

the
PLAIN TRUTH
a magazine of understanding

VOLUME XXIII, NUMBER 8

AUGUST, 1958

Istanbul at sunset. The capital of the Roman empire was transferred from Rome to this city three centuries after Christ by the Emperor Constantine.

**The TWO CAPITALS
of Christendom
during the Middle Ages**



Rome as it is seen today from the Vatican. Here the early bishops of Rome developed absolute power after the capital of the Roman Empire was moved east. Against the exercise of this papal authority the Protestant reformers stormed. Read in this issue the astounding facts of history that led to the Protestant Revolt!

The PLAIN TRUTH

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VOL. XXIII

NO. 8

HERBERT W. ARMSTRONG

Publisher and Editor

Herman L. Hoeh

Executive Editor

Roderick C. Meredith

Garner Ted Armstrong

Associate Editors

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The Plain Truth about the PROTESTANT Reformation

Was the Protestant movement really a "reformation" of the one true Church which Jesus Christ built? Was it a return to genuine apostolic Christianity? Here are the surprising answers every informed person NEEDS to understand!

by Roderick C. Meredith

PART TWO

IN THE first article of this series, we discussed the Protestant claims that "the Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." This is a REMARKABLE statement.

Also, we learned from the Bible and from the record of history about the remarkable *transformation* that took place in nominal Christianity soon after the death of the original apostles. Former pagan customs and beliefs were introduced into the church congregations. Ceremonies and rituals began to replace the true worship of God. Yet, in spite of persecution, a small but unbroken chain of witnesses continued the faith and worship of the apostolic Church.

Since the Protestants definitely came out of the bosom of the Roman Catholic Church, we asked: Was the Protestant movement a reformation of God's true Church gone wrong? Is, then, the Roman Catholic Church actually the misguided offspring of the Church Jesus Christ said He would build?

Now let us continue the answer.

The Development of the Catholic Church

Although, as we have seen, much of the truth perished from the local congregations within fifty years after the death of the apostles, the Roman Catholic Church as such did not develop until the fourth century. Before then, there were many splits and divisions within the visible church, but the progress of literal idolatry was stayed because of persecution by the Roman state—which prevented many of the heathen from coming in and kept the church pure to that extent.

But, even so, it was mainly a purity in *error*, for the theology of the time had departed so far from the teachings of Jesus and the apostles that many doctrines were now based upon the ideas of Plato and other pagan philosophers. Origen, one of the great "church fathers" of this period, was an admirer of this philosophy and employed it in explaining the doctrines of the gospel. This led him to the *allegorical method* of interpreting scripture (Wharey, p. 46).

Dealing with this period, Gibbon describes for us the gradual development of what eventually became the Roman Catholic hierarchy, patterned after the government of imperial Rome. He states: "The primitive Christians were dead to the business and pleasures of the world; but their love of action, which could never be entirely extinguished, soon revived, and found a new occupation in the government of the church" (*Decline and Fall*, vol. I, p. 410).

Of the development of this church government, he tells us that it soon followed the model of the provincial synods—uniting several churches in one area under the leadership of the bishop of the church possessing the most members and usually situated in the largest city (Gibbon, p. 413-415). With the conversion of Constantine to nominal Christianity, the church government began to be modeled more nearly after the Roman state. Wharey tells us: "Under Constantine the Great, the church first became connected with the state, and in its *government* was accommodated to such connection, upon principles of state policy" (*Church History*, p. 55).

Corruption and Moral Decay

The increased vice and corruption of the ministry is related by Mosheim,

who aptly describes the *lust for power* which entered the hearts and minds of the spiritual leaders of this period: "The bishops had *shameful quarrels* among themselves, respecting the boundaries of their sees and the extent of their jurisdiction; and while they trampled on the rights of the people and of the inferior clergy, they vied with the civil governors of the provinces in luxury, arrogance, and voluptuousness" (*Institutes of Ecclesiastical History*, p. 131).

When Constantine became sole emperor of the Roman Empire in 323 A.D., within a year Christianity, at least in name, was recognized as the official religion of the empire. This recognition not only affected the government of the church and the morals of its ministers, but it had a profound influence on the entire church and its membership.

All persecution of the established church ceased at once and forever. The ancient day of the sun was soon proclaimed as a day of rest and worship. Heathen temples were consecrated as churches. Ministers soon became a privileged class, above the law of the land.

Now everybody sought membership in the church. "Ambitious, worldly, unscrupulous men sought office in the church for social and political influence" (Hurlbut, p. 79). Instead of Christianity influencing and transforming the world, we see the world dominating the professing Christian church.

"The services of worship increased in splendor, but were less spiritual and hearty than those of former times. The forms and ceremonies of *paganism* gradually crept into the worship. Some of the old *heathen feasts* became church festivals with change of name and worship. About 405 A.D. *images* of saints and martyrs began to appear in the

churches . . ." (Hurlbut, p. 79).

The church and state became *one integrated system* when Christianity was adopted as the religion of the empire. The Roman Catholic system had begun, and Hurlbut tells us that, "the church gradually usurped power over the state, and the result was not *Christianity* but a more or less corrupt *hierarchy* controlling the nations of Europe, making the church mainly a political machine" (*The Story of the Christian Church*, p. 80).

Catholicism in Power

Within two years after what was called Christianity became the official religion of the Roman Empire, a new capital was chosen and built by Constantine. He selected the Greek city of Byzantium because its situation rendered it relatively safe from the ravages of war which had so often plagued Rome.

Soon after this, the division of the empire took place—with Constantine appointing associate emperors for the West. The division of the empire prepared the way for the coming split in the Catholic Church. This also provided an easier path to the exaltation of the Roman bishop as he was not now overshadowed by the emperor.

During this time, the established church ruled supreme—and any attempt to return to the apostolic faith would have been severely punished as an offence against the state. "The command was issued that no one should write or speak against the Christian (Catholic) religion, and all books of its opposers should be burned" (Hurlbut, p. 85).

Thus we can see that those who may have held much truth during this period were deprived of the means of preserving any record of their faith for future generations. This edict was effective in stamping out *heresy*, but it was also effective in stifling any *truth* which was held in opposition to Catholic doctrine.

As for the substance of that doctrine, Wharey tells us: "The *Theology* of this century began to be much adulterated and corrupted with superstition and heathen philosophy. Hence are to be seen evident traces of excessive veneration for departed saints, of a belief in

a state of *purgatory* for souls after death, of the celibacy of the clergy, of the *worship of images and relics*, and of many other opinions, which in process of time almost banished the true religion, or at least very much obscured and corrupted it" (*Church History*, p. 60). Thus we find that as the Catholic church continued, superstition, heathenism and idolatry increased.

The development of papal power was the outstanding fact during the ten centuries of the middle ages. The Pope at Rome soon claimed to be ruler, not only over the other bishops, but over *nations, kings, and emperors* (Hurlbut, p. 105).

Gregory I (590-604) made the church the virtual ruler in the province around Rome, and it was he who developed the doctrine of *purgatory*, the adoration of images, and transubstantiation. Fisher speaks of this period: "*Christmas* originated in the West (Rome), and from there passed over into the Eastern Church. Many Christians still took part in the *heathen* festival of *New Year's*" (*History of the Christian Church*, p. 119).

Speaking of the doctrinal controversies which raged through the church at this time, he says: "The interference of the state in matters of doctrine is a fact that calls for particular notice. In philosophy, Plato's influence was still predominant: Augustine, as well as

Origen, was steeped in the Platonic spirit" (Fisher, p. 121). Here is a plain statement that the philosophical teachings of such heathen thinkers as Plato distinctly influenced the doctrinal positions of many of the early "church fathers"!

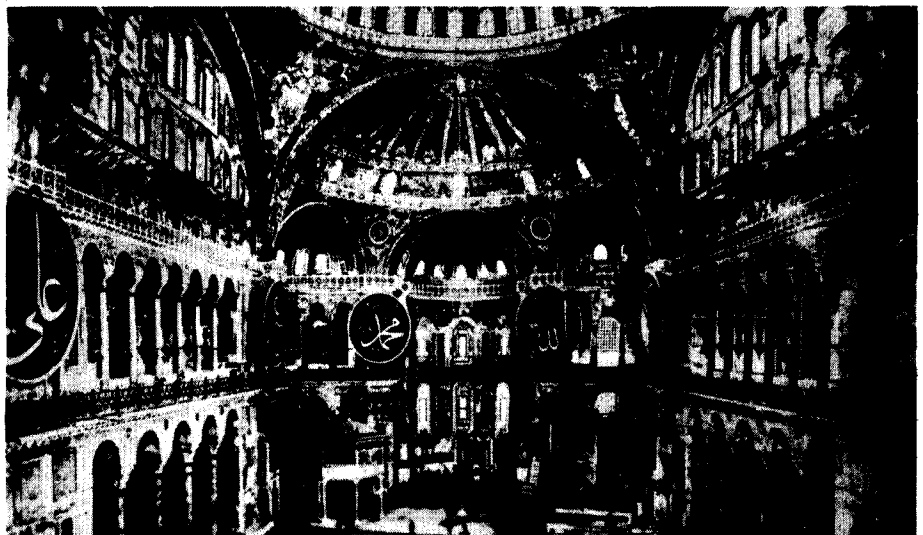
The Culmination and Decline of Papal Prestige

The height of papal supremacy was attained under Gregory VII, called Hildebrand. Under his reign, we behold the spectacle of the current emperor, Henry IV, in order to receive absolution from the pope's ban of excommunication, "having laid aside all belongings of royalty, with bare feet and clad in wool, continued for three days to stand before the gates of the castle" (Hurlbut, p. 111).

Another high point in the progress of papal authority was the reign of Innocent III. He declared in his inaugural discourse, "The successor of St. Peter stands midway between God and man; below God, above man; Judge of all, judged of none" (Hurlbut, p. 112).

Soon after this, however, followed the period known as the "Babylonish Captivity" of the church (1305-1378). Through political influence of the French king, the papacy was transferred from Rome to the south of France at Avignon. The political and moral scandals of the pope and clergy through-

The interior of the St. Sophia church—which is now transformed into a mosque. Notice the Arabic inscriptions from the Koran, the Moslem's sacred book. This church was built by Justinian, who recognized the bishop of Rome as absolute head of the Church.





The world-famous church of St. Sophia in Istanbul, Turkey. On this very site in 325, Constantine the Great built a Catholic basilica. After it was destroyed by fire and riots, Emperor Justinian dedicated a fabulous new church on the same site in 527. The Turks transformed it into a mosque in 1453. This city was anciently made the chief capital of the Roman Empire by Emperor Constantine—who named the city Constantinople, after himself. By moving the chief capital here, the Emperor left the Bishop of Rome free to develop absolute control over religion in Western Europe.

out this entire period weakened the papal influence, and began to prepare men's minds for the later attempts at reformation (Mosheim, p. 490).

That there were many good and sincere men in the Roman church even during this period is not doubted. But the *complete departure* of their ancestors from the doctrine and practice of Christ and the apostles, the substitution in their place of *heathen* philosophies and doctrines, of *heathen* church festivals, fasts, images, relics and sundry other practices—all this would have made it well nigh impossible for most men to grasp the simple truths of the Bible even if they had desired to do so. And, due to the prevailing ignorance and barbarism of the times, most of the common men and women would have been unable to read the scriptures even if they had been made available, and they had wished to do so (Mosheim, p. 491).

Nevertheless, the constant abuse of ecclesiastical authority by an ignorant and ravenous clergy, the continuing scandals of the papal court, and the compromising involvements of the popes and cardinals in temporal as well as religious affairs—all these things did much to arouse a questioning spirit in the masses of people.

At the conclusion of the "Babylonish Captivity" in 1378, Pope Gregory XI, returned to Rome. But at his death, through political pressure and maneuver, *two* popes were elected by the cardinals! The world then beheld the spectacle of the nominal heads of Christendom hurling maledictions, threats, accusations and excommunications at each other over a period of many years.

Mosheim aptly describes this unhappy state of affairs: "For, during fifty years the church had two or three heads, and the contemporary pontiffs assailed each other with excommunications, maledictions, and plots. The calamities and distress of those times are indescribable. For besides the perpetual contentions and wars between the pontifical factions, which were ruinous to great numbers, involving them in the loss of life or of property, nearly all sense of religion was in many places extinguished, and wickedness daily acquired greater impunity and boldness; the clergy, previously corrupt, now laid aside even the appearance of piety and godliness, while those who called themselves Christ's vicegerents were at open war with each other; and the conscientious people, who believed no one could be saved without living in subjection to

Christ's vicar, were thrown into the greatest perplexity and anxiety of mind" (Mosheim, p. 496).

Such was the provocative state of "Christendom" on the eve of the Reformation. Well might men have asked themselves, "Is *this* the church that Jesus Christ built?"

Precursors of the Reformation

History seems to provide some strange dilemmas. One of two alternatives is often assumed about the existence of the true Church during the Middle ages. One is that the Church of God as a visible, organized body of believers had ceased to exist over a period embracing hundreds of years. The other is that the Roman Catholic Church—whose *utter depravity* we have described in the preceding installment—was the only legitimate descendant of the Church Jesus Christ said He would build (Mat. 16:18).

However, many historians are now beginning to realize that there were groups of believers in apostolic truth scattered through almost every country of Europe prior to the age of Luther (Mosheim, p. 685).

Long before the dawn of the Reformation proper, many of these different in-

dependent movements and religious societies asserted themselves more strongly with the decline of papal influence and power. Some of these undoubtedly contained remnants of believers in apostolic truth, now long languishing in an obscurity forced upon them by periodic persecutions and ravishments.

Among these, the Albigenses or Cathari, "puritans," grew to prominence in southern France around the year 1170. The Cathari made great use of scripture, although they are reputed to have rejected parts of the Old Testament (Walker, *A History of the Christian Church*, p. 250).

