

the
PLAIN TRUTH
a magazine of understanding

VOLUME XXIII, NUMBER 10

OCTOBER, 1958



Lehnert & Landrock, Cairo

Though the Cold War struggles have shifted temporarily to the Far East, the real danger spot still remains the Middle East. The Arab world—despite its present poverty and squalor—is out to recapture its past glories, symbolized here by the mighty pyramids of ancient Egypt. Read in this issue about the underground forces that are really behind the Arab Crisis!

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VOL. XXIII

NO. 10

HERBERT W. ARMSTRONG

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Sent FREE to all who request it, as the Lord provides. Address all communications to the editor, Box 111, Pasadena, California. Our readers in Britain should address the editor, B.C.M. Ambassador, London W.C. 1.

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By the Radio Church of God

NOTICE: Be sure to notify us immediately of any change in your address. Please inclose both old and new addresses. IMPORTANT!

Letters to the Editor

"Dear Mr. Armstrong:

"It's a long old road back to the truth . . . My life has changed and I have a goal or a purpose in life. God has blessed me with more and more material things. One reason I believe is that I tithe. I pray always that I will not misuse what He has given me, that is my greatest fear.

"I agree with you about not asking for or begging for money, because the Lord will provide for his work.

Man from Chicago, Illinois

A new Co-worker writes

"Dear Mr. Armstrong:

"I am indeed pleased with your listing me as a Co-worker. And I truly plan to help in any way I can.

"I'll never forget that night I heard your broadcast for the first time. What really interested me was your announcing all books free and absolutely no subscription price. I couldn't quite understand this then, but now I know, 'With God all things are possible.'"

Woman from Sandusky, Ohio

Editor's comment: Those who voluntarily send in of their tithes and offerings and want to have a part with us and with Christ in this world wide ministry become co-workers in this work of God.

More happiness than ever

"Dear Mr. Armstrong:

"I'm so thankful that God has called me out from this world and has shown me the real truth through his servant. I have found more happiness since February than I have ever had in all my life. I feel like I am living in a different world in one sense of the word, because what fraction of the Truth I know now is so much more precious to me than what I had been believing all my life."

Woman from Robeline, Louisiana

A voice crying in the wilderness

"Dear Mr. Armstrong:

"Permit me to compliment you and to thank you for your searching treatise on the Ten Tribes of Israel (The United States and the British Commonwealth in Prophecy). Your presentation gave me a totally different concept. Moreover, you buttressed your statements with scriptural backing. I like points proved, and you did so. It is a long time since anything in connection with the scriptures has given me such a wonderful lift. May God richly bless you in your work.

"For a number of weeks I have been listening to your program on WABC, New York. Your presentation of the thinking back of Ambassador College interested me very much. I do not know what opportunities I may have for influencing prospective students, but I surely should like to be young again and able to go to Ambassador.

"By the way, many years ago I was an ardent follower of the late Charles T. Russell. Then some ideas were developed that I could not go along with, so I dropped out. I am not a member of any church; but I am eager for more light on God's plans for His people. And I feel that you are 'a voice crying in the wilderness.' May God bless and enable you to continue in your good work."

Doctor from Bethlehem, Pennsylvania

The start of a new life

"Dear Mr. Armstrong:

"I wish to tell you how much I enjoyed the visit of your baptizing team. They are, I believe, two of the nicest young men I have ever met. After meeting them I can understand why you call Ambassador College different from all other colleges. I don't believe there is another like it anywhere.

"I feel so much better now that I have been baptized. Happier and with greater peace of mind and I think a great change has and is coming into my life now. I still have troubles but I am receiving an inner strength from God with which to meet them."

Woman from Poughkeepsie,
Arkansas

Editor's comment: Have you read Mr. Armstrong's booklet 'All About Water Baptism'? It has helped many to make this most important step in a Christian life, that of full repentance followed by baptism.

