences in Pasadena.

As many of you know, Mr. Martin graduated from Ambassador College last June, and was already a spiritual leader and strong instrument in God's Church. But instead of being sent out to take over a local church, we felt he was needed more in London as manager of the growing overseas office located there. In the office, and in assisting the minister in the London Church, Mr. Martin proved himself completely dedicated, capable and faithful. With the increased authority and responsibility that this ordination as a minister of God will give him, Mr. Martin will now be able to assist even more powerfully Mr. Raymond McNair in the spiritual ministry there in the British Isles.

Let us give God *thanks* for calling Mr. Ernest Martin, and for making this possible.

Another happy news item from the London Church indicates that the work in Britain is continuing to grow, and also the London Church. In fact, both Mr. McNair and Mr. Martin are doing their part to increase the local membership in more ways than one—for they will both soon become fathers! This will be the McNair's second child and the Martin's first child. *Congratulations* to the happy parents-to-be, and best wishes to the London Church!

New Church in Sherman Oaks

Another bit of good news is that we are in the process of organizing a new church in Sherman Oaks, California, which is in the greater Los Angeles area. This area is just north of Hollywood, and having a new church there will serve several purposes and bring blessings to all concerned.

First, it will save people from this area and many living even on beyond a great deal of driving time in going clear over to Pasadena. Then, and most important, it will help all those concerned to grow spiritually by putting them more on their own feet and causing them to have more personal responsibility in a smaller church.

Indirectly, this will help the Pasadena Church by alleviating an approaching crowded condition in the hall we are now using for our services. Well over 700 people are now attending the Pasa-

dena Church regularly! Since the Church is constantly growing, this presents not only the problem of a larger place to meet, but also brings about the fact that there are so many people in attendance that the personal relationship with the ministers is lost. So keeping any one congregation from becoming too large and unwieldy is a very important thing.

Also, a new church in Sherman Oaks will help immensely in creating more opportunities for training many of our advanced men in Ambassador College and God's Church who need this experience in order to prepare for full time service in the ministry. Every additional church in this area means that just that many more opportunities are created for the potential ministers coming along to bring sermonettes, to counsel and to help with spiritual problems, and to prepare to go out into the field and serve many of you there later on. So you can all see that this is *important!*

Be sure to *pray* that God will bless this new church, and help the members there to appreciate the opportunity and to make more *spiritual growth* than ever before. Also, continually pray that God will prepare more ministers for His service in this rapidly growing work. We are what you might call *desperately* short of really qualified, trained and consecrated ministers to take care of the tremendous harvest which God is now beginning to grant around this earth! "Pray ye," Jesus said, "that the Lord of the harvest will send forth more laborers into His harvest."

News from the Northwest Area

It was decided in the ministerial conference that it was best to send three fully ordained ministers to take care of the growing churches and problems in the Northwest area of Washington and Oregon. It had been previously planned to send Mr. Jimmy Friddle back to the churches in Tacoma, Washington, and Portland, Oregon, and to send Mr. Burk McNair to pastor the churches in Salem and Eugene, Oregon. But in view of the tremendous growth potential in this area, and of the growing need to train younger ministers *in the field*, it was decided to send Mr. Raymond Cole, the evangelist supervising the ministers in the field, also to this area.

Mr. Cole has not gone as a pastor over any one particular church. This will be handled as previously indicated. However, he will be free to handle many problems and to build up the potential throughout this whole Northwest area and, from time to time, to train younger men graduating from the college in the problems that come up in the field. We debated for some time as to whether or

not Mr. Cole could be spared from Pasadena for this assignment, but God finally directed Mr. Armstrong to see that this was the most important post requiring him at this time.

A Sad Event

Now a very sad event has taken place which helps us realize, perhaps, at least one of the reasons why that decision was made. Many of you brethren probably know that Mrs. Moyer, one of the leading brethren in the Eugene church, and a long time faithful *pillar* in this church through many trials, has been ill for some time. She was past man's allotted three score and ten years, but nevertheless was continuing as a faithful and zealous member in God's Church and a cheerful and helpful servant of Christ.

But now, in His wisdom, God has permitted Mrs. Moyer to die. This is certainly very sad news for many of us who have known and loved her through the years, and admired the Christian example she always set. But, although no human is the final JUDGE, we feel sure that we can see by the "fruits," as Jesus said, that she could say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (II Tim. 4:7-8).

Because of several problems that came up regarding her illness, and because the Eugene Church is now without one of its oldest and strongest members, we can now see more than ever why God directed that Mr. Raymond Cole should go to Eugene. As one of the older ministers, he has been able to handle these problems in an effective manner and now *two* of God's ministers are in Eugene to help that church when it needs them most.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33).

Our Own College Physician

Since the death last summer of Dr. Ralph E. Merrill, our former college physician and member of the church, we have been in real need of a competent physician who could serve in the capacity of adviser and counsellor for our local church members, and act as the official physician of Ambassador College. It is important not only from a health but a legal point of view that we have someone acting in this capacity.

God foresaw this need, and has recently called a successful physician into His truth who decided to move to Pasadena and be a member of the headquarters church here. His name is Dr. Roark, and he and his wife were baptized a few months ago by Mr. Benjamin Rea.

We certainly welcome them here, and hope that all of you brethren may rejoice in what God has made possible.

Dr. Roark has recently passed his California State Board examinations so that he is now fully licensed to practice in California. He hopes to do the same thing in Texas so that he will be able to serve as a physician and counsellor for the Church at the Feast of Tabernacles, and to take care of any problems—as God would have us do—so that we will be both helped by his experience and knowledge of the human body, and protected from a legal point of view in having a competent physician in consultation in any serious illness. Certainly all of you brethren should *pray* that God will make this possible, and that He will guide and bless and use Dr. Roark as an instrument in His hands even as He did Luke "the beloved physician" (Col. 4:14).

Passover in New York City!

Exciting plans are now being made to send at least two of our ministers back to New York City to conduct Passover services and hold the Feast the following night, and conduct either preaching services or Bible studies in the evenings during the Days of Unleavened Bread in that metropolis. Scores of brethren in this area have been unable to attend Passover services before because of the tremendous driving distance, and some have written saying they would appreciate the opportunity to have such services somewhere in the Northeast.

If God makes this possible, many of you brethren from the New England states on south on the Eastern seaboard should begin to make tentative plans to come to New York City to attend the Passover, and *by all means* the Feast the following night, and to stay for as many of the preaching services and Bible studies during the Days of Unleavened Bread as possible! We will probably inform you in a special bulletin when plans are completed as to the exact time and place of services, and all the arrangements you will need to make. But we hope that this advance announcement will start you planning to get this time off from work, and will cause *all our brethren* to pray that God will make this possible and bless and guide in these services and in their arrangement.

Let us all keep GROWING with God's work and His Church! The continual growth of this work and the speeding up of world events show that the END of this age—and the work of God's Church—is at hand. "Now it is high time to *awake out of sleep*: for now is our salvation nearer than when we believed" (Romans 13:11).