They translated and circulated copies of the New Testament, repudiated the authority of tradition, and attacked the Roman Catholic doctrines of purgatory, image worship, and various priestly claims. Their doctrine seems to have been a mixture of truth and error, but their rejection of papal authority brought forth a "crusade" against them at the behest of Pope Innocent III, in 1208. As a result, the sect was almost extirpated by the wanton slaughter of most of the inhabitants of the area, including many Catholics (Hurlbut, p. 141).

The Waldenses

Another scattered group of believers in apostolic teachings and practices were called Waldenses. Mosheim tells us how the Waldenses "multiplied and spread with amazing rapidity through all the countries of Europe, nor could they be exterminated entirely by any punishments, whether by death or any other forms of persecution" (p. 429).

Unquestionably, there were different elements among those denominated as Waldenses. Some held to more apostolic truth than others. Some, we are informed, "looked upon the Romish church as a real church of Christ, though greatly corrupted." But others, "maintained that the church of Rome had apostatized from Christ, was destitute of the Holy Spirit, and was that Babylonian harlot mentioned by St. John" (Mosheim, p. 430).

As we have already seen, the enemies of these scattered Christian groups have often charged them falsely as doc-

trines, and much of the scriptural truth they may have held has probably been lost with the destruction of their original writings. Yet even their enemies sometimes bear eloquent testimony as to the morals and doctrine of the Waldenses. As quoted in an appendix of Wharey's *Church History*, the following incident, taken from an early and reputed source, is indicative of the faith and practice of the early Waldenses: "King Louis XII having received information from the enemies of the Waldenses, dwelling in Provence, of several heinous crimes which they fathered upon them, sent to the place Monsieur Adam Fumee, Master of Requests, and a certain Sorbonnist Doctor, called Parui, who was his confessor, to inquire into the matter. They visited all their parishes and temples, and neither found there any images, or sign of the ornaments belonging to the mass, or ceremonies of the Romish Church. Much less could they discover any of those crimes with which they were charged. But rather, that they kept the Sabbath duly; caused their children to be baptized, according to the primitive Church; taught them the articles of the Christian faith, and the commandments of God. The king, having heard the report of the said commissioners, said, with an oath, that they were better men than himself or his people." (J. Paul Perrin, *History of the Waldenses*, Book I, Chap. V).

Thus it is evident that *much* knowledge of the "faith once delivered" existed in the minds of many faithful men and women throughout the Middle Ages. They were often gathered together in religious bodies for purposes of worship. Though sometimes scattered and

persecuted, they were, in actual fact, a *Church* which carried on in the spirit, faith and practice of Christ and His apostles.

We need to consider the fact that the knowledge of apostolic truth and practice which they held *was available* to Luther and the other reformers if they had desired it.

Besides these scattered groups of believers which had existed—*independent of Rome*—for hundreds of years, there were many individual leaders *within* the Roman Church who became alarmed at the spiritual decay and called for reform before the Reformation proper.

The Work of John Wyclif

One of the most notable reformers before the Reformation was John Wyclif, born about 1324 in Yorkshire, England. He is commonly called "the morning star of the Reformation."

At Oxford, he rose to scholarly distinction and eventually became a doctor of theology, holding several honorable positions at the university. He soon became a leader among those attempting to combat a number of glaring abuses of the clergy.

Wyclif attacked the mendicant friars, the system of monasticism, and eventually opposed the authority of the pope in England. He also wrote against the doctrine of transubstantiation and advocated a more simple church service, according to the New Testament pattern.

He taught that the scriptures are the only law of the church. Yet, he did not utterly reject the papacy, but only what he regarded as its abuse (Walker, p. 299).

The incompetence of the clergy led him to send forth preachers, his "poor priests," wandering two by two throughout the country—to labor wherever there was need. Their success was great because there was already a good resentment of foreign papal taxation and a longing to return to a more Biblical faith.

Wyclif Taught Obedience to the Ten Commandments

Although he never fully developed his doctrine, and was very much enmeshed from birth with the Roman

A NOS LECTEURS FRANÇAIS

Nous tenons à la disposition de ceux qui nous en font la demande les livrets suivants qui ont été traduits en français:

"Dieu guérit-Il toujours?"
 "Qu'est-ce que la Foi?"
 "Pourquoi êtes-vous né?"

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Catholic concepts of his time, Wyclif clearly perceived the need to restore obedience to the ten commandments. He never employed the characteristic devices of the later reformers in evading this apostolic doctrine. The learned historian, Neander, describes this frank approach. He states that one of Wyclif's first works as a reformer "was a detailed exposition of the Ten Commandments, in which he contrasted the immoral life prevalent among all ranks, in his time, with what these commandments require. We should undoubtedly keep in mind what he tells himself, that he was led to do this by the ignorance which most people betrayed of the decalogue; and that it was his design to counteract a tendency which showed greater concern for the opinions of men than the law of God. But at the same time we cannot fail to perceive an inclination to adopt in whole the Old Testament form of the law, which shows itself in his applying the law of the Sabbath to the Christian observance of Sunday." (Neander, *General History of the Christian Religion*, Vol IX, Part I, pp. 200-201).

It was perhaps unfortunate that Wyclif left no follower of conspicuous ability to carry on his work in England. But his translation of the Bible into the English language, completed between 1382 and 1384, rendered a great and lasting benefit to his contemporaries. "The greatest service which he did the English people was his translation of the Bible, and his open defence of their right to read the Scriptures in their own tongue" (Fisher, p. 274).

Although his opinions were condemned by the Roman hierarchy, attempts to imprison him proved ineffectual because of his friends and followers, and he was allowed to retire to his parish at Lutterworth, where he died a natural death. With his death the political significance of the Lollard movement, as it was popularly called, came to an end. Mainly in secret, some of his followers remained active until the Reformation.

But his writings and teachings had gone abroad, and, as a historian states: "Wyclif's chief influence was to be in Bohemia rather than in the land of his birth" (*A History of the Christian*

Psalmus

XXIX

Dominus deus tuus constituit te.
Psalmus cantica. **Aug.** Supra de colatione tabernaculi tempore belli. hic autem est psalmus letitiae. quia domus dedicatur. id est. confirmatur que in eterna pace manebit. corpore innovato, non tantum ubi

Aug. **Psalmus** biciter de passione et resurrectione et de passione non terreat. quos spes resurrectionis letificat.

Domus dauid. **Cal.** **Lotus** christus sponsus et sponsa una domus dei est. quia in christo plenitudo gratie habuit. et plenitudine eius nos omnes accepim. hinc domus quantum ad caput id est. christus fabricata est in eius conceptione. dedicata vero in eius resurrectione. quando immortalitatis gloria confirmata est. **Quantum** vero ad ecclesiam quotidie fabricat. de die in diem. **Aug.** **Psalmus** autem hic domus factum presentem statum tabernaculi. ut in splendore psalmi nullo quando in ea militatur. **Domus** vero sancti statum futurum quando in ea quietatur.

Cal. **Primo** agit de dedicatione sua et in beatis sanctis id est. sperantes laudes dicere

XXIX. **Psalmus cantica.** **Aug.** **Psalmus** hic domus factum presentem statum tabernaculi. ut in splendore psalmi nullo quando in ea militatur. **Domus** vero sancti statum futurum quando in ea quietatur.

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Prior the Protestant Reformation the Bible was circulated mainly in Latin, rather than in the common languages of the people. Most people in the Middle Ages who were able to read understood Latin. Here is a leaf from a Latin Bible (Psalm 29) printed by Adolf Rusch in Strassburg, 1481, now in the Ambassador College Library. Though the Bible is today printed in hundreds of languages, the real question remains: Have the Protestants returned to 'the Bible and the Bible only'?

Church, by Walker, p. 301).

The Hussite Revival
 Wyclif's views found a more ready acceptance in Bohemia than they had in England. This was almost altogether due to the efforts of John Huss. (Please continue on page 23)

The Autobiography of Herbert W. Armstrong

This ninth installment covers Mr. Armstrong's marriage, military training for World War I, draft board experience, unrecognized call to the ministry and continued business experiences in Chicago.

IT WAS the night of May 13, 1917. I had fallen in love with an Iowa girl, teacher in a one-room country school.

We had been walking down the road-side past the school, the Quaker church and graveyard. I had told Loma Dillon I was in love with her. But she appeared shocked and bewildered — stammered that she was not sure. The thought of living in Chicago frightened her. Slowly we walked back to the cross-roads country store owned by her father, over which the Dillon family lived.

Since she was not sure of being in love, I had said regretfully but firmly: "In that case, Loma, I don't want to ever see you again, unless, or until you find that you, too, are in love."

I exacted from her a promise to telegraph me one word—"YES" or "NO"—as soon as she became sure of her own mind and heart. I walked dejectedly toward my aunt's farm, a mile down the road. There was no good-night kiss.

The Unspoken Answer

I had no intention of returning to the store at the cross-roads town called Motor. But next morning my Aunt Emma Morrow found it necessary to do some shopping, and asked me if I would drive her in their Model T Ford.

How my aunt maneuvered me into the upstairs rooms I do not remember. But I distinctly remember sitting on the bed in a bedroom, my aunt in front of me on a chair, and Loma Dillon sitting beside me, with the box of old family pictures on her lap.

What happened there is best described in a letter which I wrote to Loma a year and a day later from Waterloo, Iowa, addressing her as my wife. I have discovered it in *our* box of old family pictures. You'll find it reproduced on the opposite page in my own handwrit-

ing, dated May 15th, 1918.

Not a word was spoken at the moment. But of course Loma and I knew I had received the unspoken answer. She was now sure. And the following morning, waiting at the depot for the train to take me to Des Moines, we agreed we were engaged to be married.

Actually, I had never proposed—that is, in so many words. We simply agreed that we were engaged.

The Cloud of War

But even the happiness of knowing we were in love and engaged to be married was clouded by the war. The United States had been drawn into World War I, declaring war on Germany April 6, just five weeks and four days before we were engaged. It had left my future gravely in doubt.

Immediately after the declaration of war, or as soon as the call went out for voluntary enlistments for the Officers' Training Camp at Ft. Sheridan, Illinois, I had applied for entrance.

The Army did not have a fraction of the needed number of commissioned officers. It was impossible for West Point to graduate the required number quickly. To meet the emergency, Officers' Training Camps were set up immediately at various locations. Intensive rush training had to be given to qualified applicants in time to provide officers to train draftees and volunteer soldiers in the large cantonments all over the country as soon as they could be built.

To qualify for admission to an Officers' Training Camp, a candidate was required to be a college graduate or its equivalent. Lacking a degree, the equivalent had to be testified to by three men of known prominence. I was very proud to be able to obtain a letter from Arthur Reynolds, President of Chicago's largest bank, the Continental & Commercial

National (now the Continental-Illinois National), saying he had been personally acquainted with me for several years (I knew him when he was President of the Des Moines National before he went to Chicago) and considered that I had acquired considerably more than the equivalent of a college education. I obtained similar letters from an official of Halsey-Stuart Company, prominent investment bankers, and from my friend Ralph G. Johnson, manager of the Chicago office of the *Merchants Trade Journal*.

Immediately I purchased an army officers' military manual and began to study. Also I enrolled in a drill class organized for preliminary training of officer candidates at one of the armories. But as an army officer I was certainly a "green-horn" as evidenced by the snapshot of Ralph Johnson and me patriotically trying to salute in front of the Hotel Del Prado, where we both lived. I had not yet learned that a soldier must keep his heels together.

Attempting to Be an Army Officer

I successfully passed the physical examination, and received notice that I had been accepted for admission, with orders to report at Ft. Sheridan on a definite date, which I do not now remember.

Then a few days before I was to enter camp, a second notice came. It advised me that in the last minute rush the Army had received six times as many applications as it could accept, and consequently first choice had been given to those with previous military experience, and secondly, to the taller men. I was only five feet six and a half inches—average height in those days. The notice expressed great appreciation by the government for my patriotism, but regretfully notified me that I could not now

be accepted. However, I was advised that I might apply for enlistment in the second session after graduation of the first, some three months later.

Immediately I applied for entrance into the second Officers' Training Camp. Again I was accepted, and notified to report on a definite date. But again, at the last minute, an overflow of applications by men of previous military experience or taller men crowded me out.

I applied for admission in the Quartermasters' Corps, feeling that if I could not enter the army as an officer, I could serve better in its business department than as a private. But here again the rush of men enlisting was too great, and this department was already filled to capacity.

"Well," I said in some disappointment, "I've tried. Now I'm going to let them throw a rope around my neck in the draft and come and get me."

Meanwhile, as related above, Loma and I became engaged on May 15th.

The Marriage Problem of Every War

And immediately we faced the age-old problem that always has confronted engaged couples in time of war. Many of my readers also faced this same problem, either in World War I, World War II, or the Korean war. Those of you who have will understand.

I felt that our marriage should be postponed until after the war, as most men feel at such times. Loma wanted to be married before I donned a uniform—as girls in love usually do.

Our arguments will bring back memories to those of you who also fell in love in time of war.

"Suppose," I argued—as perhaps millions of men have argued—"I should be seriously wounded, and come home crippled for life. I wouldn't want you to be tied for life to a disabled man. And then you'd never be free to marry another."

"I would never *want* to marry anyone else," she countered. "And if you should come home crippled or disabled, then more than ever I would want to be your wife to help you. But if we were not already married, you'd be too proud to marry me then—you'd think I was marrying you out of pity, and you'd refuse. So I want to be your wife *before*

Waterloo - Wednesday Night -
May 15th - 1918

My Own Darling Wife, -
Do you remember a year ago tonight, dearest? Or rather, a year ago this morning - when I left on the train at Beach for Des Moines. And as we sat there in the car, waiting for the train, you remember what happened, don't you? It was the first time we had both agreed we were really engaged to ~~be~~ married.

And a year ago yesterday - the 14th - do you remember when we were sitting in the front bed room at motor I you and I sitting on the bed, and Aunt Emma and, I believe Bertha, sitting there beside us on chairs? Do you remember Aunt Emma telling us about how she had been "foisted" and engaged right there in those same rooms - and then suddenly you leaned over to me and whispered that you had something to tell me - a big secret. And I knew just what it meant, and squeezed your hand - and we

Photographic reproduction of Mr. Armstrong's letter to his wife on anniversary of their engagement, describing how they became engaged.

you go into the army."

