

Church of God, The Eternal

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Dear Brethren:

Because human nature has never changed, we need to remind ourselves consistently that we should not expect conditions today to be any different than those which prevailed in the nation of ancient Israel. In the time of Jesus Christ. Or, that which prevailed during the troubling years of the inspired endeavors of the apostles, including Paul. Though we are favored to live in these closing days of a very specific era of time, we, too, are destined to see the repeat of all tragic manifestations of that same human nature.

Nothing is so comforting and helpful as understanding—understanding mysterious and troubling events, rumors, and other difficulties, within as well as outside of the church. There are major problems in attempting to understand such conditions as we shall soon see. The best we can do is to provide the information, pray to God, and hope that those called of God will be reassured, manifesting absolute confidence and faith sufficient to sustain them unto the coming of Jesus Christ.

What Are the Times in Which We Live?

Using the historic events of New Testament times God conveyed, to those called and with the open eyes to see, information regarding the last days—days which immediately precede the Second Coming of Christ—will we read, comprehend, and believe? Our hope of salvation entirely depends upon our making the right decisions. Many who were called, who believed and practiced for a time the way of life revealed, will tragically respond to wrong stimuli—stimuli predicated on personal feelings, family ties, contempt for others, arrogance of mind, trust in personal Bible study, and a host of other motivating factors. What are some of the conditions which will prevail among those who once believed and understood the revealed truth of God?

Writing to the Evangelist Timothy, Paul under the direct inspiration of the Holy Spirit said: "Now ['But' is the correct word in Greek] the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines

of devils [demons]; Speaking lies in hypocrisy; having their conscience seared with a hot iron . . ." (I Tim. 4:1-2). Usage of the Greek word "but" (4:1), translated as "now," grammatically indicates that many, if not all of Paul's preceding words, are applicable to the last days. By referring to I Timothy 3:14, "These things write I unto thee, hoping to come unto thee shortly . . ." gives proof that all the words of Paul found in chapters 1 through 3 are at the least intended to be included in the inference of chapter 4 and verse 1. Understanding that as a grammatical fact, let us now note some of the items addressed by Paul regarding these last days. Chapter 1, verse 3 shows positively that specific ministers would be proclaiming doctrine contrary to that which was delivered—delivered in these last days. Verse 4 warns the faithful to avoid fables, genealogies, and elements not of the original faith. In contrast to the honesty and integrity of the faithful—pure in heart with good consciences and unfeigned faith—there would exist those whose motives are not honorable (v. 4). Then, tragically, we are informed (vv. 6-7), that some who once knew the truth turned (are turning) to vain jangling and desired to become teachers, not knowing what they were (are) saying and affirming. In verse 19 we are specifically warned that some would turn from the faith once delivered. In the Greek the definite article *the* precedes the word faith—meaning the doctrine.

We are admonished to command and teach these specific instructions of the Apostle Paul (I Tim. 4:11; 5:7; 6:2). And they are for the last days (4:1). That means some within our own ranks will turn to such ungodly actions and behavior. We, if we desire to remain faithful to God and to our high calling, must be aware of the potential for deception. Only faithfulness to the revealed doctrine will sustain us—giving confidence and assurance in the time of turmoil which will in all probability reach even to our own lives in some sordid and perhaps mysterious way.

In I Timothy 6:4-5 we are succinctly informed as to the basis for the argumentation and contentions which precede a religious orientation of those who once knew the truth. Paul says of those who presume to teach (v. 3), although they are within the body of believers as we shall soon see, "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, . . . Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." Yes, they were found in the body of believers. One cannot withdraw from those with whom one has no contact. Further, by turning from the truth their minds had been corrupted. They now manifest the audacity to believe that economic gain is the proof of God's approval.

Let us quickly note a number of texts which address conditions prevailing in these last days. Be sure to take note of those adverse conditions. Our lives are at stake.

In context, what Paul was inspired to write specifically applies to these last days. Note II Timothy 3:1 and 4:1.