Question Box

Your questions answered in these columns! Your opportunity to have discussed those problems pertaining directly to members of God's Church.

Are tithes and offerings to the College and the Church tax deductible?

This is the time of the year when many of God's people are charged with income tax questions and problems. Perhaps the problem is not as complicated as it seems at first glance. The answers to some of the difficulties commonly found in the mind of the taxpaying member are here briefly explained.

Tithes and offerings, amounting to 30% of the income, given to Ambassador College and the Church are tax deductible. They come under a special provision of the Internal Revenue laws which permits deductions of up to 20% of *adjusted gross income* for contributions to the Church. Another 10% to the College. Never more than 20% is, however, allowed as a deduction to a church.

The average person does not give to his church amounts that even begin to approach a first tithe. This being true, God's people *stand out* in the group of taxpayers as generous givers to the Church. Their tax claims are *quite often questioned* and they are called upon to produce evidence of their Church support.

The Radio Church of God does have a tax-exemption certificate from the Internal Revenue Commissioner, dated April 1946, No. 1492 M. The Church is exempted under the provisions of section 101 (6) of the Internal Revenue Code and corresponding provisions of prior revenue acts showing that we are organized and operate exclusively for religious purposes.

Ambassador College has also been given tax-exemption status, which means *all tithes and offerings given to the Church* (but not more than 20%) and *all donations given to the College* can be submitted for tax deduction on the proper forms provided by the Internal Revenue Department.

Those who are giving over 20% of adjusted gross income to the work of God should divide the tithes and offerings in part between the College and the Church. This has proven to be *more acceptable* with the government and in no way inconveniences either the Church or College. Therefore, for the sake of *avoiding unnecessary red tape and inconvenience* to members, regarding questioned amounts given in excess of 20%, the tithes and offerings should

be recorded part in the name of the Church and part in the name of the College.

If your *tithes and offerings do not total over 18 or 19 percent* of your adjusted gross income it would not be necessary to request separate receipts; the one from the Church will be sufficient.

Next are second tithe deductions.

In the course of preparing the tax return one question inevitably comes up for the Church member. That is, "How much of my second tithe can I legally claim for deduction?"

Since the second tithe is saved and used by the member to attend the festivals, at which time it can be used for "whatsoever your soul desires" (Deut. 14:26), *only that portion of second tithe remaining after the feast, that is given to the Church for distribution to others, may be deducted.*

The law states that before a tax deduction can be recognized, the deducted amount *must be given to a recognized* (by the government) *charitable, non-profit organization, Church or College.*

Therefore the excess second tithe given personally to a brother in the Church *will not be recognized* by the government unless it is recorded on the Church records and handled through the Church.

The same is true of third tithes and offerings. For this reason *receipts must be requested* of the Church when the offering is given.

Many have asked about receipts *after giving offerings* at the various feasts. Since *all the offerings are combined* wherever the feasts are held, the Church records department has *no possible way of knowing* who gave a certain amount unless the donor's name is clearly written on an envelope showing his address and the amount given. Receipts are easily sent from Pasadena.

Government regulations never permit receipts to be given months later, on the strength of the member's word, after the books are already recorded and balanced.

Neither will the government recognize traveling expenses (second tithe) to and from Gladewater each year as valid expenditures. They see no reason why we want to go to Holy Convocations several times a year in the first place! The government looks upon such trips as pleasure trips—vacations.

What about third tithe deductions?

Third tithe given to the Church for distribution is tax deductible. Most of God's people will find that on their third tithe year their tithes and offerings will exceed 20%. If this is true in your third tithe year, **BE SURE TO LET THE CHURCH KNOW YOU WISH RECEIPTS FROM THE COLLEGE and the Church.** Ambassador College is as much a part of God's work as the Church itself. A percentage of all the income is channeled to the College automatically, because *the College pays the cost of the publishing division.* Ambassador College *publishes the Gospel* (Mark 13:10), as the Church *preaches the Gospel* (Mark 16:15).

The Church is *not permitted to give receipts* on third tithes given privately to widows of Church members. If members have widows, fatherless, or other dependent members of the family *to whom they are permitted* (by God's law) to give third tithe, then they should give it to the local Church. The local Church records the amounts received and distributes to widows and others in the Church. Receipts for such contributions received by the Church for distribution to widows can be deducted.

There are also other tax deductions. Here are a few examples of how the tax laws make it easier for God's people who give tithes and offerings to the Church.

Your tax savings can be greater if, instead of giving cash offerings to the Church, you sign over as offerings some kind of property like stocks, bonds, or real estate, which has gone up in value since being acquired.

This way you receive a tax deduction for the fair market value of the property and *you avoid having to pay* the capital gains tax which would have been due if you had converted the property into cash.

The Church, being a tax-exempt institution, can liquidate the property without having to pay a capital gains tax.

If the property you want to give the Church is valued at more than 30% of your income, you can spread the gift over a period of two or more years by assigning to the College fractional interests—one-third, one-half, etc.—each year.

Members who wish to deed property to the College or Church on this basis should seek expert guidance and counsel by a reputable lawyer, and have a will drawn up that states clearly what his wishes are.

Contributions given to the Church or College for the progress of the building (Please continue on page 11)

God's GOVERNMENT Works!

During the recent ministerial conference, January, 1959, God's ministers saw the government of God in action! Here are some of the results of that meeting, and what it means to God's Church!

by Garner Ted Armstrong

DO YOU realize the real BLESSING it is to be in *God's Church*? At the close of the recent ministerial conference at the Headquarters Church in Pasadena, California, God's ministers came to see once again, how *beautiful* it is to dwell in UNITY!

Why This Is God's Church

The Apostle Paul learned by bitter experience that *men*, apart from God's Spirit, quickly go into *division, disagreement, and hostility*. He wrote to the still carnal-minded people at Corinth "For it hath been declared unto me . . . that there are *contentions* among you. Is Christ divided?" (I. Cor. 1:11-13).

Paul exhorted them, "by the name of our Lord Jesus Christ, that ye all SPEAK THE SAME THING, and that there be no divisions among you; but that ye be *perfectly joined together* in the same mind and in the same judgment" (I Cor. 1:10).

Had this recent conference been a group of ministers from worldly churches, there would have been argument, disagreement, unsolved and unsettled questions, and possibly even splits and divisions!

But the very fact that *God's* true ministers remain in UNITY, that God's Church is a *growing, overcoming* Church, is another concrete proof this is the VERY CHURCH OF GOD!

My father has explained many times this vitally important principle. It shows the *vast difference* between THIS Church and ALL others!

In the early years of my father's ministry, when he was being led into new truth through an intensive study of God's word (as you have been reading in his autobiography appearing monthly in the *Plain Truth*) he saw a vivid example of HOW NOT to conduct a ministerial conference!

The leaders of the already *dead* Sardis Church (Rev. 3:1-6) would reason in *this* way: "Now, brother, let's settle this question! Let's have LOVE! Let's not get into arguments over doctrine—let's learn *tolerance* for the opposite ideas."