Mysteries made plain

"Dear Mr. Armstrong:

"I wish I could tell you how much your teaching has meant to me. Now, many things that were complete mysteries are so plain. I feel that the Bible is a different book. The booklet that has really helped me most is 'The United States and the British Commonwealth in Prophecy'. You tell it right when you say it is the key to understanding the Bible. I have read it through nine times."

Woman from Douglas, Wyoming

A minister writes

"Dear Mr. Armstrong:

"As a pastor of a church in my community I know that it is my duty to keep the people of the parish well informed on today's news as well as the true gospel of Christ. I have heard your program over station CKLW on Sundays, and I enjoy it very much. On your broadcasts over the radio I have heard you mention THE PLAIN TRUTH magazine, of which I would like a year's subscription. Also there are a few other booklets and pamphlets I would like you to send me if you have enough

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U.S. and Britain Admit NAZI UNDERGROUND Behind Arab Crisis!

As we went to press with the last issue of the Plain Truth, a flash report came over the wires too late to be printed. Here is that report—the most important news in years!

by Herman L. Hoeh

FROM Bonn, Germany, comes confirmation of the Nazi Plot in the Middle East. Both the United States and the British Governments, according to reporter Norman Lindhurst, are exerting heavy pressure on the present Bonn Government to "repatriate" numerous Germans in the Middle East, over 250 of whom are vicious Nazis.

The American and British Governments have charged that the Nazi Underground is "playing no small role" in stirring up anti-Western tensions among Arabs.

Western Alliance Cracking!

Here is the evidence which Anglo-American authorities have presented to West German Chancellor Adenauer:

Nazi advisers of Egypt's President Nasser are inciting the whole Arab world into a "jihad" or "holy war" against Israel. Chief among these dangerous Nazis is Johannes von Leers. He was the chief anti-Semitic German mastermind for Hitler's propaganda minister Josef Göbbels during World War II. After Hitler's defeat, von Leers fled from Germany to Egypt. *He is now serving as Nasser's chief adviser on "Jewish Affairs."*

Serving with von Leers in Nasser's camp are Johannes Dämbling, Oskar Dirlewanger and Wilhelm Voss.

Dämbling, an SS Colonel during the World War, was wartime Gestapo chief in Germany's industrial Ruhr. *Today he is helping "reorganize" Egypt's police force.* It is the police force—not the army—which can keep Nasser in power.

Dirlewanger, *who is now advising Nasser on guerrilla warfare,* was chief of the SS "special tasks" organization

in the Nazi-occupied Ukraine during World War II. During the war Dirlewanger supervised the wiping out of entire villages as a "guerrilla-suppression" measure. Today, according to the secret Anglo-American demands handed to German Chancellor Adenauer, Dirlewanger is helping mastermind a guerrilla organization in Nasser's United Arab Republic and elsewhere in the Arab world.

At the same time, Wilhelm Voss—head of Germany's wartime Wehrmacht Central Armaments Supply Board—is presently chief adviser to Nasser's "central planning board," which is Egypt's chief economic development agency.

Voss heads a mission of at least 30 high-ranking Nazi engineers and technicians in the United Arab Republic. According to the U.S. and Britain, it is Voss who convinced Nasser that Egypt could become a Middle East industrial colossus if Nasser would permit German industrial investment, seize Suez from Britain, and gain control of Syria's oil pipelines.

These Nazi Underground plotters in the Middle East have been a long-standing issue between the British and Bonn. Heretofore, American pressure has kept the controversy from becoming heated. But now that American troops have intervened in the Lebanon, the U.S. is coming face-to-face with this secret plot to revive Nazism in Europe and the Middle East. Tensions are mounting that ultimately will crack wide open the Western Alliance against Communism!

Most Americans are oblivious to what is happening in the present crisis. Western defense hinges on our continued control of the Arab World. But this

control is fast slipping from our grasp.

Nazi Underground Throughout Middle East

It is the Nazi Underground, according to Intelligence reports, which lies behind Syrian aspirations to take over the Lebanon. In 1949 two former Wehrmacht Colonels, Rainer Kriebel and Heinz Heigl, persuaded the Syrian Government to hire a mission of 50 ex-Wehrmacht officers and technicians headed by themselves. They encouraged the Syrians to rearm.

