

# The Good News

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## CHRIST MOVES SWIFTLY TO PUT AMBASSADOR COLLEGE BACK ON TRACK AS GOD'S COLLEGE

By Herbert W. Armstrong

**T**HE LEAVEN of secularism and materialism was subtly injected into the college that had been built as GOD's college — as a college DIFFERENT from any other. It was a college UNIQUE in, but *not part of*, Satan's world.

During the first three years of Ambassador's life I personally fought and bled and died, so to speak, to keep this leaven OUT — to make it truly GOD's own college.

### Intellectual leaven

God prospered it and it grew. But in the last 10 years the aggressive urge of some to obtain accreditation — to get this world of Satan's ENDORSEMENT, opened the door for this leaven of intellectualism, which pervades this world's higher education, to gain an entering wedge.

It was not realized by those — and there were a number — who

wanted accreditation that Satan had gotten his foot in the door. But those who had known it, during its growing years as GOD's COLLEGE were aghast when they came to the Pasadena campus after years of absence — men like Leon Walker and others who had been students in the days when it really was GOD's college. They now found it as if turned from day

into night, from the light of GOD's way into the darkness of this world's higher education.

I never wanted accreditation personally, but I did allow others to pursue it on their sincere but misled assurance that they could obtain accreditation and still retain it as God's college.

Outside educators, wedded to the leaven of this world's

"higher education" — with their Ph.D.s — were brought into the faculty. The leaven spread, as leaven always does.

### Instructors reinstated

But now the living Christ has moved drastically to put Ambassador College back on GOD's track once again, as HIS college.

Under Christ's guidance and

inspiration, I now announce that those former men of God — men who were taught and then did teach when it truly was GOD's college, have been reinstated on the faculty to teach all of the theological and Bible courses. These men include Dr. Herman L. Hoeh, Dr. Roderick C. Meredith, Mr. Raymond F. McNair and Mr. Leon Walker.

I will have much more to say about this and the early foundational days of the college in the next issue of *The Good News*.

## Financial situation good, Work being done

PASADENA — "The financial outlook for the Work looks very promising," says director for financial affairs Ray Wright, as income figures and recent cost-saving decisions are being analyzed for the month of June.

Mr. Wright said, "The recent decision to close the undergraduate program in Pasadena and formulate a new academic structure geared more to the present needs of the Church has resulted in millions of dollars worth

of annual savings.

"In addition, an unpredicted and unscheduled heavy income response was netted by Mr. Herbert Armstrong's recent co-worker letter."

June's Pentecost Holy Day offering was also exceedingly good according to Mr. Wright.

### Work being done

In an interview with *The Good News* June 29, Mr. Wright said that

the Work is being done.

"In fact the Work for the first time in a long time is taking on a very consistent form in which a strong foundation for growth can be developed."

Mr. Wright cited Mr. Armstrong's active role in television for which 50 top markets are being sought in the United States. In addition Mr. Armstrong is being heard on daily radio and is making new broadcasts for Saturday or Sunday programming.

"Response to Mr. Armstrong being on the air again has been very exciting. Many comments are coming in from people saying how glad they are to have Mr. Armstrong back on the air."

"The exciting part of the media coverage is that we have a consistent message for the first time in years. Radio and television both will be religious in content."

Mr. Wright said the new religious broadcasts will shorten the time it takes a person to make contact with the Work after hearing the broadcast.

### A positive turn

"Along with these changes," Mr. Wright said, "*The Plain Truth* has taken on another dramatic change in that Mr. Armstrong, working with managing editor Brian Knowles, will endeavor to make the magazine much more positive than it has been over recent years."

An additional section will be added to the *PT* for members and co-workers. This section will be totally religious with strong spiritual meat according to Mr. Wright.

"Mr. Armstrong has also taken an active role in working with Richard Rice, director of subscriber development and the Mail Processing Department, to upgrade and turn the programs to a much more positive direction and utilize the technique that is so unique to Mr. Armstrong of capturing a person's interest and attention."