Frequently, an issue would be decided thus: "Now, Elder so-and-so, what will YOUR people 'go along with'?" And then; "And (turning to another), what will *your* congregation

be willing to accept?" And so, DOCTRINE was adopted and decided—ACCORDING TO WHATEVER THE MAJORITY OF THE PEOPLE WOULD BE WILLING TO FOLLOW!

Their leaders were worried about members withdrawing *tithe* money from the Church. And so, through *covetousness*, and looking to PEOPLE for their support instead of directly to God, *new truth* was rejected!

GOD'S CHURCH CANNOT BE GOVERNED IN THIS WAY!

Paul said, "For do I now persuade *men*, or God? Or do I seek to *please men*? For if I yet pleased men, I should not be the servant of Christ! (Gal. 1:10).

And so it was, brethren, that YOUR LIKES, YOUR DESIRES, WHAT YOU WOULD BE "WILLING" TO ACCEPT WAS NOT EVEN SLIGHTLY CONSIDERED IN THESE MINISTERIAL MEETINGS!

And instead of *shocking* you—that statement should cause you to REJOICE—for that's *why* this is God's Church!

How Are Questions Settled?

BUT HOW are certain matters decided upon? In times past, Mr. Armstrong was slanderously accused of some, who were CARNAL minded, wanting their own way—of FORCING HIS OWN PERSONAL WILL on the younger ministers, and making them adopt certain decisions HE had already made!

It was hurled as an accusation that Mr. Armstrong, through *personal* feelings, had decided points of doctrine!

Let's get some facts straight *once and for all*!

Let me take you *inside* the ministerial conference. Let me show you God's Government *in action*!

Most of the meetings were held in the large classroom in Ambassador Hall. Mr. Armstrong enters the room filled with groups of ministers, chatting together about minor problems in their pastorates, or perhaps personal things, enjoying the moments of fellowship they so seldom receive from each other.

Mr. Armstrong calls the meeting to order. All rise, and Almighty God is asked to send Jesus Christ, who is the living HEAD of this Church (Eph. 5:23), and the BOSS, THE RULER of all these ministers, to be in our midst. This is no casual prayer—tossed off as an introductory preliminary to be hast-

ily disposed of—but on occasion a quite *lengthy* one. The atmosphere is surcharged with the realization of the *great importance* of the meeting, the tremendous *responsibility* God has placed squarely on each one, and his part in this great work in this last age.

When the prayer is over and the men seated once again, Mr. Armstrong opens the discussion by referring to a particular topic on the agenda, or schedule of subjects, which has already been prepared in advance. The agenda includes all the questions from the various pastors in the local Churches which they need solved to help their congregations. It includes the placement of ministers for perhaps a year or two in advance. It includes *many* topics of prime importance for the *future planning* of this great work of God.

As I write, looking back over the wonderful meetings we had this January, I can't help but be reminded of the Council at Jerusalem (Acts 15). And it strikes me how *similar* was this meeting to our own of today!

A topic is brought up, and prayerfully discussed. Perhaps it is a doctrinal matter. If it is—many scriptures are brought up by various ministers. Lengthy discussions are held, with Mr. Armstrong calling on each one desiring to be heard, and moderating, organizing, supervising the meeting. We really FOLLOW God's instructions "For God is not the author of *confusion*, but of *peace*, as in all Churches of the saints" (I Cor. 14:33).

Perhaps, at first, there are different ideas. In fact, there nearly ALWAYS are differing ideas, and points of view on ANY subject—or it would never need appear on the agenda in the *first* place, would it?

And then, as the minutes and hours pass—each problem is thoroughly discussed, explored, considered and weighed. We *always* try to find, NOT what is OUR WILL—or what is YOUR will—but *WHAT IS GOD'S WILL*? Finally, when every facet of the problem has been thoroughly considered, and each minister has come to *see*, with *real conviction* FROM THE EVIDENCE, with God's Holy Spirit guiding, what the proper decision *must* be (for it is *Christ's* decision), Mr. Armstrong summarizes, states the principles discussed once more, and makes the decision

(Please continue on page 11)

What Church Members should know about MASONRY

What is Masonry? Where did it come from? Is it a beautiful system of allegories based on the Bible? Are the morals of which Masons boast really good and righteous? What are the real secrets of Masonry? Read this and see!

by Jack R. Elliott

MANY of our brethren were shocked to find, in preceding parts of this series, that Masonic teachings and practices are not as wholesome and perfect as they had been led to believe.

Masons had introduced their new members to new doctrine only after carefully preparing them to receive it by making it look good and upright. Each part was unveiled and explained with reverence and solemnity. The Bible, among Christian nations, was quoted often to show divine sanction. The Lodge seemed beyond question. It was truly a shocking awakening to some to find Lodge teachings and practices of pagan—not Christian—origin.

Some are not yet convinced that all Masonry is pagan even though it has been proven that its oaths are anti-scriptural and that its secrecy is likewise *contradictory* to the Bible and pagan in origin. They reason, "If you look hard enough, you can find a little something wrong with any organization. Certainly the other practices and symbols with their allegoric meanings are sanctioned by God's word!"

It is therefore necessary for us to examine other Masonic doctrine and practice to see if they are scripturally inspired as Masons claim.

What is the Source of Their Symbols?

To prove that Masonic symbols and philosophies are borrowed from the ancient pagans is not difficult. The Masons prove it for us! Here is part of the official lecture for the first degree:

"The Sun and Moon," says the learned Brother Delaunay of important Masonic symbols, "represent the two grand principles of all generations, the active and passive, the male and the female. The Sun represents the actual light. He pours upon the Moon his *fecundating* rays; both shed their light upon their offspring, the Blazing Star, or Horus, the three form the great Equilateral Triangle, in the center of which

is the omnific letter of the Kabbalah by which creation is said to have been effected." (*Morals and Dogma of Freemasonry*, by Albert Pike, pp. 13-14.)

He did not find this in the Bible! The sun and the moon are important Masonic symbols, just as they were in the old Babylonian mysteries! This doctrine concerning them comes from ANCIENT SUN WORSHIP. The offspring, a blazing star, is of Egyptian origin—that same offspring which has been worshipped by pagans for generations under many different names, one of them being Horus, another Anubis.

Another quotation from the same lecture adds further confirmation of these facts. "The ornaments of a Lodge are said to be the Mosaic Pavement, the Indented Tessel, and the Blazing Star." The Mosaic Pavement (see Figure 6), chequered in squares, or lozenges, is said to represent the ground floor of Solomon's Temple. The lecturer shows clearly that *Masons know that it does not*. In their own words, "To find in the Blazing Star of five points an allusion to the Divine Providence, is also fanciful; and to make it commemorative of the Star that is said to have guided the Magi, is to give it a meaning comparatively modern. *Originally it represented Sirius, or the Dog-Star*, the forerunner of the inundation of the Nile; the God Anubis, companion of Isis in her search for the body of Osiris, himself symbolized also by the Sun, the author of the season, and the God of Time; Son of Isis, who was the universal nature, himself the primitive matter, inexhaustible source of Life, spark of uncreated fire, universal seed of all beings."