Significant demonic activity is prophesied. It will affect the minds of many people whose minds and hearts are not steadfast with God—in faithful obedience to the revealed way of life. See II Timothy 2:25–26.

It is a time when former brothers and sisters of the common faith will turn from the responsibility of personal mastery to heady manifestations. They will presume a religious orientation but the element of faithfulness is totally lacking. Their minds have become corrupted. See II Timothy 3:1–8. But they will use all powers of persuasion to make hypocrites out of the unsuspecting (v. 13).

For carnal and selfish reasons there will exist those who, though once understanding the real truth, will turn from the revealed doctrine in order to justify the whims of flesh and mind. They will seek out ministers whom the Apostle Paul said would cater to the lusts of the individuals involved. They will turn away from the truth (II Tim. 4:3–4). Tragically very few will determine to remain faithful. Most will cater to the self—the lusts of the flesh, yet making a pretext of believing (see II Tim. 4:16–18). Remember the contents of both books of Timothy are specifically written for these last days. How many will really stand firm in that truth which God delivered?

False ministers and teachers will abound in these last days (II Pet. 2:1–3). In strange and insidious ways they will pervert the original doctrine. Far too many will be induced to follow in their footsteps of rebellion—pernicious ways. In order to hold sway over their extracted "merchandise" they will concoct hateful and scurrilous attacks against the truth which they once believed. The basic reasons for their rejection of the truth are their own unwillingness, or perhaps inability, to master the pulls of their own evil natures and an unwillingness to be submissive to government as ordained of God (v. 10, Jude 8, 10–16). A rebel cannot stand alone. He will do anything to induce others to follow him (vv. 14–15). A summation of the above conditions which are prophesied to prevail in these last days can be found in Romans the first chapter. Once called human beings who did not like to retain God in their minds—the true God—were turned over to a reprobate mind. The full bloom of carnality will manifest itself. Worse yet, those people cannot stand alone. They will drag down others who are not wise and aware of conditions and circumstances. And they will find pleasure in their evil deeds (Rom. 1:28–32).

Why does God allow such horrendous actions to prevail—to influence so many people who once knew and understood the truth? There surely must be some significant reason.

The Imposition of Tests

Salvation is not an automatic. Even after God grants a call and gives the truth essential for obtaining that promised salvation a series of trials and tests is requisite. There is significant reason as we shall soon see.

In II Thessalonians 2:9–12 the Apostle Paul emphasizes the seriousness of specific tests which God Himself will bring to pass in the lives of some who have allowed mental aberrations to affect their attitudes toward the truth of God. Of course, they do not know—or do they?—what they are allowing to happen to themselves. In their thinking they are "right" as they manifest contempt and a hateful attitude to justify their departure from that way of life to which they had been called. We are living in the time in which God will not allow human beings to mysteriously hide intent and purpose in the recesses of their own minds and hearts. What they are thinking—that which motivates them—will be forced to the surface. Believing that they are making their own decisions and pursuing that which they deem to be right they, in reality, will be subscribing to the forceful and deliberate delusions sent by God. How frightening! Why can such a condition exist in the lives of called human beings? Because they really did not love the truth of God—that which had been delivered to them initially. Why such an activity by God? So those called of God can not sit on the proverbial fence. Actions and beliefs must be deliberate and honest. The time of judgment is near. The fruits of the called must be clearly delineated. Those to receive the condemnation of God must be clearly identified. At the same time this process is going on, those who love and respect the genuine and unalterable truth of God will be equally manifested. This is a test being experienced only by those who were initially called and at one time knew and understood the revealed truth. What a sobering realization to all in that day when there will remain no doubt. The faithful as well as those worthy of condemnation will be manifested—and that by a test generated by God Himself.