"All these added together make a very dramatic change in the thrust of the Work. The programs are positive, upbeat and alive. It has a consistent message of Jesus Christ. The Work is again on the road," Mr. Wright said.

He added, "The cost of doing the job will be greatly reduced, allowing us to put more money and more effort into better media coverage or more issues of the *PT*."

"When you consider the short time in which Mr. Armstrong has taken over active leadership, we have made giant improvements already."

### Church Doctrine:

## SMOKING IS A SIN

By Herbert W. Armstrong

**I**t may come as astonishing news to some of our members, but the truth is I personally did smoke — until a little more than 51 years ago, that is! As a matter of fact I was smoking until after I was baptized! Let me EXPLAIN THAT!

True, I had not been a "heavy smoker." On the average I had, since age 19, been smoking about THREE CIGARETTES a day (*not three packs*) or one cigar. On those days that I smoked a cigar I usually smoked no cigarettes at all.

How did I get started? Not like most youths of 19 or under. But at age 19 I had the job of timekeeper and paymaster of the Finkbine Lumber Mill just outside Wiggins, Miss., some 30 miles north of the Gulf. I had to keep work-hour records and pay the main labor force, all blacks, only a generation or two after the

**Speaking of degrees of sin, smoking may be a milder sin — but nevertheless a SIN. Here is the story of how this came into the doctrine of this Church.**

abolition of slavery. It was at the time when they were totally illiterate, not one of them could write his own name. They made an X mark instead of a signature. What a long way our black population has come since then!

I did not belong on that job. I had felt flattered when it was offered to me. It was offered because I had made such an excellent record in my first job on a daily newspaper. But on this job I was like a fish out of water. I was doing the work it had taken three men to do before I was put on that job.

But I tried. I did my best. And that required working until 10 at night on alternate days and until midnight on nights inbetween and rising at 5:30 every weekday morning. I think it is understandable that I had difficulty

keeping awake on those long nights. But I was determined to succeed. I was determined to GET THE JOB DONE no matter how long the hours required.

I began to find myself drowsing off on these late night hours. That is when I started smoking. I tried smoking a pipe. I found that keeping the pipe in my mouth while I worked kept me awake. After leaving that job I turned to the three cigarettes a day or the one cigar.

During my superintensive in-depth study of the Bible, evolution and allied subjects from the fall of 1926 until the spring of 1927, my mind was on the studies — not on smoking. But in the spring of 1929 I made an unconditional surrender to God. I came to BELIEVE what He said in His Word. I GAVE MY LIFE TO

HIM and was baptized. I was very conscious of the experience of receiving God's Holy Spirit. This was the spirit of a CHANGED mind. It was the RENEWING of my mind. What had seemed important before now seemed utterly worthless. My whole approach to the things of life — my whole attitude — was CHANGED!

### "What about smoking?"

Then it was that I asked myself, "What about smoking?"

I had learned that "all the churches" — meaning Protestant and Catholic — did NOT take their religious beliefs and doctrines from the Bible. Rather, they attempted to read THEIR ideas and beliefs INTO the Bible — by twisting and distorting the Holy Word of God, and by taking verses out of context. I said, "I will not give up smoking just BECAUSE the church in which I was reared regarded it as a sin. I must find the answer IN THE BIBLE," I said.

Now I knew smoking was not mentioned specifically in the (See SMOKING, page 5)



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Bible. But I HAD LEARNED GOD'S PRINCIPLE OF SIN! I knew God said, "Sin is the transgression of law" — meaning God's laws. I had learned that there was the SPIRITUAL law based on the principle of *outgoing LOVE*. I had learned there were also *physical* laws God had set in motion within our human bodies to control our state of health.

I had learned, even at that early stage of my knowledge of the things of God, that GOD'S SPIRITUAL LAW is first of all *outgoing LOVE*. Next it was magnified into the two Great Commandments — love toward God and love toward human neighbor. The Ten Commandments, I knew, merely stated the broad PRINCIPLES of love toward GOD (the first four of the Ten), and love to fellowman (the last six Commandments).