There is no question that these symbols have their origin in paganism. As shown above, Masons *prove* it for us; in fact, they are proud of such an origin because of its ANTIQUITY.

The Masonic Temple Versus Solomon's Temple

The lodge room is supposed to be a

true representation of King Solomon's temple. Since the temple built by Solomon faced east and west, the Masonic Lodge is supposed to face east and west. The "Worshipful Master's" station is in the east, the Senior Warden in the west, the Junior Warden in the south, as shown in Fig. 9.

Masons further claim that their temple is symbolic of the universe, having a cloudy canopy as its covering.

At first glance all this seems right and in accordance with the Bible. *But let's take a closer look.*

God's temple (often referred to as King Solomon's temple) faces east. Why? Because Christ's coming, at the time He enters the new temple, will be from the east *toward* the west (see Matt. 24:27). The over-all account of this is found in Ezekiel 43. "Afterward he brought me to the gate, even the gate that looketh toward the east: And, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters; and the earth shined with his glory . . . And the glory of the Lord came into the house by way of the gate whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And He said unto me, 'Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my Holy Name the house of Israel shall no more defile.'"

Now study the arrangements of the Tabernacle (Fig. 8), which is a shadow, or type of God's throne in heaven, the general arrangement of which was reproduced in the temple built by Solomon. Contrast it with the Masonic Lodge in Fig. 9.

While there is some similarity in form, they are *exactly opposite* in arrangement. The entrance to the temple, is in the *east*. In the Masonic Lodge,

it is in the *west*. The Holy of Holies, where God's presence was manifest is in the *west* in God's temple. The "Worshipful Master" whose seat is under the "G" to represent "god" is in the *east* of the Masonic Lodge.

When we understand that the temple of God represents God's throne, we should be able to see the symbolism of Christ as our High Priest sitting on the right hand of God. Upon becoming spiritual Israelites, we may boldly approach that throne through Christ, since the veil which separated the Israelites from God is rent in two. The Gentile was not even allowed in that part of the temple and, until this day, cannot approach God without *first becoming an Israelite*. This is represented by the court of Israel being between that of the Gentile and the Holy of Holies.

The Masonic Lodge, therefore, represents a *pagan temple* which symbolizes this universe. The setting being the earth covered by a "canopy of clouds and the starry heavens," where these pagans worship the sun, which they call the father of all living; the moon which they call the mother; and all the starry hosts of heaven. They hope to ascend into this heaven by means of a ladder which Masons call "Jacob's Ladder," but which the pagans called by other names.

If one visualizes this Masonic temple in its true symbolic meaning, they see that it is actually **OUTSIDE THE TEMPLE** of God as demonstrated by the placement of the two pillars Jachin and Boaz. The only places in the Bible where these two pillars are mentioned by name are I Kings 7:21 and II Chronicles 3:17. Here the pillars are described as sitting in the porch of the temple with Jachin on the right and Boaz on the left, as they would be viewed from God's throne. The latter is borne out and made clear by the Jewish and the Revised Standard translation of the Bible which render it as Jachin in the *south* and Boaz in the *north*.

Masons have these reversed by placing the pillar they call Jachin on the right as you *enter* their temple and Boaz on the left.

The only way a person could pass through the pillars of the temple of God so that Jachin was on his right and Boaz on his left would be when *leaving* the temple (going away from God). On the other hand, this happens only when *entering* the Masonic temple.

It follows, symbolically, that a person enters a Masonic temple by leaving the true temple of God. Once there, he worships the sun in the east with his back to God.

When one pictures Masons in this

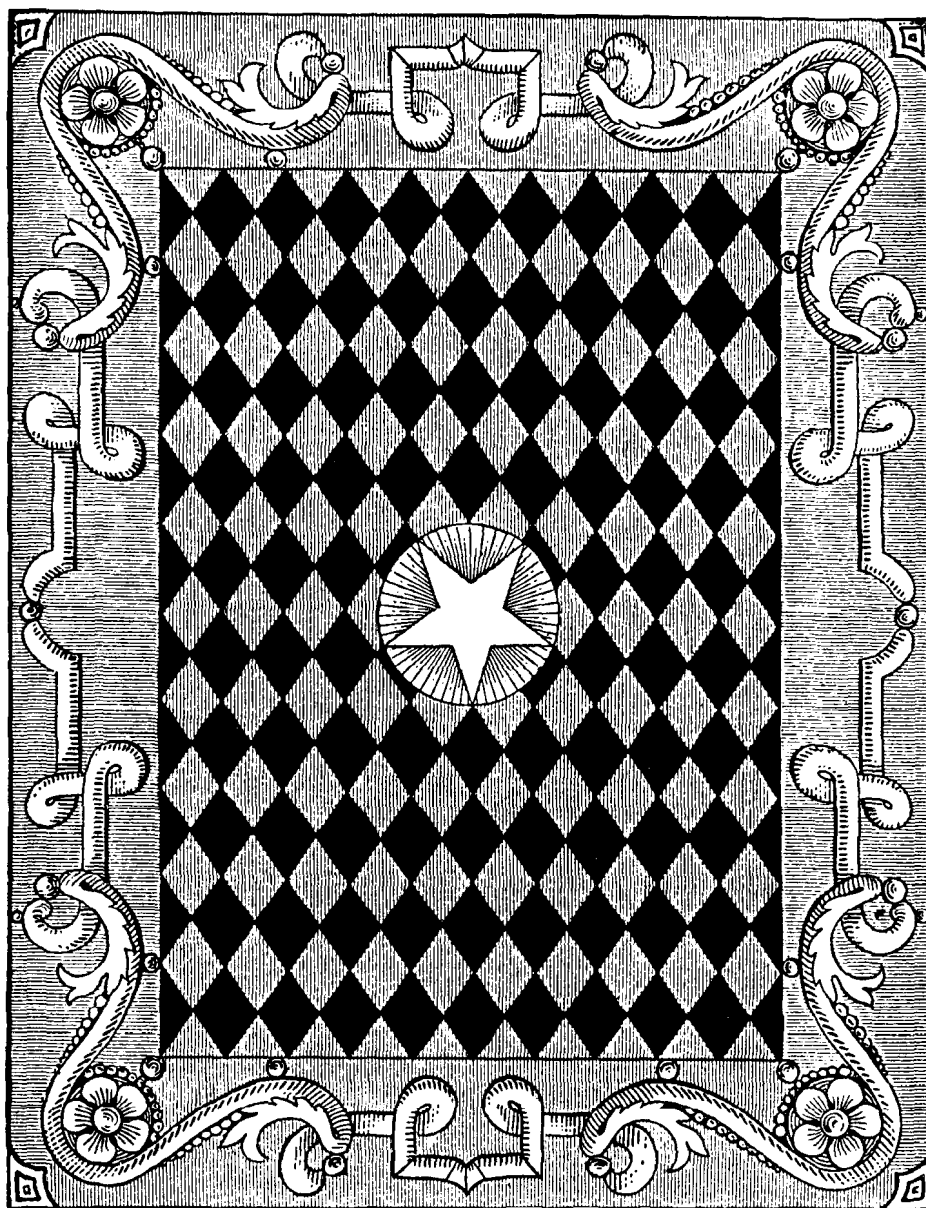


Figure 6

situation, he cannot help but remember Ezekiel 8:15 where God points out to Ezekiel the **WORST OF THE ABOMINATIONS**—"And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." This is exactly what the Masons are doing. Is it possible that the future fulfillment of this prophecy will take place when some Jewish Masons will be in the temple of God and will actually turn their backs on Him to worship other gods?