"Yes, but I might even be killed in action, and then you'd be a widow. I would rather leave you still single and free to fall in love with someone else."

"If you should be killed," came her immediate answer, "then I would *want* to be your widow. And as for falling in love with anyone else, you look here, Herbert Armstrong! Do you think you could fall in love with some other girl?"

"No, of course not!" I replied.

Around and around we went. As fast as I could think of another reason for waiting until after the war, she countered with a ready answer. We simply could not agree.

Finally, "Tell you what I'll do," I concluded. "I will take our problem to the chairman of my draft board. He is a college professor, Prof. J. Paul Goode of the University of Chicago."



Her wedding day. A picture of Mr. Armstrong's bride, Loma Dillon, taken in Jackson Park, Chicago, the morning of their wedding day.

One of my strongest arguments against pre-war marriage had been the fact that thousands were getting married to escape the draft. At the outset of World War I, married men were not being drafted. Those who married to escape the draft became contemptuously referred to as "slackers." I did not want to be called a "slacker." I was sure that Dr. Goode would advise me *not* to marry prior to war service.

Accordingly, as soon as I returned to Chicago, I sought and obtained an interview with Dr. Goode. He listened attentively, asked questions, got all the facts. Then he surprised me by advising me to marry Miss Dillon at once.

It is, of course, difficult to remember many details and dates of such events after forty-one years. But a letter dated to my mother (now ninety-two and still *enjoying* life) then in Weiser, Idaho, partially reproduced on the next page, brings much vividly to memory.

This letter was written Friday night, July 20th. The first drawings of draft numbers, to determine by lot which men would be called to camp first, had taken place in Washington, D.C. that morn-

ing. My registration number was 1858. It was one of the earliest numbers drawn. I wrote that I figured I would be among the first 80,000 men drafted in the entire country. And since an army of some four million was actually put into service, it was apparent that I would be called to training camp on the very first group.

It appeared, however, that due to delays in building and equipping the training camps the first contingent would not be sent to camp before October 1st.

I had been out to Motor, Iowa, visiting Loma on this trip and now was on my way back to Chicago. However, on getting this news of my early draft, I stated in this letter: "This is Friday night, so I am going back to Motor early in the morning, to spend Saturday and Sunday with Loma. It's getting harder to remain away from her, somehow, and I can't return to Chicago now without another visit. Loma still wants to be married before I go (into service). I have put up every possible objection to it I could think of, and they are numerous, but she brushes them all aside, says she has considered them all and still wants to (be married first)."

We Set the Date

Next morning Loma and her father met me at the depot with their Ford car. I had given her, by long distance telephone, the news of the draft. For the first time she was not beautiful. She was

sobbing. Leaning her head on my shoulder, her tears dripping down my chest, she sobbed that she wanted to be married before I went to camp.

What man is strong enough to resist a woman's tears?

My Aunt Emma had been on her side. Professor Goode had been on her side. And *her tears were on her side*. I was unanimously outvoted—for this swung even me over on her side—and I acquiesced, as I suppose men have done in such circumstances ever since Adam and Eve.

We decided to be married as soon as possible. She needed a week to make all preparations to come to Chicago. I needed a week to locate a place for us to live. It was now July 21st. My twenty-fifth birthday was the 31st. We decided she was to be the finest birthday present of my life.

Sunday night I caught the sleeper in Des Moines for Chicago. Loma spent a busy week sewing and preparing. The minister's wife gave a shower for her, attended by nearly everyone in the neighborhood. Mrs. Gertie Shoemaker, mother of one of her first grade little girls, Irene, worked steadily with Loma, sewing, all that week. She is still one of Mrs. Armstrong's best friends, whom she visits whenever she is in Iowa—and that little first-grade daughter of Mrs. Shoemaker is today herself the mother of a fifteen-year-old daughter, Mary Kay.

Meanwhile, in Chicago, I had succeeded in renting a nicely furnished

Spring of 1917. War had been declared. Mr. Armstrong and Ralph Johnson amateurishly salute before entrance of Hotel Del Prado. They were expecting soon to be drafted.



apartment for six weeks from a family going away on vacation. It was located on the North side on Wilson Avenue, between the Evanston "L" line and the lake.

The Wedding Day

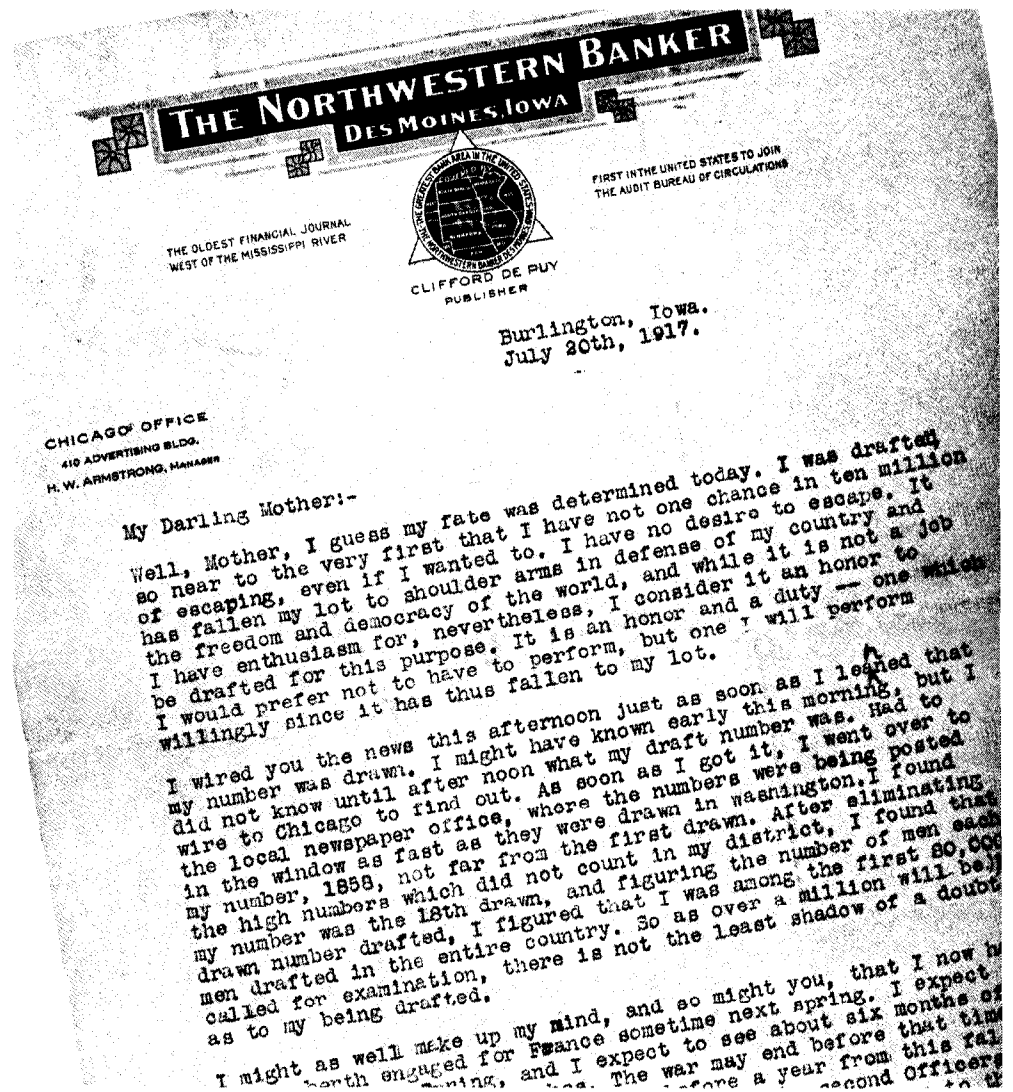
On Monday, July 30th, Loma, accompanied by her father and step-mother (her own mother had died when she was twelve), did her final shopping in Des Moines, and boarded the night sleeper for Chicago. We had arranged for her to leave the train at suburban Englewood station, and I was to meet her there.

She will never let me forget that I was ten or fifteen minutes late in arriving. Never having been in so large a city before, she was frightened. She telephoned my office, but I was on an "L" train enroute to meet her. One of the faults I have had to battle to overcome most of my life is being a little late. I have jokingly said that when I die they could put on the tombstone "The Late Mr. Armstrong"—provided they would add: "But he always arrived!" But joking aside, if I have arrived late a good many times, I hope my readers will follow my *advice* rather than my example, and cultivate the *habit* of punctuality. GOD is always precisely *on time*—never late! Follow HIS example!

I was imbued with the advertising man's flare for first impressions. In those days I felt very proud of Chicago. I always enjoyed showing visitors the BIGGEST or the LARGEST of everything—the largest stockyards in the world, the largest store, the largest theatre (until New York built bigger). I wanted my bride's first glimpse of Chicago's "Loop" to be the impressive Grant Park view, overlooking Michigan Boulevard. So I took her on an "L" train over to the Illinois Central commuter train in Jackson Park, thence to the "I.C." commuter station in downtown Grant Park.

We walked thru Chicago's "Loop," up to my office, where by this time I was sharing a private office with another tenant; then a block north on Clark Street to the County Building and the Marriage License Bureau, where we obtained our marriage license.

We had lunch at the then most famous Chinese restaurant in Chicago,



Reproduction of letter from Mr. Armstrong to his mother from Burlington, Iowa, July 20th, 1917.

King Joy Lo's. We went back out to Jackson Park on the South Side, took some camera pictures, then to the Hotel Del Prado where I had lived for nearly two years. I asked Miss Lucy Cunningham, the 70-year-old most popular "girl" in residence at the Del Prado, to accompany us as a witness to the marriage ceremony. She took Loma to her room for a little relaxing rest and freshening up. Then we three walked a short distance to the residence of Dr. Gilkey, pastor of the Hyde Park Baptist Church. I much admired his preaching.

I had made arrangements beforehand for the wedding at the home of Dr. Gilkey. He had been unexpectedly called out of the city. But his father-in-law, a Dr. Brown, pastor of the Oak Park Baptist Church, was on hand to perform the ceremony. Dr. Brown was a very handsome and distinguished

appearing elderly man. Mrs. Gilkey was the second witness.

And so, in what I have always felt was the nicest simple little wedding ceremony I have ever seen, with only the five people present, we were married for the remainder of our natural lives, and I placed the wedding ring on her finger and kissed my own darling wife.

I myself have since officiated at so many weddings I have long since lost count of the number—some of them somewhat more elaborate, with many guests—some as plain and simple as our own. But somehow I have always felt there is no nicer wedding than a plain, simple ceremony without ostentation of formal dress, with only the minister and two witnesses present. I think it is usually the brides' mothers who engineer the lavish weddings.

In any event, we were not married, as so many deluded people are today, "till *divorce* do us part;" but "till DEATH do us part"—and I sincerely hope God will grant that that may not happen until Christ comes to call us to meet Him in the air!

The Draft Classification

Our first home together seemed to us to be a very lovely apartment. Of course we were to have it only about six weeks, but it was nice while it lasted. It had to substitute for a honeymoon. The beach was only about two blocks down Wilson Avenue. We spent many hours there.

Upon return of the people from whom we rented the apartment, we stayed on in the bedroom we had occupied a few days. A friend of theirs, a desk clerk at Hotel Sherman, was looking for temporary tenants on a similar basis. His wife and child were to be gone a month. He kept one room for himself, and rented the rest of the apartment to us for the month. Then we moved to a single bedroom of an apartment occupied by a Mrs. Brookhart in the same general North Side neighborhood, where we had dining room and kitchen privileges at times when Mrs. Brookhart was not using them. By this time we knew that we were to become parents.

It was about this time, probably late September, that the draft boards had their questionnaires ready for filling out. There was a question as to marriage status, whether there were children or a pregnancy; and also a question regarding religious affiliation. I wrote down "Quaker," but realizing the Quakers were being granted exemption as conscientious objectors, I wrote in the words: "I do not ask for exemption because of Church affiliation."

I was still expecting to go to army camp as soon as the camps were ready. But no call came, and a few weeks later I received my draft classification card. Dr. Goode had personally marked it "Class IV, Noncombatant," probably because he remembered I had gotten married on his personal advice, with no intention of evading the draft. Actually, I think now that I was being providentially protected from military service

for the work to which I was later to be called.

During these days, and the years to follow, Mrs. Armstrong also was being trained, in ways we did not then realize, for her part in the Great Commission to come later. I have mentioned that I sold advertising space by first writing the copy and selling that. Always these ads were carefully gone over with my wife before submitting them to prospective advertisers. The surveys made were discussed and planned with her active participation. From the time of marriage, we have always been partners in my work. We have worked as a team. When the call came for the ministry, we were called together as a team. Today Mrs. Armstrong carries very responsible duties perhaps unrealized by radio listeners.

I remember her saying, not many days after we were married: "They say a wife either makes or breaks her husband. Well, watch me *make mine!*" But do not receive the impression that she "wears the pants" in our family. She is a woman of purpose, of ideas, vision, resourcefulness and great initiative. But the responsibility of being head of the family has been mine, and I have not been too timid to assume it. God made woman to be her husband's HELPER, and that is precisely what the wife God provided for me has always been.

An Emergency Call

About one o'clock one afternoon a telephone call came from my wife. It was a desperate emergency call. She was sobbing so that she could hardly talk. "Something terrible has happened," she said between sobs. "Hurry! Come home quick!"

"What's happened?" I asked.

She couldn't tell me, over the telephone.

"Just hurry home—*quick!* Oh, *it's terrible!* HURRY!"

I ran full speed to the elevator, and out to the street below, where I hailed a cab. No time to take the "L" train. I asked the cab driver to rush full speed to our address.

Dashing up the stairs two steps at a time, I ran into our room and took my sobbing wife in my arms.

"What on earth *is* it?" I demanded.

Then she told me, still sobbing. She had lost faith in two women!

"Those women told dirty stories!" she stammered.