But also I had learned ONE MORE VITALLY IMPORTANT BASIC PRINCIPLE. In II Corinthians 3:6 God through Paul began explaining that the ministers of the NEW Testament are ministers NOT of the strictness of the letter of the law, but of the SPIRIT — that is, the obvious intent, meaning or principle involved.

I knew, for example, that the Ten Commandments explained only the general PRINCIPLE of the direction, attitude and purpose of the law.

God had given me, in my own

## Church Doctrine:

# SMOKING IS A SIN

experience, a very vivid example of what Paul was talking about in II Corinthians 3. My elder daughter, then 9 years of age, was a rapid and inveterate reader. She had been bringing fiction "love-story" books home from the school library. She would read an entire book in just two or three evenings. I had received a note from her teacher.

I said to Beverly: "Your teacher has warned me that you are injuring your eyes, and even perhaps your mind, by reading so much of this fiction and suggested I speak to you about it. Therefore I am telling you not to bring any more of those fiction books home from the school library."

The very next evening, I noticed Beverly reading a book and already about half way through it.

"Beverly," I asked, "isn't that another love-story fiction book?"

"Yes, Daddy," she replied.

"Well, why are you disobeying me, when I told you to stop reading such books?"

"Oh, I'm NOT disobeying you, Daddy. You said, 'Don't bring any more of those books

from the school library.' I didn't bring this book from the library. I borrowed it from Helen!"

My daughter obeyed the strict LETTER OF THE LAW — but not its obvious intent and meaning — not in the PRINCIPLE involved — not "the spirit of the law."

### Principle applied to smoking

I applied this PRINCIPLE of God's law defining sin to smoking. What was the obvious intent, meaning and principle of the law?

It was the principle of outflowing LOVE toward others, toward God and toward neighbor.

I then asked myself, "why do I smoke? Is it to express outgoing love to GOD?" Most assuredly NOT! "Am I smoking to express outgoing love and concern for the welfare of other humans?" I had to answer in the negative. Often, I realized, smoking is obnoxious and objectionable to nonsmokers.

Then I asked myself, "Is it injurious to me?" It was not yet then known that smoking is a cause of lung cancer. But I knew well the function of the lungs — to filter out impurities from the blood passing through the lungs returning to the heart. I did know

that inhaling smoke into the lungs simply *had to be* harmful, at least in some degree.

I realized that the *opposite* to, or transgression of, the law of outgoing love to others was coveting or lust — inordinate self-desire.

WHY, I finally asked myself then, do I smoke? It was a form of SELF-desire, breaking — at least in some measure — the Tenth Commandment!

In other words, God was showing me SMOKING WAS A SIN, even though a mild one! That was more than 51 years ago. I stopped smoking then and there.

Now it had happened that my smoking was obnoxious to my wife. She had merely tolerated it.

That is how THE LIVING GOD SHOWED ME THAT SMOKING IS A SPIRITUAL SIN!

But what about being a *physical* sin — harming the physical laws that God set in operation in our bodies? We know now that it is a cause of lung cancer, which can be fatal.

But I learned one point more. Some 10 years after I had quit smoking, I made a test on myself. I was in Portland, Ore., doing a broadcast or making recordings. On this particular trip my wife was not with me. I knew that if I smoked she would smell it either on my clothes or in my breath. I tried an experiment.

I bought a pack of cigarettes. In my hotel room, removing all

my clothes and hanging them in the wardrobe closet with the door shut, I took out a cigarette and lit it. I wanted to learn how it would affect me after some 10 years of nonsmoking.

After about two puffs, I felt DIRTY all over. I felt definitely that it was in violation of the natural law of cleanliness. I never took the third puff. I threw the cigarette and the remainder of the pack into the toilet and flushed it. Then I took a shower so I would feel CLEAN again — and perhaps also so that my wife would not discern the telltale smell of it when I returned home in Eugene, where we then lived.

That is how and WHY, when God had used me as His apostle in building His Church for this era of time, GOD used me to put into HIS CHURCH the truth that smoking IS, INDEED, A SIN. Even though one may argue it is only a mild sin, yet SIN IS SIN and that *does include* smoking.