Masonry Symbolized by a Ladder

The Masonic ladder, introduced to the candidate in the lecture of the

first degree as having three rounds—faith, hope and charity—is of recent origin. But, Masons use other "Jacob's Ladders" with greater numbers of rounds and with different names.

In the lectures of the higher degrees, they are introduced to one having seven rounds, also supposed to reach to heaven. The first round (or gate) was made of lead and represented Saturn because of the "heavy nature" whereof his "dull slow progress" was symbolized. The second, of tin, was that of Venus, symbolizing her "soft splendor" and "easy flexibility." The third, of brass, was that of Jupiter, emblematic of his "solidarity" and "dry nature." The fourth, of iron, was that of Mercury, expressing his "indefatigable activity" and "sagacity." The fifth, of copper, was that of Mars, expressing his "inequalities" and "variable nature." The sixth, of silver,

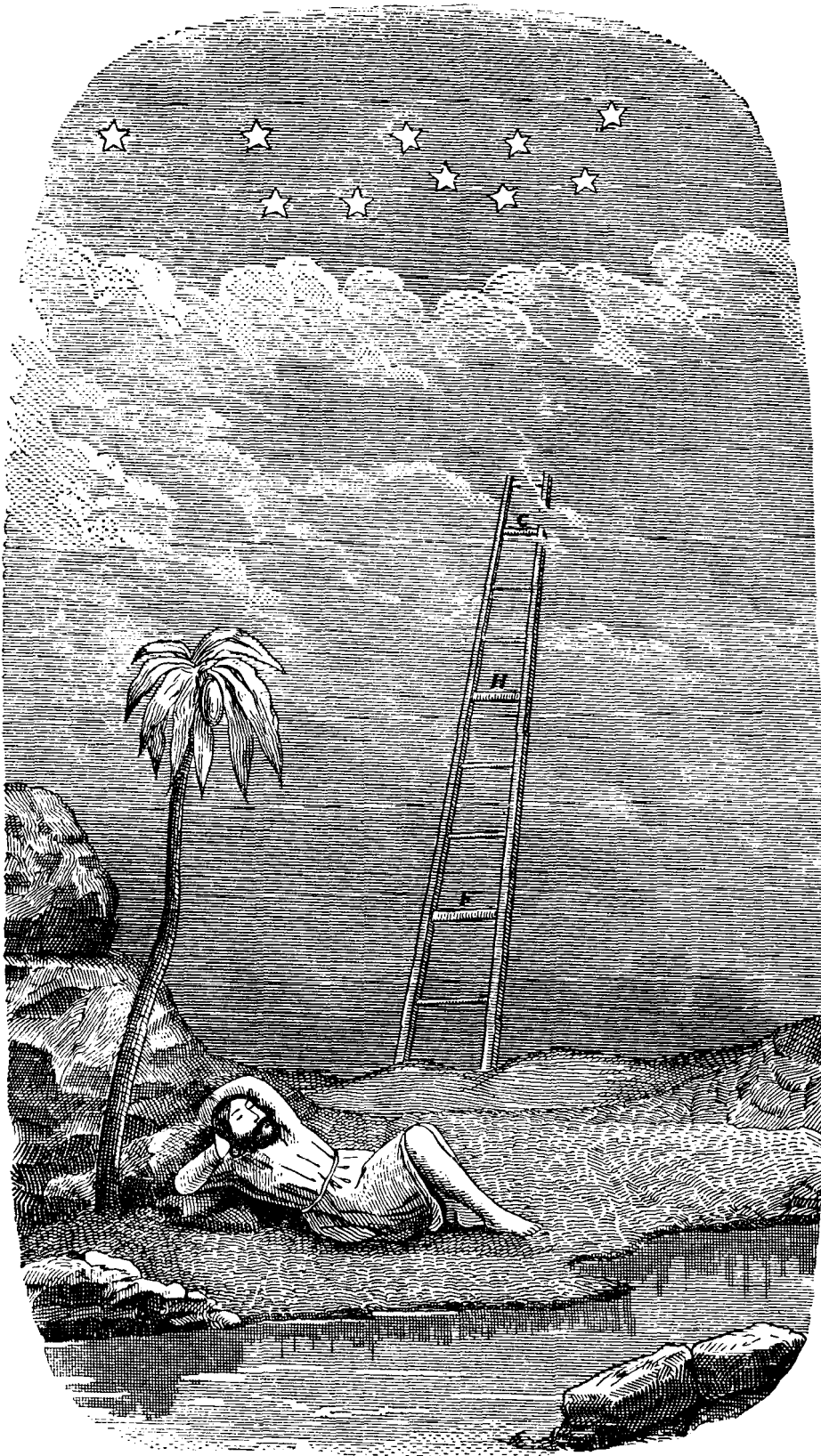


Figure 7

was that of the moon. The seventh, of gold, that of the sun. (Morals and Dogma, p. 414.)

The candidate for the Knights Kadosh of the York Rite is made to climb up a ladder of seven rounds

which are named: (1) Tsedakah (righteousness), (2) Shorlaban (white ox), (3) Mathok (sweetness), (4) Emunah (?), (5) Hamal (great labor), (6) Sabbal (patience), (7) Gemulah, Binah, Tebunah (retribu-

tion, intelligence, prudence). This ladder is borrowed from an ancient pagan one containing nine steps, but was made to conform to the system of sevens by including the last three in the seventh round.

The ancient pagans believed that they could, by perfecting themselves through practicing "virtues," proceed step by step up the ladder of *life*. Each rung represents a higher state of existence than the one below. By diligent effort one could finally become like the god who abode in the sun and share his glory. That is why the last rung is often symbolized by the sun. This is a clever counterfeit of God's plan of salvation.

Figure 7 is an interesting example of how Masons adapt these ladders to their need. They have selected a ladder of nine rounds and renamed three principal rounds "faith, hope and charity."

FREEMASONRY ITSELF IS SYMBOLIZED BY A LADDER OR CIRCULAR STAIRWAY OF 32 STEPS OR DEGREES. It is also supposed to be the means by which Masons symbolically climb to heaven. Through it they are supposed to perfect themselves, degree by degree, until they are worthy of eternal life in heaven.