She had been introduced to an elderly woman by the people of the second apartment we had occupied after marriage. She had seemed such a kindly, nice old lady. My wife had gone to visit with her several times.

On this particular day, this lady was entertaining my wife and one other woman at luncheon. These two women began to tell dirty stories and laugh at them. Mrs. Armstrong was shocked. She had never heard that kind of language come from the mouth of a woman before. She was horrified! Manners or no manners, she suddenly excused herself, and ran from the woman's apartment. She continued running all the way to our room and immediately called me.

I looked at my innocent, naive, trusting little wife incredulously!

"Is that all?" I exploded, almost speechless. "Look here, Loma! Do you mean to tell me you called me away from an important business conference, and caused me to waste cab fare all the way out here, for nothing more serious than *that?*"

My sweet, trusting little wife was so broken up at having to lose faith in people that I found it necessary to remain with her the rest of the day. We took a long walk out Sheridan Road, and probably then went to a movie to get her mind off of it.

The disillusionment she experienced in Chicago caused her a great deal of suffering. She learned that many if not most people in a great metropolitan city become *hard, suspicious, selfish*, more mechanical than human.

It is difficult for many people to learn the lesson of God's teaching: "Put *NOT* your trust in princes, nor in the son of MAN" (Ps. 146:3). "Thus saith the Eternal; cursed be the man that trusteth in man" (Jer. 17:5). We are commanded to have patience, charity, LOVE toward man, but to put our FAITH in GOD. Then we shall not be disappointed.

The Unrecognized Call

The first call to God's ministry came
(Please continue on page 18)

How You Can Be Imbued with the POWER of God!

The Church in apostolic days was FILLED WITH POWER! Today, Christians are spiritually lifeless. Why? What has happened that we seem to be cut off from the source of that power?

by Herman L. Hoeh

NEW FLASHES constantly bombard us with reports of undreamed-of, new powers unleashed by science. Never has the world had in its grasp more stupendous powers than it has today.

Nations are stock-piling horrifying weapons of unbelievable power in a mad race for survival. Manufacturers are building machines with ever-increasing power output to satisfy the power-hungry buying public. Health food addicts are peddling new, powerful potions guaranteed to rejuvenate the impotent and the aged. Even the churches are selling people on new ways to tap "hidden powers" lying dormant within them.

Yet people today are more *spiritually* empty, lifeless and LACKING IN POWER than ever before! The churches are insipid, inane, destitute of real spiritual zeal!

Why?

What has gone wrong? Are we missing the *real* source of POWER that imbued the original Church in apostolic days?

The SOURCE of that Power

There is a *reason* why people are spiritually empty, dissatisfied, frustrated. People have been seeking the *wrong* source of power! The churches are looking to *material substitutes*, to psychological panaceas. But they are not looking to the REAL SOURCE OF POWER which filled the apostles and the whole Church in apostolic days!

Notice the source of that power:

"May the God of your hope so FILL you with all joy and peace in your faith, that you may be overflowing with hope, *by the POWER OF THE HOLY SPIRIT!*" (Romans 15:13, Moffatt trans.)

Notice it! "*Filled!*" Filled with what?—"with all joy and peace!" By what power? "*BY THE POWER OF THE HOLY SPIRIT!*"

The inspired, original New Testament Church was *filled* with the power of the Holy Spirit. We don't see that today. Instead, we see either insipid pseudo-spirituality or uncontrolled human emotionalism masquerading as the power of God.

Consider what mighty spiritual power overflowed the Church in apostolic days: "And when they"—the inspired Church—"had prayed, the place was shaken where they were assembled together; *and they were all filled with the Holy Spirit*, and they spake the Word of God with boldness" (Acts 4:31).

Inspired preaching—not soft, purring sermons—came from the apostles! Where do you see that kind of power in today's churches? This was not some kind of uncontrolled, pseudo-spiritual, humanly generated, emotional ecstasy often witnessed in evangelistic campaigns. This was the real power of God—not a counterfeit, uncontrolled emotionalism.

World in Utter Confusion

But why are inspired, powerful, spiritual-minded sermons not generally heard today? Have the churches LOST CONTACT with the Holy Spirit of God? How many professing Christians really know what the Holy Spirit is—why they need it—and how they can receive it? And how many really know when they have received the Holy Spirit?

Admittedly five out of six ministers profess that God acts upon or operates in human lives through the Holy Spirit. But how many of them *really believe it?*

Why do almost none of the churches

and ministers agree about what the Holy Spirit *is?*—or about *why we need* the Holy Spirit?

Isn't it about time we understood the truth about this most vital subject?

Preaching About a Counterfeit Spirit

Most people are totally unaware of Paul's WARNING that there would be MANY false churches preaching *different doctrines* about the Holy Spirit—*deceiving the many* into accepting a different spirit from the one, true Holy Spirit revealed in Scripture.

Notice: "But I *fear*"—Paul was sorrowed, he knew what was coming in our day—"lest somehow, as the serpent beguiled Eve in his craftiness, YOUR THOUGHTS should be CORRUPTED from the simplicity and the purity that is toward the Christ"—Christ's doctrine is *simple*, when we understand it—it is *not* a theological mystery!

Continuing with II Cor. 11:3-4: "For if he who cometh"—any false minister coming in the name of Christ, "preacheth ANOTHER Jesus"—the world is *filled* with the preaching of a DIFFERENT Jesus who was born, who died and rose at a DIFFERENT time than the true Messiah, a different Jesus who rejected the Father's immutable laws—"whom we did not preach"—says Paul—"or ye receive a DIFFERENT SPIRIT, which ye did not receive"—from the preaching of the apostles—"ye bear well with him," or accept him.

That is what has happened today! Paul warned about receiving a "DIFFERENT SPIRIT" and "a DIFFERENT GOSPEL."

THIS PROPHETIC WARNING FROM PAUL HAS ALREADY BEEN FULFILLED! The world has accepted a DIFFERENT spirit—the spirit of error, not the spirit of truth.

Professing Christianity is split asunder by hundreds of different denominations preaching different doctrines from those of the inspired Apostles of Jesus Christ.

This apostasy from the truth—this rejection of the Holy Spirit of God—*began in apostolic days!* By the time Paul wrote this second letter to the Corinthians, false ministers had already arisen. The people listened and were entertained by soft and soothing preaching and the vast majority of professing Christians have been doing the same ever since that day. Little wonder that the world is lacking in spiritual power today.

TRUTH has been buried under a rubbish heap of superstition and ignorance. It is time we faced facts squarely and looked into the Bible to see what God reveals about His Holy Spirit.

HOW to Receive the Holy Spirit

There is only ONE *Holy Spirit*—only one source of divine spiritual power. Without it we will never gain eternal life!

How do we receive it?

Open your Bible to Luke 11:13. Here are Jesus' own words: "If ye therefore, being evil, know how to give good gifts to your children, how much more shall the Father who is in heaven *give the Holy Spirit to them that ask him?*"

Observe that the Holy Spirit is a GIFT. It is called a gift in Acts 10:45 and 11:17. Then the Holy Spirit is not something we were born with, nor is it anything we earn. It is the source of spiritual power *we need*, but which we receive as a GIFT upon *asking* God for it.

But how do we know that God *bears* us when we *ask* Him in prayer? Here is the answer: "Whatever we ask we receive of him, because we *keep His commandments* and DO the things pleasing in His sight. And this is His commandment, that we should *believe* on the name of the Son Jesus Christ, and LOVE one another, even as He gave us commandment" (I John 3:22-23).

Notice that we must *not only* repent and believe in Jesus Christ, but we must *also* obey the Father—that is what LOVE IS. "This is the LOVE of God, that we keep His commandments" (I

John 5:3). If we perform these *conditions* by *surrendering our wills unconditionally* to God, He will answer us. We can then receive His Holy Spirit. Observe how this is again explained in Acts 2:38:

"And Peter said unto them: REPENT and be baptized each of you in the name of Jesus Christ unto remission of your sins; and ye shall receive the GIFT of the Holy Spirit."

That is how! You begin by REPENTING—by turning away from your past sins through the blood of Christ, by being baptized (immersed). You are then unconditionally promised the Holy Spirit. God has bound Himself to perform His part if you first perform yours. You can ask God thereafter to direct you through His Holy Spirit to lead a new life in conformity with His revealed Word, the Bible.

To continue. In Acts 5:32 you read: "And we"—the apostles are speaking—"are witnesses of these sayings; also the Holy Spirit, which God hath *given* to them that OBEY Him."

Notice the stress placed upon OBEEDIENCE, upon submission of your carnal mind to the Will of God—to the Law of God. Jesus said, "Not my will, but Thine be done" (Luke 22:42). God expects a submissive, obedient attitude *before* we receive the Holy Spirit. How plain it is that the Holy Spirit is the spirit of total submission and obedience to the Father. This is the way to a full, abundant, power-filled life!

How to Lead a Fruitful Life

How many of you feel empty and frustrated?—feel spiritually lifeless?

Here's how to lead a rejuvenated, fruitful life—how to be imbued with power!

Notice the *fruit* of the Spirit: "The fruit of the Spirit is LOVE, joy, peace, long suffering, kindness, goodness, faith, gentleness, SELF-CONTROL; against such there is no law" (Gal. 5:22). It is by the fruits of the Spirit that you *know* you have received the Holy Spirit of God. "By their fruits shall ye know," said Jesus (Mat. 7:20).

The first fruit is LOVE. Love is the greatest spiritual power on earth. "The *love* of God hath been shed abroad in

our hearts *through the Holy Spirit* given us," says Paul in Romans 5:5. What is the love of God?

"LOVE is fulfillment of *law*" is Paul's answer in Romans 13:10. Love is a godly, spiritual force, imparted by the Holy Spirit, that channels the human will into *obedience*—obedience to God's law. If you *love* God, you will—by the power of God, not by your human strength—be keeping *all* His commandments—*all ten* of them.

No one who continues to break God's law of love has received the Spirit of God or has the POWER of God working in him! That means that millions of deceived, but sincere professing Christians who have not surrendered their wills to God and who do not keep *all the ten commandments* have never received the Spirit of God—they are still UNCONVERTED—and they never will be converted *until* they yield to God's spiritual law of LOVE.

The other fruits of the Spirit, mentioned by Paul in Galatians 5:22 amplify the attitude of love. Obedience to God is not harsh and cruel and unyielding—it is a joy, it is peaceable and gentle, it expresses itself in SELF-CONTROL. SELF-CONTROL *is the key to real spiritual power*. Most people cannot be filled with spiritual power because they have not been willing to exercise self-control. Uncontrolled power is worse than no power at all.

I know that this is hard to believe. You have probably been taught that you cannot receive the Holy Spirit until you work up your emotions—until you REJECT God's law. That deceptive teaching results from hearing a perverted gospel—a different gospel than Jesus preached. That is the way of Cain who hated his brother Abel. God's law of love has been His message from the beginning (I John 3:11-12). But men have *refused* it!

WHY We Need the Holy Spirit

Man was born without the vital spark that will enable him to live forever. Man is mortal. Man is subject to death.

Notice: "But if any hath not Christ's Spirit he is none of His. And *if Christ is in you*"—living the same life in us now by the Holy Spirit, as He lived by

the Holy Spirit while He was personally on earth—"your body is indeed dead because of sin; but the Spirit is LIFE because of righteousness. But if the Spirit of Him"—the Father—"that raised Jesus from the dead dwelleth in you, He who raised Christ Jesus from the dead shall make alive your MORTAL bodies through His Spirit that dwelleth in you" (Romans 8:10-11).

How plain. The Holy Spirit imparts the power to commence eternal life. We inherited mortal life through Adam. We became heirs of eternal life—heirs of God—by being *begotten* through the Holy Spirit, *which is the LIFE of God*. "And the witness is this, that God gave us eternal life, and this life is in his Son"—not in an immortal soul. "Who hath the Son hath the life; who hath not the Son of God hath not the life. These things have I written you," says John, "that ye may know that ye have eternal life" (I John 5:11-12).

Eternal life with unending spiritual power is a *gift* of God. It is an attribute of the Holy Spirit. "For the wages of sin is death; but the free gift of God is eternal life"—if we already had it, it would not be a gift; it would be inherited—(Romans 6:23).

But the Holy Spirit does more than impart to us the possibility of eternal life. It imparts to us the characteristics of the Almighty, the All-powerful God the Father.

That portion of the Holy Spirit, which a person may receive if he asks God for it in conformity to His will, may be compared to the *germ* or sperm of physical life. It transmits God's mental powers and spiritual attributes to us.

The Germ of Eternal Life

First, notice that the Holy Spirit—the germ by which we are begotten—comes from the Father. God has masculine characteristics. That is why we call Him "*Father*." We are called the "*begotten children* of God" (I John 3:1). God, then, has the power to beget us as His children. He begets us "by His Spirit." Each portion of the Spirit by which we are begotten is termed in the Bible a germ or "seed." Peter tells us we are "*begotten again*, not of corruptible SEED, but of incor-

ruptible, through God's word, which liveth and abideth" (I Peter 1:23). Jesus completes this by saying we must finally be *born* again—at the resurrection—when we shall be spirit. Now we are only flesh with the spiritual *germ of eternal life* empowering us.

Second, notice that an attribute of God's Spirit is *perfect character*. The Holy Spirit, the germ of eternal life, transmits that possibility into us. It is the Spirit of obedience—of perfection.

Every begotten child of God must ask God for the power to resist sin. We must let Christ live His life in us *through the Holy Spirit*. If Christ abides in us, through the Holy Spirit, we have *the power* which enables us to resist practicing sin. Notice what Paul wrote: ". . . for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is GOOD. . . . For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Romans 7:15-17).

Notice how weak and *powerless* to resist sin Paul really was. He needed *divine help*—the *same* power that was in Jesus Christ which enabled Him to resist sin. That power comes from the Holy Spirit of God!