Other uses of tobacco fall, in principle and obvious intent of the law, in the same category!

Tobacco is a poison weed!

I know because a ditch-digging laborer, working in front of our house when I was 5 years old, induced me to "take a chaw" of his chewing tobacco. I swallowed it! I learned at age 5 that tobacco is a poison weed that can make you horribly sick in your stomach! I swore off chewing tobacco at age 5!

## Stan Rader's address transcript

(Continued from page 3)

Now, wait a second. I'm getting ready to accept this system of ideas and values. I am a pretty good student. I have the very best teacher. In fact, Mr. Armstrong has complimented me on more than one occasion by telling me that I have been his best student. I was ready to accept everything and reject my prior set of values and traditions. All of a sudden, I looked around me and I said, "Well, I may find myself in a hostile environment. I may find myself pretty soon among a very small minority of people who want to keep this Work on the right track, and therefore I began to be concerned."

I began to think up resignation letters and I resigned, more or less, in 1973. I resigned again in 1974. I resigned again in 1975. The only year I didn't was 1976. I don't know what happened. But periodically I would go to Mr. Armstrong and I'd say, "You know, Mr. Armstrong, things are changing here. Maybe it's about time for me to leave. Maybe I ought to be like the actor who knows when it's time to get off the stage and I ought to just exit. If someone would write me a good exit line, maybe now is the time for me to do it." And of course he told me, no, I was wrong. He told me that the Work needed me, that he needed me. And of course, I stayed.

Now many times when I would write these letters of resignation, I must admit that I was feeling a little down at the time, maybe a little bit resentful as we all have occasion to feel from time to time — some more often than others.

Maybe this criticism of me, which I'd heard from various quarters, was getting the best of me or maybe I just wanted Mr. Armstrong to pat me on the head and say, "Oh, don't worry about it, Stan, you've done a good job and I love you," and pat me on the head again and send me away. We all like that because we're all children, regardless of how old we are, and

everyone likes to be complimented

Mr. Armstrong did pat me on the head. He did reassure me and tell me not to worry about the criticism. He told me not to worry about people finding fault with me because he was the only one I was responsible to and he was responsible to God and that he would take care of my problems. Mr. Armstrong said I was needed in the Work and needed at his side and he wanted me there. So I would forget about it again for a year.

But, any rate, I was coming closer and closer to that point where I wanted to receive God's Holy Spirit. I felt that I was ready for it but I was troubled. So I finally decided to write Mr. Armstrong a memorandum about it.

That is when I pretty much told it to him as I have told it to you today. I said there was something different about the spirit that pervaded this institution when I first met you and things aren't the same anymore. Now I feel I am ready for baptism. I don't feel, however, that I could be, because if I did, I would find that I was surrounded by too many people who had rejected, to a greater or lesser extent, the very values for which this institution stood; the very values which I had begun to accept in lieu of the values which I had before.

And then he said, "Stan, you're wrong. You're absolutely wrong, intellectually and spiritually you are wrong."

And I said, "What do you mean by that?"

He said, "Because if you're ready to receive God's Holy Spirit, if you have truly repented or are ready to repent, then it's between you and God, and you must be baptized. It doesn't make any difference about anybody else, doesn't make any difference at all."

That conversation took place in March of 1975 and within hours I had been baptized by Mr. Armstrong in a hotel in Hong Kong. But we still had one more thing to discuss.

I said, "Mr. Armstrong, you know if I'm baptized, it's going to cause an awful lot of problems for you. For years, people have been hitting me over the head and hitting you over the head because I haven't been. But the moment that I am baptized, they'll be hitting you over the head and hitting me over the head because you have baptized me."

And I even told him, "Maybe we shouldn't announce it. Maybe we should keep it a secret." At times I have found myself in that proverbial position, "Damned if you do and damned if you don't." And of course he rejected that immediately, and, as a consequence, I was baptized. He made some kind of an announcement.