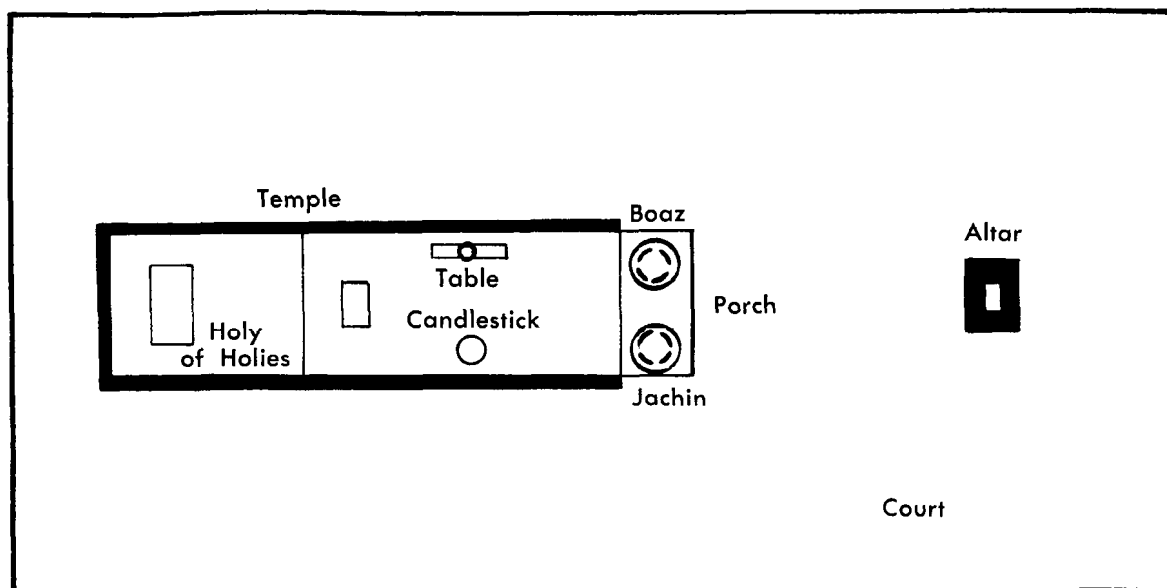
"Worshipful Master"

"Worshipful Master" is a title that belongs only to God. To call the presiding officer of a Lodge by that title is putting God's name to a wrong use.

This is not the only way in which the master of the Lodge usurps that which is God's. He is literally supposed to stand in the place of God when he stations himself under the letter "G" in the lodge room. His station supposedly represents the Holy of Holies or the throne of God. His actions while in this office are also significant. Few candidates catch on when he asks them during initiation, "In whom do you put your trust?" The answer is, "in God." Then the master says, "Give ME your right hand. Your trust being in God, your faith is well founded. Arise! Follow your conductor, and fear no danger."

By such words and actions, does not the master imply that the candidate is also to trust him? Then he *must* consider himself either an agent of God or actually standing in the place of God! Certainly he does! But, let us look into another official Masonic work to see which is the god in whose office the master stands.

The General History, Cyclopedia and Dictionary of Freemasonry makes these statements in its reference to the sun: "The sun rises in the east, and the east is the place of the *Worshipful Master*. As the sun is the source of all life and warmth, so should the Wor-



BASIC PLAN OF THE TEMPLE

Figure 8

shipful Master enliven and warm the brethren in their work."

This is even made clearer in the ceremony of the first degree when the Senior Warden informs the candidate "as the sun rises in the East to open and govern the day, so rises the Worshipful Master in the East (here the "Worshipful Master" rises to his feet in demonstration) to open and govern his Lodge . . ."

Can anything be plainer? He stands in the office of the Sun god!

Is Masonry a Religion?

Much of the conflicting thought in any controversy is erased when the parties involved define the terms they

use. All people do not attach the same meaning to a given word. The word *religion* conveys more than one meaning. Webster's unabridged dictionary lists six related but different definitions for *religion*. One of them is, "Devotion or fidelity; conscientiousness." We are aware that *true* religion teaches a way to live useful, happy and purposeful lives through obedience to God's laws.

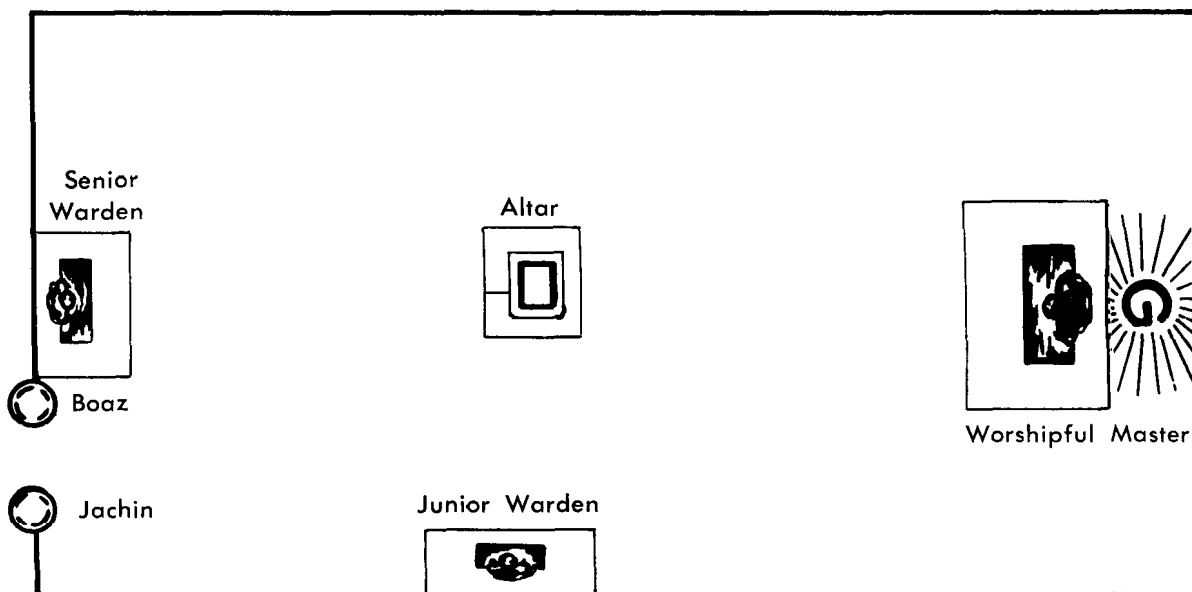
Enough evidence has already been presented in this series of articles to prove beyond a doubt that, according to either definition, Freemasonry is a religion, but a false one. It teaches a way of life which is supposed to guide one's path toward heaven. It claims to

be a ladder of thirty-two steps which provides the way to some Utopia. Most of the prominent Masonic writers call Masonry a religion, yet we find many Masons in America who deny this.

As one man stated it in a recent article of the official Scottish Rite magazine, "He who truly understands Freemasonry knows that it is a *moral philosophy*, and not a religion." (V. N. Burrows, 32nd degree, K.C.C.H., "The Moral Duty of a Mason," *The New Age*, 63:6, June, 1955.)