The MIND of God

Conversion starts with *repentance*. Conversion means change. Repentance means a change, from the wrong to the right. It is a change of mind. But that change is not enough. We must receive the Spirit of God in order for that change to be *permanent*. Our minds need to be *developed* to become like God's mind. "Have this *mind* in you, which was also in Christ Jesus" (Phil. 2:5). We must have the mind or attitude of Jesus Christ. Such an attitude comes only by the addition of spirit—the Holy Spirit—to the natural or soul-ish mind with which we were born. Here is why:

"The mind of the flesh"—with which you were born—"is death"—it produces death, it cannot think clearly; "but the mind of the Spirit is life and peace"—a human mind united with and controlled by spirit from God pro-

duces eternal life and peace. But "the mind of the flesh is enmity unto God; for it is not subject to the law of God, neither indeed can it be" (Rom. 8:6-7). To put it plainly, *we are not fully sound* until we obtain God's mind. Until we receive it, we are on a mental plane but little better than brute animals who go by instinct. *Few grasp how GREAT and all-powerful God is—and how GREAT his kindness is in making it possible for us to have His Mind!*

Now that we understand that the Holy Spirit imparts eternal life and spiritual characteristics of God, we can better understand the NATURE and attributes of the Spirit.

What It Means to Be BORN of God

Only when one is born of God by a resurrection does a person become perfect (I John 3:9-10). Christ is the only human being thus far *born* of God. He *is* perfect. If He, so to speak, lives His life in us by means of the Holy Spirit—that is the same as saying we are to live by every WORD of God, for Christ is the WORD personified—*Christ is the Bible in action*—we have at hand the power of SELF-CONTROL—if we yield to His Spirit. We have the power to grow toward a perfect character like God!

Of course! If we are God's children, we are to grow up to become LIKE Him. That is true of all nature. It is equally true of *spirit* as it is of *matter*.

Notice: "For His invisible attributes since the world's creation are clearly seen, being perceived through the things made, both His everlasting power and divinity" (Rom. 1:20). The physical creation reveals the divine attribute of God to reproduce us in His image. Nature reproduces—therefore it reveals that God does. And if He is our Father, if we are begotten of His Seed, the Holy Spirit, we shall become like Him. *That is what the world does NOT know!*

The Family of God

Since there is a Heavenly Father, and we are His begotten children, then God must be a FAMILY! And the Church of God must be composed of the begotten Family of God. It is the

Holy Spirit that unites the Church.

Notice the family relationship in Galatians 4:6-7: "God sent forth the Spirit of His Son into our hearts, crying, 'Abba,'" meaning "Father." It is the same Spirit by which we are placed or immersed into the Church. "For in one Spirit also were we all baptized into one body"—the Church (I Cor. 12:13).

In Hebrews 12:9, the Almighty is called "the Father of spirits." We are ultimately, at the resurrection, to be composed of spirit—members of the Divine Family (John 3:6).

In the resurrection the mortal bodies we now have will "be raised *spiritual* bodies" (I Cor. 15:42) imbued with the power of God.

Notice how often in Scripture we are declared to be heirs of the DIVINE NATURE—of immortal, incorruptible, perfect, all-powerful SPIRIT possessing the very MIND of God. We are to be full partakers of the "divine nature" (II Peter 1:4). But we may also receive a part of that power *in this life*—NOW! The apostolic church had that power—so can we!

We Are Like an Egg

Whenever we become members of God's begotten Family, we receive a *portion*—a seed or germ—of the Father's Holy Spirit. "On the nations also was *poured out* the gift of the Holy Spirit" (Acts 10:45). This gift the apostle John called a *seed*. These divine life-giving seeds are *poured out* from the Father in heaven and, like physical life-giving germs or sperms, unite with our minds. Each human mind is like the nucleus of an egg to which the Holy Spirit or seed unites.

Just as the egg in a mother's womb must be nourished with life-giving food through the placenta, so we must be nourished by the WORD of God.

"The words that I have spoken," said Jesus, "ARE SPIRIT AND ARE LIFE" (John 6:63). Those words *are* the Bible. That is why man must live *by every word of God*.

Just as the physical life-giving nutrients circulate in the mother's uterus, so must the life of God circulate through our minds. We drink in the life-giving words of God from the Bible through

reading and studying and meditating. Then, just as the physical poisons are carried through the umbilicus by the bloodstream away from a foetus in the womb, so must we allow our sins to pass from us by asking forgiveness through prayer to God, *the shed blood of Christ* figuratively bearing our sins away. But this is not all!

Not only must the *words* of God flow into our minds through Bible study, *but SPIRIT must flow into our minds*.

Notice that each converted Christian receives a *seed*—composed of spirit, not matter—which unites with each separate repentant human mind. That is what begets us. But that spiritual germ must spiritually *grow* like the foetus in a mother's womb. Let "Christ be *formed* in you," said Paul in Gal. 4:19. And, "we must *grow up* in everything"—in spiritual-mindedness (Eph. 4:15).

How is that seed, now united with our minds, going to grow?

By the *addition of more Spirit*—by the "supply of the Spirit of Jesus Christ" (Phil. 1:19).

Added to the germ which proceeds from the Father there must be a *continual supply of Spirit* sent from Jesus Christ so that our minds *grow spiritually*—till our minds become more and more spiritual and less and less carnal—till we grow to mature spiritual minds. Spiritual growth comes through PRAYER—earnest, heart-rending prayer! Most people don't grow spiritually because they do not pray in earnest!

Just as a foetus in a mother's womb must have physical substance added to the original ovum (egg) and sperm if that new physical life is to develop, so we must be *FILLED WITH SPIRITUAL NOURISHMENT*—"filled with the Spirit" so that our minds grow spiritually.

The Holy Spirit from Christ may be compared to a current of electricity flowing through a light bulb. We are that bulb. But there could be no light without a filament inside of the bulb. That filament is comparable to the spiritual seed from the Father. As we receive more of God's Spirit, we emit *more power—more light!* Our light literally fills the room!

The expression "filled with the spirit" (Eph. 5:18) does *not* mean to be filled with emotional manifestations (which come from the flesh and not from Spirit). It means that we are imbued with Spirit from heaven administered through Jesus Christ in His office as High Priest.

Notice how Paul explains this in Romans 8:8-9: "But ye are not in the flesh"—we are not motivated by fleshly passions—"but in the Spirit"—motivated and guided by Spirit—"if so be that GOD'S Spirit dwelleth in you." That is the Holy Spirit in the form of a seed from the Father transmitting His characteristics. But notice what Paul adds: "But if any hath not CHRIST'S Spirit he is none of His." That is the Holy Spirit proceeding from Jesus Christ, filling our minds so that we can grow spiritually. THIS DIFFERENCE IN MANIFESTATION OF THE HOLY SPIRIT MOST PEOPLE HAVE NEVER UNDERSTOOD.

NEVER Begotten Before Pentecost, 31 A.D.

Only since Pentecost, in 31 A.D., when the Holy Spirit promised from the Father was sent (Acts 2), has anyone (except Christ) been *begotten* of the Father. *No one* (except Christ) *was begotten of the Father* from the days of Adam to 31 A.D. Being begotten of the Father so that spirit is *united* with our minds is something entirely *new*. It is "a new and *living way*" made possible by Christ's sacrifice (Heb. 10:19, 20).

In the Old Testament no one prayed to the Father. But we pray to the Father. No one addressed God as Father in Old Testament times. Christ came to declare Who the Father is—to declare that we may be begotten of Him: "God no one hath ever seen; an only begotten"—Christ—"himself God, who is [ascended] unto the bosom of the Father, He hath *declared Him*" (John 1:18, Panin trans.).

Then what about the prophets and patriarchs of old? Did they have the same power as we can have today? Did they have the same power as the apostles?

What Spirit was in the faithful in

Old Testament times? "The Spirit of Christ" (I Peter 1:11). *Christ*, one of the members of the God-Kingdom, was the One who administered the Spirit to Moses, to Abel and to all the faithful of old. He sent the Holy Spirit to *guide* them, to give them *faith and POWER*. But Spirit *could not unite with their minds* because they were not begotten with spiritual seed from the Father. "And these all, witnessed through their *faith*, received not the promise, God having foreseen *something better* concerning us, that apart from us they be not made perfect" (Heb. 11:39-40).

We have "the earnest of the Spirit of promise" (Eph. 1:13). We have a minute portion of Spirit united with our minds—just a token of the Spirit and power with which we will be imbued at the resurrection.

God expects more of us today because we have Spirit-begotten minds. Under the Old Testament, polygamy was permitted, for example, because the patriarchs often lacked the spiritual power of self-control possible only to begotten children of God.

Today, we have God's life and POWER as a very part of our being, enabling us to overcome and master our human nature!

The NATURE of Spirit

Spiritual qualities and entities seem so unreal to most people. And no wonder. Spiritual things are invisible, not discerned by the senses until revealed IN WRITING in the Bible!

When we speak of the Holy Spirit, many cannot grasp its nature. Yet the Bible makes clear the nature of spirit.

Notice, "God is spirit" (John 4:24). The God-family is composed of spirit. The Father and the Son, who are already composed of spirit, have definite *shape*. From one end of the Bible to the other we are told about the *shape* and the parts of each member in the God-family. The Father and the Son each have a head, hair, eyes, nose, mouth, arms, fingers, a torso, legs, feet, plus inward parts. Man is in the *image* of God. Man is matter, but God is spirit.

The Holy Spirit, like matter, exists in various states. It not only composes the members of the God Family, it also

flows through our minds, and empowers us to do good works.

Also a Creative Spirit

Even though the Father and the Son are in definite locations with respect to each other, spirit proceeds from them and fills the entire universe much like air fills everything on earth! Note David's words that God's Spirit permeates *everything* (Psalms 139:7-11). *Spirit is God's life. Air contains the physical life-giving oxygen of man.* Notice how similar the comparison is.

The divine Spirit that fills the entire universe is the channel by which the Father and the Son *create*. The Spirit of God transformed the creative energy of Father and Son into the physical world we see around us. *Man has no such attribute or power born into him.* But man may *form tools* which transform man's physical energy into visible objects, into light, heat, and numerous other physical manifestations.

Man is put here on earth to learn to develop tools for limited creative work—to train himself for the ETERNAL GOAL—becoming part of the *God-family*, which means *sharing* control of the creative Spirit of God.

That is what it means to become converted, to be imbued with God's power by receiving the Holy Spirit. Certainly *all* the difficulties of life are worth it—when you compare the tremendous reward of responsibility that awaits us!

God a Trinity?

How plain that God is a Family—a Kingdom, not a limited trinity. The doctrine of the trinity was foisted upon the world beginning with the council of Nicaea. It is merely a continuation of the pagan Babylonish trinity of Nimrod, Semiramis and Tammuz—of father, mother and child—except that in this instance the apostate churches substituted the Holy Spirit for the mother (Semiramis) and called it a "person."

I John 5:7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one"—this verse is NOT INSPIRED—it was not written by the

apostle John! It is *not* found in any of the old manuscripts of the inspired Greek, and was not found in the manuscripts of the Latin Vulgate until the eighth century after Christ. You can find this proved in any of the *Commentaries*.

This verse is a deliberate hoax, foisted upon a deceived world by an uninspired writer centuries after the inspired John wrote the book. This verse is left out in ALL translations today.

Matthew 28:19 is often misinterpreted to refer to a trinity. Notice that disciples are to be baptized "into"—the inspired original Greek *eis* means "into," not "in"—"into the NAME of the Father and the Son and of the Holy Spirit." Does this verse say that all three are Persons?

NO!

People give names to many things that are *not* persons! Everything, whether person, place or thing, bears a *name*.

What is the *NAME into* which converts are to be baptized? What is the name all converts bear as a result of being baptized in water in the name or by the authority of Jesus Christ, and as a result of being begotten by the Holy Spirit? The name is GOD. We are called the "sons of God" or "God's-sons"—just as human beings bear the names *Johnson, Robertson, and Jackson*, meaning originally the sons of John, Robert and of Jack. GOD is the *family name* of the divine Kingdom. It is the Father "from whom the whole family in heaven and on earth is NAMED" (Eph. 3:15). The Father's name is GOD in English.

Notice: "I manifested Thy *name* to the men," said Jesus to the disciples. "Holy Father, keep them in Thy *name*" (John 17:6, 11). What is that *NAME* by which the Church is kept? "The Church of GOD" (I Cor. 1:2, and many other places).

Jesus is called God in John 1:1 and in other texts. And since the Holy Spirit is the Spirit of which the Father and Son are composed, it too is GOD. It is not angelic spirit, but divine or *God* Spirit.

Instead of teaching the trinity,
(Please continue on page 24)

AUTOBIOGRAPHY

(Continued from page 12)

at just this time, while we were living in this single room in Mrs. Brookhart's apartment. But neither of us recognized it then. Let me say here that becoming a Minister of Jesus Christ was the very *last* thing I would have sought. The idea would have been both embarrassing and repugnant. Even when I began to be conscious of the calling, years later, the impulsive reaction was to run the other way, like Jonah.

One night my wife had a dream so vivid and impressive it overwhelmed and shook her tremendously. It was so realistic it seemed more like a vision. For two or three days afterward everything else seemed unreal—as if in a daze—and only this extraordinary dream seemed real.

In her dream she and I were crossing the wide intersection, a few blocks from our room, where Broadway diagonally crosses Sheridan Road. Suddenly there appeared an awesome sight in the sky above. It was a dazzling spectacle—the sky filled with thousands of white birds. People by hundreds came running into this broad intersection, looking up at the strange phenomenon. As the birds

descended, they funnelled into a vortex; and then, as they descended nearer she saw that they were angels. And in the center of the narrowing vortex, bright as the sun, appeared to be Christ, descending directly toward the spot where we were standing. A vast multitude of eyes were on us, as this brilliant Personage slowly descended toward us.

"Oh, it's the second coming of Christ!" she thought. Then suddenly she became frantic at the thought that I would not be caught up with her to meet Christ in the air, for I had been neglecting Church and the religious aspect of life. The brilliant central Personage descended to the pavement beside us, and to her astonishment placed one arm around her, and the other around me. I had not been left out. She was relieved, but trembling.

"Oh—you've come for us!" Mrs. Armstrong managed to gasp.