When the Syrians rashly turned to Russia for arms and a Communist take-over appeared imminent, the Nazi Underground persuaded certain Syrian leaders to join with Egypt to form a "positive neutralist alliance," called the U.A.R. or United Arab Republic. The Communist party was immediately outlawed.

It was "the Communist take-over that failed" which has obscured the vital role which the Nazi Underground is playing in the Arab World.

Little wonder that when the Iraqi revolutioners bloodily crushed the pro-Western Government, their Nazi-minded spokesman, Captain Ali Din, declared bluntly—as we reported in the last issue of *THE PLAIN TRUTH*: "I hate the British, Americans, and French. I have nothing to hide. I am *not* a Communist, *but* a NAZI! Our revolution will spread to Jordan as soon as British troops leave."

And that is exactly what Britain fears!

Though the British would like to leave Jordan immediately, they are frightened at the prospect of revolt against pro-Western King Hussein. That could bring the intervention of Israel

and a renewal of the Arab-Jewish conflict. Britain dares not allow that to happen.

The Mysterious Case of Dr. Eisele

Another figure in the controversy between Anglo-American authorities and Bonn is Dr. Hans Eisele. He was the Buchenwald concentration camp doctor. Though accused of murdering 200 Buchenwald inmates with lethal injections, Dr. Eisele avoided arrest in Munich by fleeing to Egypt. An investigation by Adenauer shows that Eisele was secretly smuggled out of Germany by a Nazi SS "underground." The prosecutor, who was to bring Eisele to trial under the Allied denazification laws, had delayed for five years in settling the Eisele case. The prosecutor was himself a former Nazi.

The present German Government is trying to extradite Eisele from Egypt. But the American and British Governments are trying to persuade Adenauer to extradite *all* the Middle East Nazi plotters along with him. Bringing Dr. Eisele back to Germany would provide a good smoke screen to cover up the activities of the other far more important Nazis *whom the German Government is refusing to extradite!*

What Prophecy Says WILL Happen!

Where will the Arab crisis end? What will happen if U.S. and British troops leave the Middle East? Can the United Nations solve the problem?

The answers to these questions are REVEALED in Biblical prophecy! Yet almost no one understands what the Bible says.

What most newscasters and what most statesmen and ministers assume is going to happen is the very opposite of what the Bible reveals *will* happen!

Many misguided ministers, who profess to know Bible prophecy, are glibly declaring: "There will be no cold war of 50 or 100 years in duration. In fact, this present phase of the conflict with Soviet Russia *is about to end with the Kremlin striking southward into the Middle East . . . precipitating the final phase of world conflict in the Battle of That Great Day of God Almighty.*"

This is what a widely known prophetic monthly assumes may happen.

But it is NOT what *will* happen! Russia is not going to strike at the Middle East first!

Many ministers who profess to know prophecy have not been willing to open their eyes to the plain words of the Bible about the immediate future. For there are as many—if not more—*false* ministers and prophetic students today as there were false prophets in days gone by!

Now let's notice what the Bible reveals will occur. Let's see if the Bible reveals that Russia is about to take over the Middle East.

Notice first the prophecy in Zechariah 12:3: "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it"—as Britain and America are doing today by trying to keep peace between Jew and Arab—"... all that burden themselves with it SHALL BE CUT TO PIECES."

That is America's and Britain's fate! By intervening in the Middle East we are precipitating our downfall. We are going to be cut to pieces! The Bible says so!

Who Will Do It?

But who is going to do it?—Russia? Is Russia about to take over the Arab world? What does the Bible say? It does not matter what *men* think. But it *does* matter what the Bible says!

Who is going to take over the Middle East and cut our nations to pieces? Notice the prophecy of Daniel 11, especially verses 40 and 41. The time setting is "at the time of the end." Here is a prophecy for now! *Now* is the beginning of the time of the end. Man is about to destroy himself. God is about to intervene in human affairs.