Can the two be distinguished? What is the real answer?

The belief that Masonry is not a religion is supported by a statement in *Morals and Dogma* (Pike, p. 6):



PLAN OF THE LODGE

Figure 9

"Though Masonry never usurps the place of, nor apes religion, prayer is an essential part of our ceremonies." Here Masons use the word *religion* to mean DENOMINATION, or one of the systems of faith and worship whose *main purpose* is teaching *about* God. They claim that Masonry does not require its members to have any one creed, but rather that each be bound by a "moral law" (of brotherly love) in accordance with his own religious philosophy.

Masons take pride in the fact that men of all denominations dwell together in their Lodge. They teach that their theistic doctrine is a broad over-all doctrine that *includes* all denominations and creeds within its framework.

They therefore look upon themselves, not as an organization dedicated to teach any form of worship, but as a fraternity of "brethren" dedicated to help one another in a Masonic version of "brotherly love." According to Albert Pike, "Once enrolled among the children of Light, every Mason on earth becomes his brother, and owes him the duties, the kindnesses, and the sympathies of a brother. There is not a Mason in the world who is not bound to go to his brother's relief when he is in danger, if there be a greater probability of saving his life than of losing his own. What so many thousands owe to him, he owes to each of them. He has solemnly bound himself to be ever ready to discharge this sacred debt. If he fails to do it, he is dishonest and forsworn."

When we understand the Masonic view, we should be able to see why Masonry does not want to be classed among the religions, or denominations, but pictures itself as encompassing them within the "brotherhood." If the "brotherhood" should grow to encompass the whole earth, then would be the fulfillment of the Masonic ideal—the philosophy known as "The Brotherhood of Man and the Fatherhood of God."

From this viewpoint leaders of the Lodge in guiding the "brotherhood," picture themselves as something like scientists who are seeking to understand and explain the *way*, purpose and result of life in this chaotic civilization. This civilization Masonry pictures as being not chaotic, but harmonious and beautiful by virtue of its variations and conflicts which, to them, have the result of complementing one another. For example, sin in their view complements righteousness and hate complements love in the same way that opposite colors accent and complement one another.

Even though this encompassing view of Masonry does *include many religions within itself, it is nevertheless a way of life, and therefore a religion.*

With this usage of the word, Masonry will admit being a religion, and

many of its proponents define it as such, but it does not want *to be classed as just another religious denomination or creed!*

Separation of Church and State

Masonry is emphatic in its teaching that the church and state should be separate. This stand is surprising until you understand what is meant. In every way it is obviously a religion; and since a church is merely a congregation of people banded together by a common cause, they are technically a church. Even the building in which the Lodge is located is called a temple! Most such buildings have "Masonic Temple" written above their entrance. Furthermore, we find Masons taking a very active part in politics and government. In some countries they even run the government. It does not seem reasonable that they should believe in separation of church and state.

Basically what Masons mean by the phrase, separation of church and state, is that they do not want the Catholic Church ruling over the state in which they reside. Catholicism and Freemasonry are mortal enemies. Catholics have excommunicated all who are Masons, and declared them anathema. If it were in the power of the Catholic Church to do so, it would have Masonry abolished. Catholicism has succeeded in driving Masonry from some countries. Masons who reside in countries where Catholicism is weak do all they can to cause it to remain weak. Theirs is basically a fight for *power*.

If the Catholics' claim that they have the divine right to rule over nations and kingdoms were accomplished, where would that leave Freemasonry?

Is there any wonder that these two should be mortal enemies since each tries to control, or at least influence the government of the country in which it resides!

The Real Secrets of Masonry

Much has been said about the REAL SECRETS of Masonry. Masons are perhaps in as much disagreement as to what these secrets are as anyone else. One noted Masonic writer states: "The only secret of Masonry is that enjoined upon its apprentices which exists solely in the obligation to observe silence regarding the various signs of recognition and certain customs." (Lennhoff, p. 18.) There is much truth in the statement because most Masons are only interested in the social and economic advantages gained from the Lodge. They do not become enlightened in the deeper secrets because they are not interested in them. Lennhoff's book is obviously evasive however. It is written primarily for public consumption. It

is not a *secret work* of Freemasonry.

Other writers claim that there are no REAL secrets in Masonry because any or all of their secret signs, handshakes, due-guards, morals, symbols, philosophies, dogmas, and customs have been published, and can be purchased from the bookstores. This is also true. The only catch is, most people do not know what to look for, or what it means when they find it!

Those Masons who do search for deeper secrets in the Craft usually point to the dogma and morals underlying the Masonic symbols as their secret. These philosophical principles "veiled in beautiful allegories which hide them from the general public" are an empty secret indeed. They are nothing more than the secrets of the ancient mysteries. Even when explained they remain a confusing mass of unrelated pagan morals at most. Other, more intellectual members, try to fathom their depths in quest of a deeper, underlying principle on which the *secret of life* rests. As those who understand the purpose of life will agree, they are doomed to failure. Paganism, no matter how lofty its claims or how beautiful its symbols might appear, is not *the true way of life*. It is the way of darkness and death.

To demonstrate the futility of that effort and the worthlessness of its empty findings we quote a noted Masonic writer. His name is Oliver. His book, *Theocratic Philosophy* . . . "Masons may be fifty years (Worshipful) Masters of the chair and yet not learn *the secret* of the Brotherhood. This secret is, in its own nature, invulnerable; for the Mason, to whom it has become known, can only have guessed it and certainly not have received it from anyone; he has discovered it because he has been in the Lodge marked, *learned and inwardly digested*. When he arrives at the discovery, he unquestionably keeps it to himself, not communicating it even to his most intimate Brother, because, should this person not have capability to discover it of himself, he would likewise be wanting in the capability to use it, if he received it verbally. For this reason IT WILL FOREVER REMAIN A SECRET." (Lennhoff, pp. 19-20.) The keeping of such an august secret from even your closest brother seems foolish indeed. Lennhoff finds excuse for this action because, as he says, "the mob fastens on to the heels of the proclaimers and only too often tread underfoot what has been the philosopher's highest ideal."

The fact that the brother should never pass his secret to another insures two things: the *sublime secret won't bear the light of inspection, and that secret will be DIFFERENT for each Mason.*

One man, Wilmshurst, felt that he

saw the deeper meaning of Masonry and broke silence to go from Lodge to Lodge teaching it to brother Masons. His lectures have been published under the title, *The Meaning of Masonry*. In them he shows that his great secret is the answer to "three great questions" which he says press inexorably upon the attention of every thoughtful man and are the subject around which all religions and all philosophies move: "What am I?" "Whence came I?" "Whither go I?"

He further states, "It is a truism to say that in our quiet and more serious moments we all feel the need of some reliable answer to these questions . . . The Masonic candidate is presumed to enter the Order in search of light upon these problems; light that he is presumed not to have succeeded in finding elsewhere."