"Not yet," was the reply, "but soon. Meanwhile, I have need of you"—with His arms around us both. Then the scene changed, and she saw that the Personage was an angel, and we were all sitting on a bench. Suddenly the thing uppermost in Mrs. Armstrong's mind was the fact that I had developed the "movie habit"—spending many hours a week in movie theatres. She asked the angel if this was a sin.

"I have other things for you to do," came the answer. Then the angel and the whole spectacle seemed to vanish, and she awakened, shaken and wondering!

In the morning, she told me of her dream. I was embarrassed. I didn't want to think about it, yet I was afraid to totally dismiss it. I thought of a logical way to evade it myself, and still solve it.

"Why don't you tell it to the minister of the church up on the corner," I suggested, "and ask *him* whether it means anything."

With that, I managed to put it out of my mind.

Let me say here that in about 99,999 times out of 100,000, when people think GOD is speaking to them in a dream or vision in this day and age, it is pure imagination, or some form of self-hypnotism or self-deception. I have only come to believe that this dream was a bona-fide call from God in the light of subsequent events.

Do not hastily ascribe a dream to God. True, God *has* spoken to His own chosen servants by this means of communication. But most dreams mean nothing. And false prophets have misled people by telling false dreams, representing their dreams to be the Word of God (Jeremiah 23, where God says, "I am against prophets who recount lying dreams, leading my people astray with their lies and their empty pretensions, though I never sent them, never commissioned them"—verse 32 Moffatt translation).

Certainly I did not at the time ascribe this dream to God. It made me feel a little uncomfortable at the time, and I was anxious to forget it—which I did for some years. I was twenty-five at the time. God left me to my own ways for five more years. But at age thirty, He began to deal with me in no uncertain terms, and from that time every business or money-making venture I attempted was turned into utter defeat.

In the next installment we come to the final cross-roads—where business after business was swept away from under my feet—where God was actively intervening, chastising, humbling, taking me from the business world, drawing me toward His Great Commission.

Mrs. Armstrong, a few days after marriage, in mound of sand on Lake Michigan beach at end of Wilson Avenue, Chicago. The Armstrongs' first home was only two blocks from here.



Is This the ONLY Day of Salvation?

Is there a "great controversy" between God and Satan—God doing His best to get everybody saved—Satan trying to keep them lost—with time now fast running out on God?

by Dr. C. P. Meredith

WHAT ABOUT the millions of people living NOW in communist Russia and China where Christianity is suppressed?

Those people did not choose to be born into these godless nations. Are they lost forever because they never heard the TRUE Bible teachings? Could a *just God* condemn to an eternally burning "hell" those people who died before the true gospel was brought to them?

Gentiles Without Hope?

What is the eternal fate of the countless millions of Asia and Africa *who are without Christ*? Is this their *only* day of salvation. *Are they eternally doomed if they die?*

Is God about to "shut the door" of salvation in their face?

Paul, in Ephesians 2:11-12 gives the answer! Here is what he wrote to the Gentile converts in Asia Minor: "Being in time past Gentiles . . . at that time ye were *without Christ*, being aliens . . . and strangers from the covenants of promise, **HAVING NO HOPE, AND WITHOUT GOD IN THE WORLD.**"

Clearly, people who have *not* heard the way of salvation and the name of Jesus Christ **ARE WITHOUT HOPE OF SALVATION—ARE LOST FOREVER IF THERE IS NO FUTURE OPPORTUNITY OF SALVATION!**

Would God be fair to condemn them because they cannot hear the truth?

God's Desire for Mankind

God desires that all humanity avail itself of the opportunity for salvation: "God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:3, 4). Some will say, "Oh, so *everyone* is going to be saved—universal salvation?"

Absolutely NOT! The Bible does *not* teach universal salvation.

Notice what II Peter 3:9-10 says: The Eternal "is longsuffering to us-ward, not willing that any should perish, but that all should *come to repentance.*" It is God's will or wish that all would come to a knowledge of the truth so they would repent and be *saved from the penalty of sin*—death. But some people are not going to repent! For if all repented and met the *conditions* to eternal salvation, there would be no necessity for casting human beings into the lake of fire, depicted in Revelation 20:15 and 21:8, which will destroy the wicked! Malachi 4:1-3 absolutely disproves the doctrine of universal salvation derived from heathen philosophy. The wicked are to become ashes, *left neither root nor branch.* There is no possibility of a resurrection from the lake of fire.

But does this mean there is **NO HOPE** for the millions *who have died in ignorance of the true Christ*? **NO!**

God is desirous that **ALL** of us may attain eternal life. He is "long suffering," not being quick to judge us—desirous that *all* will accept **HIS WAY OF LIFE** as revealed in the Holy Bible so we may become His spirit-born children at the resurrection. But *we must choose* whether we will accept His way!

The Common Attitude

"Well," many will say, "it might seem from what the Bible says, that God would not be fair if he did not give those people who lived in the Old Testament times a chance in the future; but all of **US** *since* Christ are having *our* chance *now*, and we *must* be saved by the time Christ comes again or we will be lost."

Yes, that does **SEEM** to be the idea and *almost everyone today* believes it to be a fact! It appears to be *so evident* that no one even *questions* the matter! It is **TAKEN FOR GRANTED!**

Did *you* ever hear it questioned? **NO,**

you probably **NEVER HAVE** *in your lifetime!* *People do not investigate!* "**EVERYBODY CAN'T BE WRONG**"—**IS THE POPULAR ATTITUDE!**

It would **APPEAR** from the common teachings that salvation is open to **EVERYONE** *today* and that all one has to do now is to "join a church" and be "saved." **IS EVERYONE FREE TO ACCEPT SALVATION AND BE SAVED ANY TIME ONE WISHES TO BE?** Or has God purposely *blinded* some to salvation in this day?

Let us see what the Bible teaches about this subject. It is neither discussed nor understood by the churches today, *yet it concerns every one of you!*

Why Israel Blinded?

Note what Moses said to the Israelites—the ancestors of our people today—shortly after he had led them out from Egypt: "Ye have seen all that the Eternal did . . . in Egypt . . . those great miracles: yet **THE ETERNAL** (*not Satan*) hath **NOT** given you an *heart to perceive, eyes to see, and ears to hear, unto this day*" (Deuteronomy 29:2-4).

GOD, HIMSELF, HAD BLINDED ISRAEL! *They would not have known about this blindness EXCEPT THEY HAD BEEN TOLD!*

Observe also what God said He would do to Ephraim—*Great Britain today*—head of the ten tribes of Israel, after they had sinned: "For with **STAMMERING** lips and **ANOTHER TONGUE** will I speak to this people—the **WORD** of the Eternal was unto them precept upon precept; line upon line—here a little, and there a little [this sounds like the way in which the Bible is written today, does it not?]**—THAT THEY MIGHT GO** [not come], and **FALL BACKWARD** [not be rescued], and **BE BROKEN** and **SNARED AND TAKEN**" (Isaiah 28:11 and 13).

What had the tribe of Ephraim done? It had sinned (verses 7 and 8)—and

what did God do? GOD HID HIS LAWS which, if obeyed, would have preserved them from being punished. Because they rejected knowledge (Hosea 4:6) GOD BLINDED THEM so they would continue to sin and suffer its consequences.

Why?

Now notice Ezekiel 20. This chapter is VITALLY IMPORTANT. It is a *summary of all of God's dealings* with rebellious Israel. Particularly take note of verses 11 and 12: "and I gave them my statutes and shewed them my judgments, which if a man do, he shall even *live* in them . . . moreover also I gave them my *sabbaths*."

What did God do when they rebelled? Verses 24 and 25 tell us: "Because they had not executed my judgments . . . have polluted my sabbaths; wherefore I GAVE THEM ALSO [OVER TO] STATUTES THAT WERE NOT GOOD AND JUDGMENTS WHEREBY THEY SHOULD NOT LIVE." God said He gave them over to other laws by which THEY SHOULD NOT LIVE! Statutes that would bring death.

ALL THROUGH THE BIBLE, after it tells of God's punishments, it quotes what God said was His reason for blinding people: "THAT THEY MAY KNOW THAT I AM THE ETERNAL." This phrase occurs over fifty times, with slight variations. Ezekiel 20:26 is an example. Yes, God wants everyone to *truly know him!* Whoever rejects knowledge will be punished in order to learn of God and His ways by hard experience.

But what was the reason for blinding Israel? Are they lost forever?

Why God Blinds

God has made man's natural mind so that it wants to do things that are *contrary to HIS laws*: "The carnal mind [with which we are ALL born] is enmity against God" (Romans 8:7). Compare this with Romans 3:9-18. "The flesh [man's natural heart and mind] LUSTETH against the Spirit and the Spirit against the flesh: and these are *contrary* the one to the other" (Galatians 5:17). ALL, as originally born, have a desire—LUST—to go contrary to God's laws! (James 1:14 and Psalms 81:11-12.)

A person's carnal mind remains at enmity against God *until* that person

becomes sick and tired of the RESULTS of HIS OWN ways and REPENTS of them, and calls on God to CHANGE HIM by giving him the Holy Spirit—the very mind of Christ (Phil. 2:5).

God has made it natural for man to reject truth and to do what is right in his own eyes, to want to sin—to want to break God's laws. *It is by man's own carnal mind that God blinds him*—not to destroy him, but to bring him to repentance! Concerning blinded Israel, Paul said: "For God hath concluded them all in unbelief, *that he might have mercy upon all*" (Romans 11:32).

So ancient Israel isn't lost forever. Their time of salvation is yet coming!

Human beings, like Israel of old, want to do what *they think* is right. God, in love and wisdom, blinds human beings who by nature reject the truth so they will unwittingly SIN ALL THE MORE OFTEN and thereby LEARN THEIR LESSON ALL THE MORE DEEPLY—the *lesson that human customs are wrong and only by living according to the commands of the Eternal God can one be happy!*

The Creation of Character Takes Time

Nothing that God has ever created begins to compare with the delicate thing that He is creating in man—CHARACTER. God knows that it TAKES TIME to do this. He, himself, said "O that there were such an heart in them, that they would fear me and keep my commandments always" (Deuteronomy 5:29). God is NOT IN A HURRY TO SAVE ALL UNTIL THEY HAVE LEARNED THEIR LESSON. That is the *reason* He has allowed 6000 years for mankind to learn it.

The Eternal let Israel try various *forms* of human GOVERNMENT as the books of Judges and Kings explain. Human beings are *blinded* to the Kingdom of God because they believe that their own forms of government are right. Today, we have democracies, dictatorships, and other forms of government. NONE HAVE BROUGHT HAPPINESS!

God has actually given the attitude of a wild animal to Gentiles because they would not accept Him as Supreme Ruler (Daniel 4:16-17 and Romans

1:28). They are, by having this mind, bringing *increased* misery upon themselves. They ultimately will learn that God rules and that His government and laws are good.

Christ Didn't Try to Convert Everyone!

Christ, in His day, did not try to disturb the spiritual blindness that was over man's mind. To the disciples He said: "Unto you it is given to know the mysteries of the kingdom of God: but unto them [the vast majority] that are without, all these things are done in parables: that seeing they may see and NOT perceive; and hearing they may hear and NOT understand" (Mark 4:11-12).

Do you catch the significance of this verse? The parables were spoken to HIDE the truth, not to make the meaning clearer.

But why did Jesus hide the truth from the world? What is the mysterious purpose of God that is taking shape before our eyes without our realizing it? Here is the answer:

MAN DOES NOT KNOW HIS OWN INABILITY TO RULE EITHER HIMSELF OR THE WORLD as *compared* with the ability of God! The Father wants us to develop our initiative and ability. *But* he also wants us to recognize that HE is the One to whom we should *go with our problems* and that *His laws are best* and that He is the true ruler of the earth. He wants us to know that we must have His very spirit within us to fulfill our desires (Acts 2:38).

Job did not recognize God in His true character, and God took steps to make him understand. Job was too self-righteous (Job 32:1). He spoke constantly of *his own* righteousness. It was always "my integrity" and "my righteousness" (Job 27:3-6). Only God is completely righteous, for "*all* have sinned and come short of the glory of God" (Romans 3:23). God finally humbled Job and he repented. "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5, 6).

Of all material things that God has ever created, man is far superior to others in his ability to reason, and also in his ability to make things. BUT—

these abilities are of no value to God—indeed they are a hindrance—if man's WILL or *desire* to use these abilities is *against* God's will! "Thy kingdom come. THY WILL BE DONE on earth, as it is in heaven" (Matthew 6:10). GOD wishes His will to be done in us!

When man has—THROUGH SPIRITUAL BLINDNESS—had an opportunity to exercise *his own will* and seen the evil results of it, he is ready to have his old self—his own will—killed, "buried with him [Christ] by baptism into death" (Romans 6:4), and WILLING to present his body as a LIVING sacrifice to God—a living body through which God can carry out HIS WILL! (Romans 12:1).

Are the Majority Blinded?

Paul, speaking to the Romans concerning their Gentile forefathers, said: "As they did not like to retain God in their knowledge, God gave them over to a REPROBATE MIND . . . being filled with all unrighteousness, fornication, wickedness . . . full of envy" (Romans 1:28-29). Again, "For God hath concluded them *all* in unbelief [*all* mankind] that he may have mercy on *all*" (Romans 11:32). The GENTILES were blinded then and THEY ARE BLINDED TODAY! ALL NATIONS are blinded today!

What about modern Israel—the democratic nations of northwest Europe and America? "Even so *at this present time* there is a REMNANT [just a remnant] according to the ELECTION OF GRACE" (Romans 11:5). A FEW had received the chance of salvation—but notice verse 7: ". . . the REST [the VAST MAJORITY] were BLINDED."

The same is true today. The few, who-soever *will*, may come to God, but the vast majority *won't* because they are blinded to God's truth by thinking their ways are better! Jesus *never once* said that *everyone* is in this age called to salvation. Paul said: "Not many wise men after the flesh, *not* many mighty, *not* many noble, are called" (I Cor. 1:26). Only those drawn by the Spirit of God and who come through Jesus can approach God (John 6:44).