In II Timothy 3:12 we are directly and forcefully told, ". . . all that will live godly in Christ Jesus shall suffer persecution." Why? Verse 13 makes these conditions plain. In these last days ". . . evil men and seducers shall wax worse and worse, deceiving, and being deceived." The persecution of the faithful will come principally from those who once knew and understood the truth. Being taken captive by Satan at will (II Tim. 2:25–26) they become extremely agitated against that which they "know" will ultimately condemn them. They would like to erase the memory of that which they rejected.

Terrifying tests of faith are coming inevitably. In all probability the scope and depth of the test involved in the prophecy found in Revelation 13:12–15 is not really understood by anyone alive at this moment. Yet, it is obvious that enormous deception will occur. If the world is and has been deceived for generations, who are these who will be deceived during this chaotic period of time? Could they be members who lost sight of the true way

and turned to the whimsical self to give direction to their lives? Is it possible that we are looking at a prophecy which relates to a failure of the chosen of God in these last days to remain faithful at all cost, people who will be swayed by political and economic pressures, as well as the dictates and pulls of the carnal mind and the deceitful heart? The likelihood is very great.

In writing to the Roman church Paul capitalized on a prophecy which applied historically to ancient Israel. Is it possible that same prophecy is applicable to the church in these last days? After all, does not man, even in these last days, have to live by every word of God? If so, then, we are required to consider the content of Romans 10:15–21 as it applies to us at this very time. In this text Paul emphasizes the means by which we were called and came to the knowledge of the truth. As Moses was called and commissioned by God to deliver His message to ancient Israel, so today He calls and commissions true ministers to proclaim that same message and way of life. The problem is not with God—a failure to send a messenger. At issue is the unwillingness of the people who were called and heard the truth to remain faithful to that which they received. They refuse to believe continuously—that is, to remain faithful to that which was given. They knew the truth. The problem was faithfulness. The consequence of this unbelieving faithlessness was a rejection of their service and a turning, by God, to those who had not been previously called. This fact alone generates considerable jealousy on the part of those who lay great stress upon their longevity in the truth and their special call early in the work of God. Remember the claims of the Jews in the time of John the Baptist? Yet, the fact remains, those newly called often manifest a better spirit and a willingness not evident in the lives of those who had lost their original orientation. As was the case with ancient Israel, those living in the days of Paul and those who are now called and are under the influence and indictment of these same words the Scriptures speak clearly, "All day long I have stretched forth my hands unto a disobedient [Greek, unbelieving] and gainsaying people." Those who should have been faithful and acted as the servants of God were rejected. God turned to others of whom He said, "I was found of them that sought me not; I was made manifest unto them that asked not after me." What a commentary upon the inability of human beings to remain faithful—in anything. Called of God. Given a priceless possession. Yet, they cannot recognize the value of the gift given and fail to perform acceptably in that service for which they were called.

What Is the Reason for Testing in These Last Days?

The real purpose for our call, the spiritual objective of God, is found most concisely and emphatically stated in I Corinthians 1:10. "Now I beseech you, brethren, 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." How much more simply, concisely, and authoritatively can one state the matter?

We, if we are the chosen people of God, must be joined together in perfect mental harmony. How? Only on the basis of a revealed knowledge, originally accepted. Otherwise, each individual is going to insist on the "correctness" of his own mental orientation. How frequently this principle is enunciated in the New Testament Scriptures which refer to the matter as it affects us in these last days.

As the Apostle Paul expressed his desire to be of service to the chosen of God in his day (I Thess. 2:1-8, 18-20), so do we express our sincerest wish and hope to serve the faithful in these last days. We came to you with sincere intent and purpose from the beginning. Regardless of prevailing contention, ugly comments, and hateful and injurious behavior on the part of even friends, we continued to speak forcefully and enthusiastically that truth which God gave to His chosen in these last days. We were never interested in the approbation of men. As much as was within our God-given abilities we tried to be kind and helpful. This is still our heartfelt intent. We want nothing but your very lives—accepted of Christ at His return. Your salvation is our hope and glory. We hope not to be chargeable in the day of that return.