Notice what is to happen at the time of the end. Open your Bible to Daniel 11:40: "The king of the north"—all Bible scholars know that the 'king of the north' originally meant Syria in Old Testament times; but when Rome conquered Syria, the 'king of the north' became Rome; and when Rome fell, *the German Nation* and its allies took over Rome and now have become the 'king of the north' (verses 36-39—the *German Nation*, now working through the Nazi Underground, "shall . . ." notice it! ". . . shall enter into the countries, and shall

overflow and pass over. He shall enter also into the glorious land"—that is Palestine—"and *many countries shall be overtaken*"—that includes the United States and Britain! "But these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon" [Turkey and Jordan and Iraq] (Dan. 11:40-41). Why? Because these nations shall finally be in league with Germany [the descendants of Assur or Assyria] according to Psalm 83!

Germany's coming Führer—who will lead within probably 13 years from now a 10-nation union in Europe (Rev. 17:12-13)—is "the king of the north." He will "stretch forth his hand also upon the countries: and the land of Egypt shall not escape" (Dan. 11:42).

There is going to be a falling out between Nasser and his German supporters. Nasser's Nazi advisers are yet to turn upon him. Germany will take over the Suez from Egypt. Germany will take over Syria's oil pipelines, now under Nasser's control.

When Russia Will Strike!

The other Arab nations will rejoice when this happens. Now turn to Ezekiel 25. Here is another prophecy for our day. Here is a prophecy revealing what is going to be the fate of the Allied intervention in Jordan and the Lebanon. This is a prophecy to be fulfilled in the early 1970's. *This prophecy has never been fulfilled before!* Here the Jordanians are mentioned under the name "Ammonites." The Ammonites settled Jordan's capital Amman. Notice: "Say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against My sanctuary, [a temple or sanctuary is yet to be built by the Jews in Jerusalem!] when it was profaned [which shall happen in less than 14 years from now], and against the land of Israel [that is Britain and America today—we are the descendants of the House of Israel], when it was desolate; and against the house of Judah [that is the nation called "Israel" in Palestine today], when they went into captivity"—when the coming Führer of Germany heading a restoration of the Roman Empire in Europe "overthrows many countries" (Daniel 11:41); "Be-
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The Autobiography of Herbert W. Armstrong

In this tenth installment, Mr. Armstrong continues his early married life, business experiences in Chicago, and the beginning of God's intervention, sweeping away his business.

THE romantic and happy experience of falling in love and being married was now past. The extraordinary and impressive dream my wife experienced, a few weeks after our marriage—a then unrecognized call to Christ's ministry—had been put out of mind. For five more years I was left to pursue my own ways and ideas.

Then, at age thirty, God began dealing with me in no uncertain terms, in striking me down and propelling me into His service.

Our First Child Born

For some four months after our wedding day we lived on the North Side of Chicago, near the lake. During that brief period we occupied two furnished apartments and one furnished room.

About Thanksgiving time, 1917, we moved into a single room on the South Side. We sub-rented this room from Charley and Viva Hyle in their apartment some short distance south of 63rd Street.

Charley Hyle worked on the night shift at an automobile assembly plant. My wife and Viva became good friends. Actually, although we rented only the one bedroom with kitchen and dining room privilege, we shared the entire apartment with them—living room, as well as dining room and kitchen.

By this time we knew we were going to become parents. Our first baby was due the latter part of May. Actually, it probably was the affirmative check-mark on the pregnancy question on my draft-board questionnaire which caused the Board chairman, Professor J. Paul Goode, to give me a Class 4, non-combatant, draft classification.

We lived with the Hyles until very shortly before the time for our baby to be born.

In January, 1918, my wife accom-

panied me on a business trip to Des Moines. We both wanted our baby to be born in Des Moines. Mrs. Armstrong had formed an intense aversion to the artificial and mechanical city of Chicago.