Preachers Blinded Spiritually, Too!

So we see that the VAST MAJORITY

OF ALL RACES TODAY ARE BLINDED! The PREACHERS are AMONG THESE BLINDED: "MANY shall follow their [the false teachers] pernicious ways"—the MANY—not the few! (II Peter 2:1-2.) "BROAD is the WAY that leadeth to destruction" (Matt. 7:13). People today are spiritually IN BABYLON! Remember, it is a great religious power stemming from the ancient city of Babylon—"Babylon THE GREAT"—not Babylon *the small*—that deceives this world (Revelation 17:2, 5; 18:4).

The VAST MAJORITY will continue to remain SO BLINDED that they will even fight against Christ at His second coming—NOT RECOGNIZING who He is. The devil will have them so deceived that they will think Jesus is "antichrist" (Revelation 16:13-14).

People today who are blinded to the truth can have salvation NOW if, after suffering the consequences of sin, they

will earnestly ask God (Luke 11:8, 9, 13) to SHOW THEM HIS WAYS [REMOVE THEIR BLINDNESS] and then BE WILLING TO FOLLOW THESE WAYS AFTER THEY ARE REVEALED.

Only a relatively small number will receive salvation in this age. These will be used to teach, rule, and judge those called later in the millennium (Rev. 1:6; I Cor. 6:2).

But what of the vast blinded majority who never had an opportunity?

Are they damned because God created them with a carnal mind which blinded them to the ways of salvation?

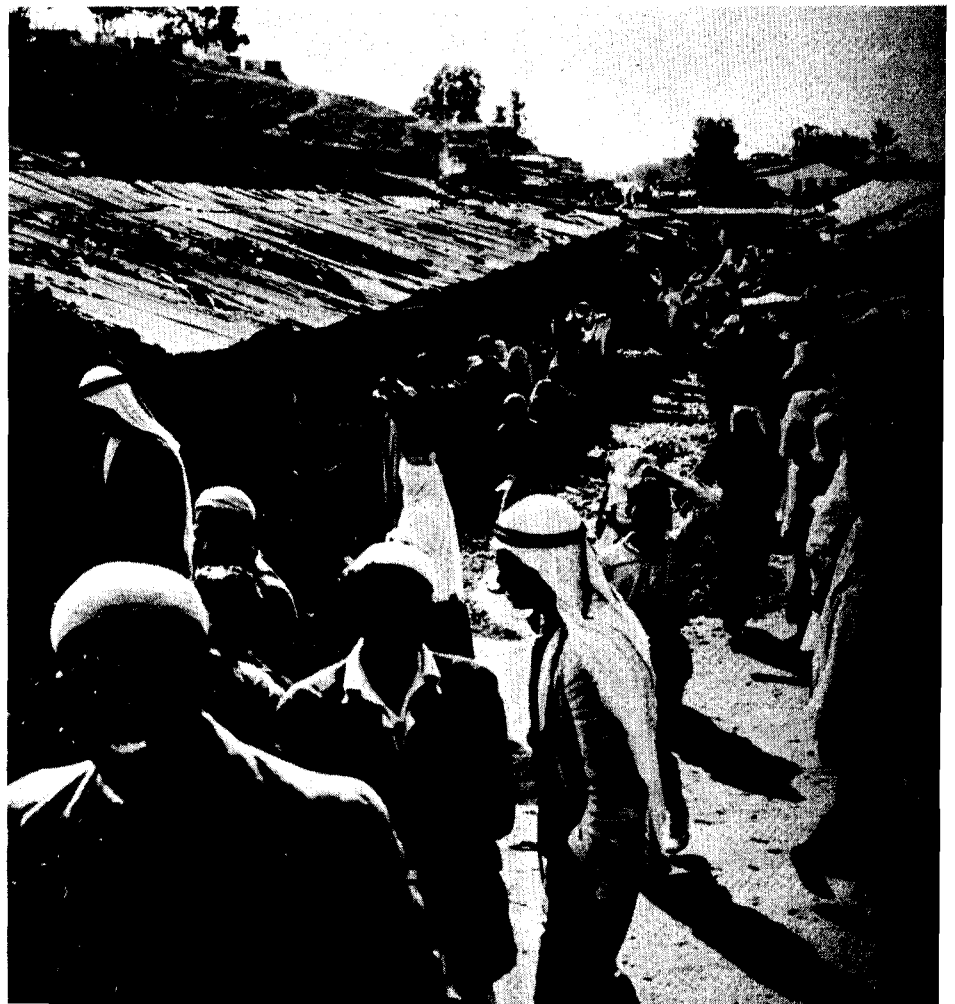
Future Chance for Blinded?

Now, as God is just and as it is He who has permitted the majority to be blinded, then he will have to remove the blindness to give them a chance—THEIR FIRST CHANCE!

He has PROMISED TO DO IT! "And

The Moslem religion has swept hundreds of millions into its grasp. These people call Christians "infidels." Are these people lost forever because they NEVER HEARD the true gospel of Christ? This scene is from a busy market place in a village in the Gaza Strip.

—Wide World Photo



he will DESTROY in this mountain the face of the COVERING CAST OVER ALL PEOPLE, and the VEIL THAT IS SPREAD OVER ALL NATIONS"—the veil of spiritual darkness (Isaiah 25:7). It is no stigma or disgrace to your loved ones or others that they are among those that are blinded *now*. God's PLAN called for the removal of blindness from only a *few* NOW. It is HIS responsibility!

Salvation in Millennium

God has allotted six thousand years to mankind here on this earth in which they can try out all methods of living which THEY THINK will bring them happiness. LOOK AT THE WORLD TODAY FOR THE RESULTS! NOW—in this very END TIME—man is writing finish to a history of his poor attempt to rule himself without God's help—a history that all may profit by when they have their first chance. The world today is feverishly preparing to drench itself in a bath of blood.

What happens after this?

"The people that walked in darkness [BLINDNESS] have seen a GREAT LIGHT [the BLINDNESS REMOVED]—for unto us a child is born . . . and the government shall be on his shoulders . . . of the increase of his government . . . there shall be no end" (Isaiah 9:2-7).

This tells of Christ's birth and His taking over the rule of this earth for 1000 years at His second coming (Rev. 20:4).

This is the long-awaited millennium.

This is THE TIME GOD HAS SET TO REALLY START TO SAVE THE PEOPLE. Blindness will be removed—the people will see God's mercy and laws clearly. All who are blinded today, but who live into that period will have their *first* opportunity for salvation. Christ will come with "ten thousands" of His saints to execute judgment and convince all that are ungodly of their ungodly deeds (Jude 14, 15). The devil will be chained so he cannot deceive people (Revelation 20:10). The saints will be ruling the nations *here on earth*—not in heaven as Ellen G. White wrote in her book "The Great Controversy!"

Christ will pour out His Spirit on all flesh (Acts 2:17), and the earth shall be full of the knowledge of the Eternal (Isaiah 11:9). God will cleanse the

people and give them a new heart and a new spirit, and cause them to walk in His statutes and judgments (Ezekiel 36:25-27). The whole chapters of Isaiah 11 and Zechariah 14 describe this time more fully.

But, the people who live on from this life into the thousand year period are relatively few compared to the MILLIONS AND MILLIONS THAT HAVE DIED BLINDED—WHAT ABOUT THEM?

When Is Vast Majority Saved?

Notice Revelation 20:4: "The rest of the dead lived not again until the thousand years were finished." Now read verses 11-12: "And I saw a GREAT WHITE THRONE and him that sat on it . . . and I saw the dead, small and great, stand [A RESURRECTION] before God; and the books were opened: and another book was opened, which is the book of LIFE [there is a chance of obtaining ETERNAL LIFE], and the dead were judged out of those things which were written in the books."

They are to be judged by the Word of God—the books of the Bible—in accordance with what they HAVE DONE in *this life* AND what they WILL DO after they are resurrected to mortal life!

This scene in Revelation 20 pictures the climax of God's PLAN—THE GREAT WHITE THRONE JUDGMENT when the VAST NUMBER OF UNSAVED DEAD will be *resurrected* and be GIVEN THEIR FIRST CHANCE FOR SALVATION—all those millions and millions who have lived and died since the time of Adam up through our age, and have not known the TRUE way to eternal life!

SALVATION will be open to ALL then resurrected, just as in the *thousand-year* reign of Christ on earth, only now there will be *many more* to accept it after the millennium.

This will NOT be a SECOND CHANCE! Here's why: if they were blinded by God when they formerly lived, they never had a *first* chance! The ancient inhabitants of Tyre and Sidon will be resurrected and those evil people who were formerly blinded will be given their *first* chance (Matthew 11:22). Also, the people of Sodom and Gomorrah will be resurrected (Matthew 10:15), and their evil citizens have their *first* chance. God is a JUST GOD. He is

giving even the WORST OF THE PEOPLE WHO WERE BLINDED BEFORE CHRIST'S SECOND COMING, THEIR FIRST OPPORTUNITY TO SALVATION!

Ezekiel 37:11-14 gives a good picture of how this physical resurrection will be accomplished for ALL people. Here it is speaking of Israel as a type of all nations. This shows how the SPIRITUAL BEGETTAL AND GROWTH comes about. Here are people receiving the Father's Holy Spirit for the first time, just as a few are being *called* today to receive it.

People will live for a hundred years during this age (ISAIAH 65:20). But all this information ought not come as a surprise! For anyone could and would know of it if he were observing God's command to KEEP THE HOLY DAYS which show God's PLAN OF SALVATION for the WORLD. In Leviticus 23:34, the FEAST of Ingathering or Tabernacles represents salvation in the 1000 year period and the EIGHTH DAY, in verse 36, represents the GREAT WHITE THRONE JUDGMENT period when the VAST MAJORITY will be resurrected and have their first opportunity to be saved from sin.

All this is explained in Mr. Armstrong's free booklet "Predestination." Write for it immediately if you haven't read it!

No, the BLINDED WORLD today DOES NOT UNDERSTAND that the Father is in the process of making from mortal man, here on this earth, a *spirit family of His very own*—a family that is being carefully trained. His family will constitute the Kingdom of God, living by and administering His laws of love which are written in the heart and mind (Romans 7:22-24).

AFTER *blinded* man has had a lifetime of sad *experience* living by *his own* way of life, then is resurrected back to this earth and has *his blindness removed* so that he can SEE and PRACTICE GOD'S WAY OF LIFE—the only way that leads to happiness, and can SEE HOW MUCH BETTER GOD'S WAY IS THAN HIS OWN—*then*, AND ONLY THEN, it is that God REALLY starts to save the *vast majority* of mankind and give eternal life to those who are willing to come under his loving rule and aid HIM in administering wisely the great power HE will share with them!

GENESIS.

Here bigynneth Genesis.

CAP. I.

1 IN the firste made God of nouȝt heuene and erthe. The erthe forsothe was veyn with yene and void, and darknesis weren vpon the face of this see; and the Spiryt of God was born vpon the watrys. And God seide, Be maad lyst; and maad is lyst. And God sawy lyst, that it was good, and deuytid lyst fro darknesis; and clepid lyst, day, and darknesis, nyȝt. And maad is euen and moru, o eday. Seide forsothe God, Be maad a firmament in the myddel^d of watres, and ȝdyuyde it^e watres fro watrys. And God made the firmament, and dȝuytid^d watris that weren vndre the firmament for thes that weren aboue the firmament; and it is maad so. And God clepide the firmament, heuene. And maad is euen and moru, the seconde day. God forsothe seide, Gewrid be watris, the whiche ben vndre heuene, in to o place, and apere to the drie; and maad it is so. And God clepid^d the drie, erthe; and the gaderyngis of watris he clepide, sees. And God saȝ that it was good; and saith, Buron the erthe grese erbe^d and makyng seid, and apertil^e makyng fruyt after his kynd, whos seed ben in hym self, vpon the erthe; and, maad it is so. And the erthe broutte forth grene erbe^d and makyng seed^e after his kynde, and tree makyng fruyt^e; and eolon hawayng

^a Genesis. xxxvi. ^b Om. p. ^c euentide and moruēda p. pr. m. ^d myddis o. ^e dȝuytlyde iu. ^f Om. p. ^g dȝuyde d. ^h dyleth p. ⁱ Om. z. ^j herlis o. ^k dyleth o. ^l herlis o.

^m Here bigynneth the bible playne the text, and where that any maner clause is set in the text and is not theryn. ⁿ Here cometh it playne. ^o Here bigynneth Genesis ad. ^p Here bigynneth the back of Genesis. ^q Genesis are. ^r Here bigynneth Genesis. ^s Here bigynneth playne the text of the bible in English. ^t Genesis. y. ^u Here bigynneth Genesis, the firste booke of the bible. ^v No title in xxxvi. ^w the 33. p. ^x Om. z. ^y the morwelt d. ^z the morwelt d. ^{aa} in apill moovinge p. m. c. xxxvi. ^{ab} Expanded.

Here bigynneth Genesis.

CAP. I.

IN the bigynnyng God made of nouȝt heuene and erthe. Forsothe the erthe was idel and void, and darknesis weren on the face of deþths; and the Spiryt of the Lord was borun on the watris. And Gods seide, Lyst be maad, and lyst was maad. And God setȝ the lyst, that it was good, and he departide the lyst fro darknesis; and he clepide the lyst, dai, and the derknesis, nyȝt. And the euentid and morwetid^d was maad, o dale. And God seide, The firmament be maad in the myddis of watris, and departe^e watris fro watris. And God made the firmament, and departide^e the watris that weren vndre the firmament for thes^e that weren aboue the firmament; and it was don so. And God clepide the firmament, heuene. And the euentid and morwetid^d was maad, the seconde dai. Forsothe God seide, The watris, that ben vndre heuene, be gaderid in to o place, and a drie place appere; and it was don so. And God clepide the drie to place, erthe; and he clepide the gaderyngis togidre of watris, the sees. And God seȝ that it was good; and seide, The erthe bringe forth grene eerbe and makyng seid, and apertil^e the makyng fruyt bi his kynde, whos seed be in it self on erthe; and it was don so. And the erthe broutte forth grene erbe and makyng seid bi his kynde, and a tre makyng fruyt, and ech

The epistle to Romeyns.