When writing to Titus, Paul warned against accepting explanations from those who had departed from the truth—the truth which had been given miraculously to him. He said, "Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate" (Titus 1:15-16). When minds are evilly affected by doubt questions abound. Nothing is simple and straightforward. Worse yet, it is almost impossible to reorient again such a mind to simplicity and absolute belief. All their study and research efforts are abominable to God. Faith and trust are gone.

When such conditions prevail, as they do today, it is not the duty of the faithful ministry to castigate, to seek legal recourse, or to personally advance any form of railing accusations (Jude 9). Such duty belongs to God, and Him only. We leave the matter(s) in the hands of the One who can do as He pleases. Those who violate the trust God placed in them will find His punishment severe and exacting. In patience we will wait.

Considering the above, the obvious intent and purpose of all such trials is the testing of our faith and conviction. The premise of such a test is always the faith—doctrine—once delivered. We shall see verification of that concept shortly. Interestingly, Jude made the twofold premise of departure quite clear. In verse 3 we are warned against departing from the faith once delivered. For far too many reasons many depart from the way of life—the doctrine—delivered to a chosen servant in these last days. In verse 8 the second premise is made clear. "Likewise also, these filthy dreamers [Greek: 'false revelations'] defile the flesh, despise dominion [*any* form of authority or government], and speak evil of dignities." Either

with doubtful minds regarding doctrine or contempt for those in positions of responsibility those so troubled will leave the truth, catering to the whims of the self. All who so abuse the called of God or who follow in their footsteps will come under the indictment of God (vv. 10-16).

But, why do some of the called fail? Are their presumed reasons?

Why Some Called Fail

In a general way we find a very broad and significant principle mentioned by Paul to the Romans. It is a principle which equally applies today. "For I bear them record that they have a zeal of God, but not according to knowledge. . . For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:2-3) What are the tangible reasons? They never really loved that truth to which they were called (II Thess. 2:10). Too often money matters obscured the real purpose of their call (I Tim. 6:10). A lack of real and genuine faith translated into a host of questions and doubts over which they never gained control (I Tim. 6:20-21). Perhaps the worst of all is the fact that at will, and with a most devious intent, Satan manipulated minds and hearts (II Tim. 2:25-26). Unless we understand and are properly exercised by trials experienced, human minds can be induced into believing that the effort required is not worth the promised reward, thereby denying Jesus Christ (II Tim. 2:10-20). The foregoing point may be the very basis of the trials and difficulties which we presently are experiencing. If so, it can safely be said, a cleansing and refining process is underway. In the final analysis, where will we stand at its conclusion? Continuing the list of reasons for which some fail, let us add the following: Because of colorful and perverse verbal capabilities of some men, many of the unsuspecting are allured and captured by an insidious appeal to the lustful appetites of the flesh and mind of man (II Pet. 2:18-19). And finally, were they ever a real part of the believing body anyway? (I John 2:19) Once again, the real point to grasp here is this fact: At some point in time a severe test of faith and conviction will be experienced by all whom God has called. Will our conviction and faith sustain us; or will we be induced to pursue the natural inclinations of the flesh? That question must be answered by every soul called and chosen by God.

Satan, the Invisible Enemy of Man

Men are convinced that *they* are the authors of every concept of heart and mind. But, is this true? There is an evil, yet invisible, power which works upon human minds daily. Does the average man know the difference between the influence of God and the influence of Satan? Reject the one and only spiritual standard—the measuring device—and man is left

to his own convictions. That which seems right to him. Remember, Satan uses the Scriptures, also. Ability to use the written Scriptures is the proof of nothing. Personal interpretations of the Scriptures are of no value whatsoever. Without the correct basis of judgment, we are helpless and left in a maze of confusion and doubt—ever learning but never able to come to any real conviction of absolute truth.