Arriving in Des Moines, my wife found that her girl chum's mother was in the hospital, having just given birth to her tenth child. The modern method of hospital delivery with anesthesia was just then becoming the vogue. This particular mother recommended it to my wife, and also her doctor, a woman obstetrical physician, Dr. Georgia Stuart.

Mrs. Armstrong preferred a woman doctor, and I did not oppose. Consequently, a visit was made to Dr. Stuart's office for a check-up and instruction, and she was retained.

Our baby was due to be born about May 25th. We made our next trip to Des Moines well ahead of time—so we supposed—arriving on Sunday, May 5. On Monday we went to the doctor's office for a check-up. I needed to take a week's business trip to Sioux City and other points.

"You are in splendid condition," Dr. Stuart assured my wife. "There is every reason to expect the baby to go the full time, and I believe it is perfectly safe for Mr. Armstrong to be away for the remainder of this week."

My wife's sister, Bertha Dillon, came to stay with her in our apartment in The Brown, a residential hotel where we always stayed when in Des Moines. I left that day for Sioux City.

About two o'clock Thursday morning Mrs. Armstrong knew the baby was about to be born. She called Dr. Stuart on the telephone, and the doctor told her to get dressed and she would drive past the hotel and take her to the hospital at once.

In those days women wore high-top laced shoes, and in the excitement of the emergency, much frightened due to

the fact I was away and this was her first childbirth experience, Mrs. Armstrong was too nervous to lace up her shoes, and her sister had a frightful time trying to get those high-tops laced up!

Finally they made it and were ready to leave. Bertha sent a telegram to me telling me to race to Des Moines on the first train.

This trip I was staying at the West Hotel in Sioux City. For some reason I slept a little late that Thursday morning. Coming down for breakfast around eight, I looked in my box at the desk, and the clerk handed me the telegram, which had arrived there at 3:30 AM.

"Quick!" I exclaimed, "when does the next train leave for Des Moines?"

"The only train all day to Des Moines left about 15 minutes ago," was the terrifying answer.

I was outraged!

"Look at this telegram!" I thundered at the hotel clerk. It arrived here at 3:30 AM, in plenty of time for me to have caught that train. **WHY DIDN'T YOU CALL ME OR SEND IT TO MY ROOM?"**

"Well, I suppose the night clerk didn't want to disturb you," was the exasperating answer.

I could not have been more angry!

"Now LOOK!" I said sharply, "There's got to be some way to get to Des Moines before that train tomorrow morning!"

"Well," said the hotel clerk, "there is a train leaving for Council Bluffs and Omaha in about thirty minutes, but I don't know whether you could make any connection from there to Des Moines."

In that thirty minutes my bags were packed, and I had boarded that Council Bluffs train. At the depot I learned that, if we were on time at Council Bluffs, there was a chance to race across town in a taxi and catch a train on the Rock Island line due in Des Moines about

six o'clock that very evening.

Quickly I scribbled off a telegram to my sister-in-law giving the train number, and requesting her to wire me on the train, at some town along the way, the news of my wife's condition.

A Father Suffers Birth Pangs

Nervously I kept inquiring at every train-stop for a telegram. There was no telegram. The suspense was building up. It was becoming almost unendurable.

We did arrive at Council Bluffs on time. The taxi made the mad dash across town. The taxi driver thought I might take three minutes to try to get a long-distance telephone call through. There had not been time to try to get Bertha by telephone at Sioux City—I just barely caught that train. The cab-driver stopped in front of the telephone office. I raced in and tried to make the connection with Des Moines. The three minutes ran out on me before they got the call through.

I just caught the Rock Island train for Des Moines on the run.

But the train didn't seem to run—it seemed to slow down to a slow walk.

WHY didn't that train go a little faster? It didn't seem in any hurry. It made all the stops.

Time dragged. My nerves raced. The suspense built up.

I don't think we arrived in Des Moines at six that same night. I think it was at six several nights later. At least so it seemed to me.

After an eternity of anxious suspense, before the train came to a full stop, I was the first passenger off at Des Moines. I ran full speed to a telephone at the newsstand in the depot.