Now it is kind of interesting because I wasn't too far wrong about the trouble that might be caused.

I received, however, hundreds, maybe a thousand, letters from around the country from brethren that I had never met congratulating me, telling me how they had hoped that something like this would happen and how important it was. Sure enough, the attacks on my character, on my reputation, on Mr. Armstrong and the like increased.

Now that gives you a little idea about the relationship between us. You can't live together practically, as we have, for over a period of more than a decade and have a relationship that goes back almost 22 years now without knowing one another pretty well.

Maybe that will help you understand just a little bit more about how the two of us have worked together, and also show what kind of man he is to be able to point that out to me so quickly. . . . when I finally had put down all my thoughts about being ready and not being able to go forward.

Naturally I was talking about the question of hypocrisy because I didn't want to engage in hypocrisy. It's too difficult. The hypocrite has to keep up appearances. There is more false energy wasted — I mean energy

wasted in keeping up false appearances — than I want to give to the problem.

It's much easier to stick with the plain truth, as we call it. Everybody will always know where I stand on every issue and Mr. Armstrong knows whatever I tell him — even if I'm wrong — it's what I believe, it's how I feel. Therefore there's some comfort for him to know, at least, what I tell him I believe, even if I should be wrong. And believe me, I'm wrong many times. He'll be the first one to tell you that, but he knows that is what I feel.

I give my advice forcefully, I give my advice cogently, forthrightly, and candidly and if it comes to my having to carry out a decision for him or help execute a decision, it's done just as energetically and loyally. To a certain extent that is comforting.

Now with that in mind, I would like to read you a little bit of what I did write, which my wife wouldn't let me deliver today because she didn't want to hear a sermon. I did write a little bit about Mr. Armstrong, and I'd just like to share it with you at this time.

I wrote that Mr. Armstrong is both a product of experience and of self-experience. These are my observations. You are free to reject them or accept them. In some respects, the latter (self-experience) is more important than the former.

Mr. Armstrong has spent his whole life chiseling himself into shape and the essence of the spiritual life, after all, is the quest for balance. The object, goodness, is clear enough. We all know that. The difficulty lies in steering toward it between the rival rocks of despair on one hand and pride on the other. We must retain a sense of humility and fear of failure without at the same time denying the creative encouragement of success.

The result has been that he has become in all humility a confident man with a confidence based not on ignorance but on self-knowledge. Of course, his confidence has been strengthened and in fact based upon his belief in God's laws, and he has been able to find his internal peace

through his obedience to God. Obedience to God made him the apostle of this Church, and he had not sought the place. It had been given him in the full knowledge of his qualities and his frailties. He would therefore obey God by doing what he felt to be right in everything that he did, and the Almighty would protect him from error.

He believed in the inspiration of God in all things as well as in his capacity as apostle — not in sudden, blinding flashes of illumination, nor in the sense that he could communicate directly with God and ask for instructions of a specific nature — but in the deeper sense that God had created and shaped him for certain plans, for certain purposes for His overall purpose (God's overall purpose), and therefore endowed him with instinct and habits of thought, which were trustworthy.

Then I went on to say that (and again, this is my opinion) Mr. Armstrong's office as apostle is quite simply the most important office in the world today, but it is an office based not on power but on affection. He has been able to persuade multitudes of people, including multitudes of persons who are not yet converted, to accept this definition of his office, largely because of his own capacity to fulfill it. And yet he has taken no credit for the success.

Then I had a little more about the Work. I said, This is the one and only true Church of the living God. Instead of faulting the Work and the great process and the great perfection of God, let us respond in our attitudes and in our searching of ourselves. Let us hold fast the profession of our faith without wavering for He is faithful who promised, and let us consider one another to provoke on to love and on to good works, not forsaking the assembling of ourselves together. Let us exhort one another.

So don't be shaken, brethren, don't be shaken by the trials and testings of the things that will come, because our faith is constantly being tested day by day, week by week.

As Mr. Armstrong said in his sermon today, "We are in that time — that end time — and it's now."