CAP. I.

Paul, seruaunt^b of Jhesu Crist, clepid apostle, departid into^c the euangeliis of Crist; the whiche he bihit bifore by his propheticis in hooly scripturis of his sonne, the whiche is maad to him of the seed of Dauid after the fleisch, the whiche is predestynat, or bifore ordeynid^d bi grace, the sonne of God in vertu, after the spirit of hallowyng of the nyen rryayng of deed men, of Jhesu Crist oure Lord, by whome we han receyved grace and quodillyed, or stat of aposto^h, to obtene to the feith in alle folkis for his name, in whiche I amit to ben clepid of Jhesu Crist, to alle that ben at Rome, the loude of God, clepid hooly grace to you, and poes of God oure faillir, and of the Lord Jhesu Crist. Firste sothely I do thankyngis to my God, by Jhesu Crist, for alle you, for your feith is schewid in al the world. Forsothe God is a witness to me, to whom I serue in my spirit, in the gospel of his soue, for with outen ceasinge I make mynde of my euermore^l in my preteris, if^m by any manner afterward sanytyme I haue sayd, or speydⁿ, wele in the wille of God of conyng^o to you. Forsothe I desyre for to se you, that I yyue to you sum thyng of spiritual grace, to you to be confermyd, that is to seie, to be confortid to gidere in you, by that feith that is to gidere youre said myn, or of eck to other^r. Sothly, bretheren, I nyle you^s fur^t to vnknowe, that ofte I purposse for to come to you, and I am forbodun til^u shi, that I haue sum fruyt in you, as and^v in other folkis.

Here bigynneth the pistle of Paul to Romeyns.

CAP. I.

Paul, the seruaunt of Jhesu Crist, clepid apostle, departid in to the gospel of God; whiche he hadde bihit to fore^b bi his profeticis in hooly scripturis of his sonne, whiche is maad to hym of the seed of Dauid bi the fleisch, and he was bifore ordeynid the sonne of God in vertu, bi the spirit of hallowyng of the apouryng of blood men, of Jhesu Crist oure Lord, bi whome we han receyved grace and the offis of apostle, to obtene to the feith in alle folkis for his name, among whiche you ben also clepid of Jhesu Crist, to alle that ben at Rome, doryngis^d of God, and clepid hooly grace to you, and poes of God oure faillir, and of the Lord Jhesu Crist. Firste I do thankyngis to my God, bi Jhesu Crist, for alle you, for your feith is schewid in al the world. For God is a witness to me, to whom I serue in my spirit, in the gospel of his soue, for with outen ceasinge I make mynde of my preteris, and bisceif, in any manner sum tymes I haue a spall wele in the wille of God to come to you. For I desyre to se you, to parton sumwhat^e of spiritual grace, that so be confermyd, that is, to be countifid togidre in you, bi feith that is bothe youre and myn togidre. And, bretheren, I nyle, that so vnknowan, that ofte I purposse to come to you, and am fur^t to vnknowe, that I haue sum fruyt in you, as and in other folkis. To grete is to berbernat^v, to wise men and to vnwise

^a From xx. The pistle to Romeyns. p. No initial rubric in xxxvi. ^b the seruante ad. ^c Om. z. ^d Om. v. ^e gospel. ^f feith gospel. ^g whiche soue. ^h Om. p. ⁱ bi r. ^j Om. r. ^k Om. r. ^l Om. z. ^m bi r. ⁿ Om. z. ^o among r. ^p the whiche. ^q also r. ^r the clepid p. pr. m. xxxvi. ^s grace be r. ^t Om. r. pr. m. ^u Om. z. ^v that r. ^w sware p. ^x spall. ^y Om. z. ^{aa} to se you. ^{ab} to se you. ^{ac} to se you. ^{ad} to se you. ^{ae} to se you. ^{af} to se you. ^{ag} to se you. ^{ah} to se you. ^{ai} to se you. ^{aj} to se you. ^{ak} to se you. ^{al} to se you. ^{am} to se you. ^{an} to se you. ^{ao} to se you. ^{ap} to se you. ^{aq} to se you. ^{ar} to se you. ^{as} to se you. ^{at} to se you. ^{au} to se you. ^{av} to se you. ^{aw} to se you. ^{ax} to se you. ^{ay} to se you. ^{az} to se you. ^{ba} to se you. ^{bb} to se you. ^{bc} to se you. ^{bd} to se you. ^{be} to se you. ^{bf} to se you. ^{bg} to se you. ^{bh} to se you. ^{bi} to se you. ^{bj} to se you. ^{bk} to se you. ^{bl} to se you. ^{bm} to se you. ^{bn} to se you. ^{bo} to se you. ^{bp} to se you. ^{bq} to se you. ^{br} to se you. ^{bs} to se you. ^{bt} to se you. ^{bu} to se you. ^{bv} to se you. ^{bw} to se you. ^{bx} to se you. ^{by} to se you. ^{bz} to se you. ^{ca} to se you. ^{cb} to se you. ^{cc} to se you. ^{cd} to se you. ^{ce} to se you. ^{cf} to se you. ^{cg} to se you. ^{ch} to se you. ^{ci} to se you. ^{cj} to se you. ^{ck} to se you. ^{cl} to se you. ^{cm} to se you. ^{cn} to se you. ^{co} to se you. ^{cp} to se you. ^{cq} to se you. ^{cr} to se you. ^{cs} to se you. ^{ct} to se you. ^{cu} to se you. ^{cv} to se you. ^{cw} to se you. ^{cx} to se you. ^{cy} to se you. ^{cz} to se you. ^{da} to se you. ^{db} to se you. ^{dc} to se you. ^{dd} to se you. ^{de} to se you. ^{df} to se you. ^{dg} to se you. ^{dh} to se you. ^{di} to se you. ^{dj} to se you. ^{dk} to se you. ^{dl} to se you. ^{dm} to se you. ^{dn} to se you. ^{do} to se you. ^{dp} to se you. ^{dq} to se you. ^{dr} to se you. ^{ds} to se you. ^{dt} to se you. ^{du} to se you. ^{dv} to se you. ^{dw} to se you. ^{dx} to se you. ^{dy} to se you. ^{dz} to se you. ^{ea} to se you. ^{eb} to se you. ^{ec} to se you. ^{ed} to se you. ^{ee} to se you. ^{ef} to se you. ^{eg} to se you. ^{eh} to se you. ^{ei} to se you. ^{eja} to se you. ^{ejb} to se you. ^{ejc} to se you. ^{ejd} to se you. ^{eje} to se you. ^{ejf} to se you. ^{ejg} to se you. ^{ejh} to se you. ^{ejia} to se you. ^{ejib} to se you. ^{ejic} to se you. ^{ejid} to se you. ^{ejie} to se you. ^{ejif} to se you. ^{ejig} to se you. ^{ejih} to se you. ^{ejia} to se you. ^{ejib} to se you. ^{ejic} to se you. ^{ejid} to se you. ^{ejie} to se you. ^{ejif} to se you. ^{ejig} to se you. ^{ejih} to se you. ^{ejia} to se you. ^{ejib} to se you. ^{ejic} to se you. ^{ejid} to se you. ^{ejie} to se you. ^{ejif} to se you. ^{ejig} to se you. ^{ejih} to se you. ^{ejia} to se you. ^{ejib} to se you. ^{ejic} to se you. ^{ejid} to se you. ^{ejie} to se you. ^{ejif} to se you. ^{ejig} to se you. ^{ejih} to se you. ^{ejia} to se you. ^{ejib} to se you. ^{ejic} to se you. ^{ejid} to se you. ^{ejie} to se you. ^{ejif} to se you. ^{ejig} to se you. ^{ejih} to se you.

^a From xx. Paul to the Romeyns. v. Here bigynneth the firste chapiter of the pistle to the Romeyns. h. No initial rubric in xxxvi. ^b Om. t. ^c Om. l. ^d Om. z. ^e before a. ^f to k. ^g Om. z. ^h as at. ⁱ in to q. ^j Om. z. ^k sumwhat to you k. ^l and now n. ^m Om. k. ⁿ pr. m. ^o lottid agutth. ^p til ut.

Protestant Reformation

(Continued from page 7)

Huss was born in Bohemia in 1369, and was an ardent student of Wyclif's writings and preached most of his doctrines, especially those directed against papal encroachments. As rector of the University of Prague, Huss early held a commanding influence in Bohemia.

At first he apparently hoped to reform the church from within, and had the confidence of his ecclesiastical superiors. But as a preacher he denounced the prevailing sins of the clergy with great zeal, and began to arouse suspicion. When he was appointed to investigate some of the alleged miracles of the church, he ended up pronouncing them spurious and told his followers to quit looking for signs and wonders and to search the scriptures instead.

At last, "his impassioned condemnation of the iniquitous sale of indulgences called down upon him the papal excommunication" (Fisher, p. 275). He was then persuaded by the sympathetic king to go into exile. But, unfortunately, he later agreed to appear before the Council of Constance after having received a pledge of safe conduct from

Here are two photographic reproductions of a printed edition of the Wycliffe Old English Bible, translated about 1382. Notice that the first chapters of Genesis and of Romans are written in two different dialects of that pre-Reformation age. The church in England prohibited the distribution of this translation, allowing only the Latin Vulgate to be circulated. By this means those who could read and write only English were kept in ignorance about what the Bible says.

the emperor. He defended his teachings as in accord with scripture, but he was condemned by the council and delivered over to the civil power for execution. This method was always used so as to preserve the "innocency" of the Roman church in such matters.

The emperor's "safe conduct" pledge was broken upon the Catholic principle that "faith was not to be kept with heretics" (Hurlbut, p. 143). The cruel sentence passed upon Huss was that he was to be burned at the stake. His courageous death, and that a year later of Jerome of Prague, who shared his reforming spirit and ideals, aroused the reforming element in Bohemia and influenced his countrymen for many years to come (Fisher, p. 276).

Jerome Savonarola

About 1452 was born at Florence, Italy, a man who was to challenge the papal corruptions in its own territory.

This man was Jerome Savonarola, who had become so disgusted with the wickedness and debauchery about him that he became a monk of the Dominican order partly in order to escape the evils all around him.

He preached violently against the ecclesiastical, social, and political evils of his day—sparing no age, sex, or condition of men. At first the city would not listen, but later filled the cathedral to overflowing. He no longer used reasonings in his sermons, but preached in the name of the Most High (Fisher, p. 276).

For a time he effected a seeming reformation of the city, and became for a short time the virtual political and religious ruler of the city of Florence. But his political policy made him bitter enemies, among them the pope, Alexander VI. Refusing to keep his silence, Savonarola was soon excommunicated, seized, and imprisoned. After a prej-

udicial trial, he was hanged, then burned, and his ashes were thrown into the Arno river.

Historians agree that Savonarola's interests lay much less in doctrinal reforms than in the purification of morals. This was to be accomplished *within* the pale of the Roman Church. And we may note that, to a great extent, this was the case also with Wyclif and Huss. All three had been reared Catholics in faith, practice and outlook. With the possible exception of Wyclif, all died as Catholics in actual fact—even though they sought a reformation *within* that body.

Thus it is evident that no ordinary man, be he ever so able and zealous, would have been able to bring about a purification of the spiritual depravity of the Roman Catholic Church as a whole. As a result of the progress of papal power, the pope and his immediate court were the only ones who could do this.

Obstacles to a True Reformation

But the involvements of the iniquitous system were so great, the selling of ecclesiastical posts so rampant, the temptations to capitalize on the sale of indulgences and other church revenue so abundant, that even a sincere reformer within the papal court would have found his lot a hopeless one. "When men had sunk their whole fortune in buying a lucrative post which had been put up for auction, would it not be monstrous to abolish all such posts? And there was no money with which to make compensation. When Leo X died, the Papacy was not only in debt, but bankrupt. A reforming Pope had no chance of success. Every door was barred, and every wheel was jammed" (Plummer, *The Continental Reformation*, p. 15).

Yet throughout the nations of Europe, there were many political, social, and economic abuses that cried out for reform—not to speak of the overwhelming religious abuses. One way or another, as we shall soon see, some sort of universal upheaval was inescapably destined to rock the outward complacency of that time.

But, as we have seen, the very men who tried to reform this corrupt system were so thoroughly indoctrinated with

the teachings of Rome that it was most difficult to break completely away. We need to bear in mind that these men, and Luther, Zwingli, Calvin and their associates, had *all* been reared from childhood in Roman Catholic doctrine and practice. They had been taught nothing else, and since there were practically no religious books or Bibles available in the common tongues they knew of little else than the Roman Catholic faith, ceremonies, rituals and traditions.

Therefore, it was well nigh *impossible* for them to objectively compare the religious system they had been reared in with the beliefs and practices of Jesus Christ and the inspired New Testament Church.

However, from a spiritual point of view, the real question of the hour was not whether there would be *some kind* of reformation, but whether there would be a return to the "faith once delivered." A return to genuine *apostolic Christianity* was sorely needed. A return to the *true gospel*, the *faith* and *practice* of Christ and the apostolic church would have ushered in a new era of righteousness and worship, of peace and of joy.

Was such a *true* reformation forthcoming? This is the question that should burn itself into the minds and hearts of all thinking men, because the final answer to this question will determine—to a great extent—the real *meaning* of the religious division and confusion of our time.

The *answers* to these vital questions, the *unraveling* of this fascinating mystery, will appear next month.

Power of God

(Continued from page 17)

Matthew 28:19 teaches that God is a *growing* Family or Kingdom into which we may enter. God is a Family, a Kingdom, not a trinity. The Father in Heaven wants *you* to become a member of His divine Family. You can be His Son if you surrender your whole life to Him—believe all that is in the Bible—believe Christ is your Saviour and obey Him—and be filled with the power of the Spirit of God. This knowledge has now reached *you*. What are you going to do about it?

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