A nurse at the Methodist Hospital said sweetly, "You have a fine new seven-pound-nine-ounce daughter."

I didn't even hear *that*.

"I don't care a hang about that," I snapped back, "HOW'S MY WIFE?" All day long I had lived through the agonizing hours not knowing whether my wife had lived through it.

You see, this was my first experience at becoming a father. I didn't know yet, then, that the doctors will tell you they've never lost a father yet.

"Oh," said the sweet little nurse's provokingly slow voice, "she's just

RADIO LOG

"The WORLD TOMORROW"

Herbert W. Armstrong analyzes today's news, with the prophecies of The WORLD TOMORROW!

TO THE U.S. & CANADA

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 WABC—New York—770 on dial—11:30 P.M., Mon. thru Fri.; 9:30 A.M., Sun., E.D.S.T.
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 WWVA—Wheeling, W. Va.—1170 on dial—10:30 A.M.; 11:15 P.M., Sun., E.D.S.T. 10:00 P.M., Mon. thru Fri.
 CKLW—Windsor, Ontario—800 on dial—6:00 P.M. Sundays.
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 WEW—E. St. Louis, Ill.—770 on dial—4:30 P.M., Sat. and Sun.
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 9:00 P.M. Sundays—DZAQ, Manila—630 k.c.; DZRI, Dagupan City—1040 k.c.; DZRB, Naga City—1060 k.c.; DXMC, Davao City—900 k.c.

TO AUSTRALIA

- 2AY—Albury—Sun., 10:00 P.M.
 2CH—Sydney—Sat., 10:15 P.M.
 2GF—Grafton—Sun., 9:30 P.M.
 2GN—Goulburn—Sun., 10:00 P.M.
 3AW—Melbourne—Sun., 10:30 P.M.
 3BO—Bendigo—Thurs., 4:15 P.M.
 4CA—Cairns—Sun., 10:00 P.M.
 4KQ—Brisbane—Sun., 10:30 P.M.
 4TO—Townsville—Fri., 10:15 P.M.
 4WK—Warwick—Tues., 9:30 P.M.
 6BY—Bridgetown—Sun., 10:30 P.M.
 6IX—Perth—Sun., 10:00 P.M.
 6MD—Merredin—Sun., 10:30 P.M.
 6WB—Katanning—Sun., 10:30 P.M.
 7HT—Hobart—Wed., 10:25 P.M.

TO SOUTH AMERICA

- 7:00 P.M., Sundays—HOC21, Panama City—1115 k.c.; HP5A, Panama City—11170 k.c.; HOK, Colon, Panama—640 k.c.; HP5K, Colon, Panama—6005 k.c.
 RADIO AMERICA—Lima, Peru
 6:00 P.M. Saturdays—1010 k.c.

The WORLD TOMORROW in Spanish with Benjamin Rea.

- RADIO LA CRONICA—Lima, Peru—7:00-7:15 P.M. Sundays
 RADIO COMUNEROS — Asuncion, Paraguay — 8:00-8:15 P.M., Sundays
 RADIO SPORT — CXA19 — Montevideo, Uruguay — 4:00-4:15 P.M., Sundays

FINE!" At last I could relax a little, as I raced to a cab and asked him to drive full speed to the hospital.

Babies Don't Stop Breathing

Stepping briskly into my wife's private hospital room, I was greatly relieved to see her smiling happily, reaching her arms toward me. I kissed her, and almost immediately a nurse brought in our little daughter, Beverly Lucile. She was the most *beautiful* baby I had ever seen! I was a very proud father.

Mrs. Armstrong has always had a penchant for naming babies. She has named dozens—perhaps scores of them—wherever and whenever other mothers would allow her to name their babies. Of course she had Beverly named long before she was born. Had she been a boy, my wife had decided to name him *Herbert Junior*. But by the time our first son was born, more than ten years later, we had both changed our minds about the name "Junior."