The warning of Christ is most apropos. "Take heed that ye be not deceived: for many shall come in my name, saying I am Christ . . . go ye not therefore after them" (Luke 21:8). When? The time of Christ's Second Coming. Compare Luke 21:8, 6-7, and Matthew 24:1-3. The warning is against those who once understood and have departed from that way of life given. Christ said that the faithful should not, indeed must not, follow them. Satan uses the past relationship—all were members of one common body—to reduce the will to remain faithful, to create doubt about the validity of that truth once received, and to create confusion whereby far too many find it difficult, if not impossible, to make a decision regarding what they should do or believe. Why? What happened that made such actions possible? Doubt was initiated by the confusion generated and the fact too many listened when they should have remained firm and resolved in their original faith and conviction. Listening to the still voice of Satan is a guaranteed recipe for failure. Why should anyone who loves and knows the truth listen to other concepts? Such actions are indicative of a fractured and crumbling foundation. In Romans 16:17-18 and II Timothy 2:14, 16, 23 the faithful are strongly warned against listening to doubts, questionable conversation, or anything which is contrary to the absolutes revealed initially by God. In fact anyone who listens is considered equally guilty before God (II John 9-11 and II Thess. 3:6).

Conflicts unresolved among the brethren are easily exploited by Satan. Such conditions are an indication of the presence and influence of our archenemy (James 3:14-16). He picks on our weaknesses, exacerbating them in the eyes of others. Any such unresolved problems are not of God; they are the works of Satan. The manifestations of God's Holy Spirit are ". . . first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17). It is the duty of the obedient to create peace.

Regardless of doubt, troubling conditions, hatefulness on the part of unbelievers, and a host of false accusations, the true ministry will be loyal to that which God gave (II Tim. 2:8-10). In that way they can be an example to those who desire to obtain the salvation which God promised them. Under no circumstance is the truth of God ever hampered. It will prevail regardless of what men may do. In many cases, the rebellious will be forcibly removed by the One whom they resist. We face these very real possibilities in the near future.

How to Be Assured of Success

It is not how one begins, rather, it is a matter of how one concludes, his life that really makes a difference. So many have begun well, yet miserably failed before the test of life was completed. If one starts out well, does it not make sense to remain on track until crossing the finishing line? It is strange how many have come to the conclusion that the called of God must now jump track and finish up their lives on an entirely different course. What a tragedy! So many of the instructive books of the Bible which relate to the conditions of the last days strongly and consistently emphasize the necessity of remaining faithful to that which was taught. Jesus emphasized that need before leaving this earth (John 8:31–32). To the Colossians Paul said, "If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature . . ." (Col. 1:23). To the Corinthians he said: "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (I Cor. 11:1–2). To the church located in Thessalonica he wrote: "Therefore, brethren, stand fast, and hold the traditions [doctrines] which ye have been taught, whether by word, or our epistle" (II Thess. 2:15). To Timothy he wrote: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (II Tim. 1:13). And, in II Timothy 3:14, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*." Paul also sent a warning to the Jewish churches of God saying, ". . . Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end . . . For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:6, 14). Near the conclusion of the New Testament period of time Jude was inspired to warn: ". . . when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). The Bible speaking plainly to peoples of all times, we are thusly admonished to hold fast our initial confidence, the faith once delivered, to the end. As a corollary to the requirement to remain steadfast, mentioned above, the following concept may be added. Peter said, ". . . the trial of your faith . . . might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith, even the salvation of your souls" (I Pet. 1:7–9). Real confidence is not what the faithful see; rather, it is based on real and genuine believing faith—the faith once delivered.

There is a clearing of the mind, a settling of doubts, an establishment of absolute confidence when one accepts as a fact the actual coming and living presence of Jesus Christ in those called of God. They know who they are (I John 5:19–20). It is not a knowledge of arrogance and pride. It is a knowledge of deference and humility. But, the called know who

they are. Manifested in confident mastery of the self, overcoming the pulls of the nature and mind of the flesh (Rom. 2:13–24).