In his course of lectures Wilmshurst gave his answers to these three questions. His answers are essentially these: (1) Man is an immortal soul that is evolving spiritually toward perfection; (2) He existed in a higher state before he was born into this world but he lost something which left him in this lower state; (3) He will again attain that higher state of existence after death, provided he continues to perfect himself.

These "secrets of life" are not taken from the word of God recorded in the Holy Bible, but from the same pagan sources from which the other Masonic secrets are borrowed. Neither are they new, because the "ancients" believed and taught them thousands of years ago.

In Wilmshurst's words, "this—the evolution of man into superman—was always the purpose of the ancient Mysteries, and the real purpose of modern Masonry is, not the social and charitable purposes to which so much attention is paid, but the expediting of the spiritual evolution of those who aspire to perfect their own nature and transform it into a more god-like quality. And this is a definite science, and a royal art, which it is possible for each of us to put into practice; whilst to join the Craft for any other purpose than to study and pursue this science is to misunderstand its meaning." (Wilmshurst, p. 47.)

If Man, once in a higher state, fell to a lower state of existence and is now attempting to regain that high state with the aid of the Masonic science, what made him fall, and what will re-establish him?

Wilmshurst sees that there is something missing in man that he was supposed to have had before the fall. He says that in our pensive moments we are aware that there is something

missing in us. "What is that which is lost?" His answer: "The genuine secrets of a Master Mason."

(To be continued)

QUESTION BOX

(Continued from page 4)

program, the construction of the tabernacle, etc., are likewise recognized by the government as deductible.

A last word of advice: Adjusted gross income is the actual earnings of the individual before any deductions are taken out, such as social security, withholding tax, insurance plan. When the individual is self-employed, only the operational expense is deducted from the gross to arrive at the adjusted gross. Adjusted gross income differs from the taxable net income in that the government allows certain deductions for dependents, etc., that are not deducted for in tithing. In other words, you pay tithes on your adjusted gross income, but you pay taxes on your taxable net income.

God's Government Works

(Continued from page 5)

binding. And this is exactly what James did!

The First "Ministerial Conference"

Read the 15th chapter of Acts again! James was the chief apostle in the one sense that he was the apostle over the headquarters Church. After Paul and Barnabas had revealed what had befallen them concerning the Pharisees' insistence about offering sacrifices, there was "much disputing!" (vs. 7).

The Greek word here rendered "disputing" is *suzetetes*, which, according to Strong's Exhaustive Concordance, means, "mutual questioning, discussion, disputation, reasoning." Accordingly, the Ivan Panin Greek Numerics New Testament renders the verse, "And the apostles and the elders were gathered together to see about this matter. And when there had been MUCH QUESTIONING, Peter rose up . . ." (Acts. 15:6-7).

And so the question was not argued over, but thoroughly discussed FIRST.

Then, after this thorough discussion of all facets of the question, "Peter rose up and said unto them . . ." (vs. 7). Peter, as spokesman for the twelve, and a leading apostle, began to summarize and state the basic principles.

Finally, observe how God's true Government acted!

JAMES was the apostle mentioned first in order among other apostles (Gal. 2:9). Paul said Peter was sent by James to Galatia (Gal. 2:12). And

so James, the fleshly brother of Jesus Christ, the son of Joseph and Mary, (Gal. 1:19; Matt. 13:55) and the apostle at the Headquarters Church at Jerusalem, made Peter's decision final and binding!

"And after they had held their peace, James answered, saying, 'Men and brethren, hearken unto me . . .'" He then stated Peter's evidence in different words, showing it was backed up by scripture, proving it was GOD's will, and not that of man, "And to this agree the words of the prophets; as it is written . . ." (vs. 15). Then James made the decision.

"Wherefore MY SENTENCE IS, that we trouble not them, which from among the Gentiles are turned to God . . ." (vs. 19).

This was the government of God! This became a "THUS SAITH THE LORD!" Why? Because it was CHRIST IN the apostles and elders who actually made the decision. Paul said, "Christ liveth IN me" (Gal. 2:20).

Notice! The final decision was delivered to the Churches, NOT for their approval or disapproval—NOT to determine whether or not they would "go along with the decision" but as a DECREE! "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem" (Acts 16:4).

"With One Accord"

Even without understanding the Greek language of Acts 15, the Bible itself, as translated into the English, gives us proof of the oneness of mind, the peace and harmony that prevailed at the meeting in Jerusalem. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas" (Acts 15:22). The apostles wrote letters to the Churches saying, "It seemed good unto us, being assembled with ONE ACCORD . . ." (vs. 25).

And so, the "disputing" of the King James Authorized version would better be rendered as the Goodspeed version, "After a long discussion."

There was always final unanimity among the ministers. When the decision was reached, James did not arbitrarily OVERRULE the others—although HE COULD—SHOULD GOD REVEAL TO HIM THE OTHERS WERE WRONG! But so long as ALL are led by the same Spirit, and have the same Lord, the same dedication to God and His work—there will always be UNITY!

Mr. Armstrong mentioned to us, as we were gathered together in our ministerial conference in Pasadena, the wonderful record of the past. How

that, even when at the outset, many questions had appeared *exactly the opposite* from the manner in which they were finally decided—ALL the ministers had ALWAYS come to the SAME conviction, the SAME decision—UNANIMOUSLY! There is NO VOTING!

What Was Decided?

The apostles and elders at Jerusalem did TWO things after their conference. They *sent men* out to the Churches, and they *wrote letters* of their decisions.

And so God's Church today is doing exactly the same thing. Here, in this article, I am revealing the WAY in which decisions are made. It will remain for

future articles on various subjects, not just as a "report" on the conference, but *over the years* ahead—as God increases understanding and gives wisdom—to fully explain and expound to you brethren the deeper, weightier spiritual *meat* we have gained.

Mr. Armstrong introduced a subject which will result in the minor alteration of two of our *booklets*! I mention this to show you we do not hold to "tradition," or the time-honored opinions! We must be a GROWING Church. If ONE must grow, then the WHOLE CHURCH must grow. To grow means to be willing to come to a *new* understanding of scripture—even though we may have assumed we knew ALL ABOUT that

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The local pastors will, of course, be incorporating various points into their sermons in the months ahead. Scattered members will undoubtedly hear new truths during annual festivals. And all of you will be reading articles appearing from time to time in the *Good News* magazine.

A Great Blessing

I wonder how many of us KNOW what a *blessing* this government of God really is?

Without it, there would be confusion, hatred, false brethren leading people after themselves, splits and divisions. Jude warned, speaking of false ministers who would *despise government*, and *resent authority*, "These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage" (Jude 8 and 16).

In plainer English, Jude says these men are *respecters of persons*—they show *favoritism*, IN ORDER TO GAIN PERSONAL ADVANTAGE!

Thank God there is NO respecter of persons with Him!

There can be NO respecter of persons in God's ministry. There can be NO decision rendered when the opinions of the members are even faintly considered! We must always find what is GOD'S REVEALED WILL, and submit to it! In *this* way is Jesus' PROMISE to His Church fulfilled, "Lo, I am *with* you always, EVEN UNTO THE END!"