Brethren, as was the case with the Apostle Paul, we write these things because we want you to remain faithful to your call (I Thess. 3:4–5). We are always overjoyed to hear of your unswerving loyalty, dedication, and conviction—upholding the unchanging truth of God. No one can leave an association with those of real faith and conviction, despite any personal weaknesses, without compromising that way of life. As mentioned above, the basic avenues are doctrine and government as established by God. Logically, one must ask, if they still believe all the truth and are responsive to those established by God, what are they doing outside of the body of the faithful?

Through Trial a Manifestation of Faithfulness

Christians are going to experience many and varied trials. Trials of the mind. Trials of the flesh. It is through such conditions that priorities are determined. The manner by which we evidence that which is important—important at any given moment. God allows these trials for reason—very good reason. He desires to know how we, as His children, will respond at any time and under all circumstances. The reward is high. The conditions must be met to God's ultimate satisfaction. Tragically, few people find it within themselves to remain loyal and to honor commitment. Most conform to times and conditions relatively easily. It is only that unique one who is ruled by principle—not by circumstance. Without doubt, the principled individual will be held in contempt. Even those who pursue the course of least resistance do not like to face the brilliant light of honesty, integrity, right. They would rather see that light obscured by compromise (I Pet. 3:15–16).

To the faithful uncompromising mind there is great satisfaction found in loyalty and obedience. They understand the reason for trial and do not forget the promise for the future (I Pet. 4:13–14). To them, what are momentary troubles that they should be compared to the future glory promised! What a day when the rebellious stand in shame and the troubled are glorified. That day is not far removed.

God's Commendation for the Faithful

A letter of this nature would not be complete without giving praise where it is due. God finds great satisfaction in praising those who have done well. Note the expression of commendation tendered at the time of judgment, at the return of Jesus Christ. "Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee a ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21, 23). Many of our

members have truly loved the truth, have most commendably performed their spiritual duties, and have added much to the strength and beauty of that body which represents the life of Christ. To them we say, congratulations. May your works of benevolence, your hearty support, your love and affection for all the brethren, and your faithful obedience in all things continue until that day when you will literally hear those glorious and inspiring words: Well done, thou good and faithful servant. Indeed, those will be the most heartwarming and magnificent words we as mortals will ever hear.

Christ was faithful in all that was given to Him (Heb. 3:2). Those of you have continued in faith and obedience manifest the indwelling presence of that benevolent Being. And you are worthy, not because of the self, but due to the presence of Christ in you. He is worthy. If in you that worthiness continues unabated. The beauty, glory, and magnificence shines out of you as it did in the life of Christ in His own day. Thank you for being willing servants. May your glorious reward come soon. As Paul praised certain churches for their faith (Rom. 1:8, I Thess. 1:8), so we desire to commend you for your faithfulness, the light which has been an inspiration to many.

Continue to glory in the call and purpose of God and Jesus Christ. Of himself, no man is worthy. Our ultimate success is determined by God. His final approval is that which ultimately counts (II Cor. 10:17-18). My faithful brothers and sisters, my confidence and trust is in Christ which resides in you as long as ye continue to do well.

Daily Monitor the Self

Self evaluation is an essential part of daily Christian living. In concluding this *Letter* let me give you just a few essentials.

1. Watch those minds daily (II Cor. 10:1-5). The yardstick is the revealed knowledge which we all were given.
2. Refuse to enter into any form of human comparisons (II Cor. 10:12). Again, the yardstick is that of Christ. How do we compare to Him?
3. Possessing the knowledge of God's priceless truth is of value only if we faithfully obey (Rom. 3:1-4).
4. Do not allow yourselves to be tainted, or destroyed, by those who manifest no faith and conviction (Rom. 16:17).

5. Make no provisions for the flesh. Will to be most aggressive in the pursuit of that character which God has purposed for us (Rom. 13:11–14). Now is the time. Let us all perform that which is expected before it is too late.

May this *Letter* be of help to keep us all faithful. It is intended to inspire and encourage. Use the contents frequently. Knowledge is of no value unless impressed upon the mind and employed in the conduct of our lives on a daily basis. Our love and prayers are with you always.

With sincerest love and affection for all,

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