Just as the baby was born, my wife, only partially under the ether, asked:

"What is it, girl or boy?"

"It's a girl," answered Dr. Stuart.

"*Girl! Beverly!*" said Mrs. Armstrong with emphasis in her semi-anesthetized stupor.

After ten days the doctor released her from the hospital, and our little family of three and Bertha resumed life at The Brown. There was a small balcony off our apartment. The baby was laid on the bed, and we sat down out on the balcony.

We heard a slight sound from the baby.

"Quick!" exclaimed my young wife in nervous anxiety, "see if the baby's still breathing!"

I had to rush inside to reassure her that babies just don't stop breathing for no reason at all.

Whenever the baby made a sound, Mrs. Armstrong was sure she was choking to death. When she did not make a sound, my wife was sure she had smothered to death.

In our apartment was a small kitchenette. The baby's first bath away from the hospital was quite an experience. Mrs. Armstrong's *first* experience! She was so afraid the baby would take cold, she turned on the stove until the kitch-



Wilson Avenue, Chicago, in 1917, looking east toward the lake, from Sheridan Road Elevated platform. The Armstrongs' first home after marriage was 1½ blocks down this street.

enette room was so hot the baby screamed. The young mother didn't know why the baby screamed—became frightened, supposing something terrible was wrong with the baby. Both sweat and tears rolled down my wife's face. She was afraid for any air to touch the baby, so she hurried frantically with the bath! When the baby cried and even screamed because of the excess heat and lack of oxygen, her young mother, not knowing what caused the baby's discomfort, burst out crying, too—but with determination she finished the bath! Many young mothers have many things to learn, the same as young fathers!

The Flu Epidemic

It was now after the 20th of May, 1918. The flu epidemic had struck the United States, during the very crisis of the war. People were dying all over the nation, and especially in the larger cities.

We decided against taking our baby back into the congestion of Chicago. Instead we rented a house in Indianola, Iowa, 18 miles south of Des Moines, where there were fewer people to come in contact with and less danger of being exposed to the new influenza disease. The house we rented was close to the Simpson College campus.

Leaving my wife and baby with her

sister Bertha, I returned alone to Chicago to look after my business. At the railroad depots boxed caskets were being loaded on the baggage cars of most trains—bodies of influenza victims. We had not wanted to risk exposing our new baby by a train ride to Chicago. In Chicago I saw people in the congested "Loop" traffic wearing cloth masks over their mouths and noses to prevent breathing a flu germ.

After some three months we decided the family could not remain apart any longer—nor could I afford the frequent trips to Iowa to be part time with my family, so I brought my wife and baby daughter back to Chicago. This time we rented a room with a family named Bland, who had an apartment on the South Side, south of 63rd Street, not far from the Hyles, who had moved away by this time.

I began to concentrate more and more on developing the farm tractor business for The Northwestern Banker. As mentioned in a previous installment, Clifford DePuy, publisher of The Northwestern Banker, had purchased the old St. Louis Banker at St. Louis, and changed its name to The Mid-Continent Banker.

He appointed a former acquaintance of mine, R. Fullerton Place, as Editor



Mrs. Armstrong and the new three-weeks-old baby, Beverly, outside the store at Motor, Iowa, late May, 1918.

and manager of the Mid-Continent Banker. Some years before, when I was 18 years of age and a solicitor in the want-ad department of the Des Moines Daily Capital, Mr. Place had been Sports Editor of the Capital. We always called him by his youthful nickname, "Rube" Place.

Also I mentioned, in an earlier installment, that after this "farm tractor brainstorm" hit me, I had made extensive surveys to gather facts and information not possessed by tractor manufacturers about their distribution problems.

With this information accurately tabulated and analyzed, I was able to approach the manufacturers in the tractor industry with facts about their own selling and distribution problems they themselves did not know.

I found that bankers invariably discouraged their farmer customers from buying tractors. The readers of my magazines—the country bankers—were talking thousands of farmers out of buying tractors after local dealers had talked them into it. Our readers provided a major sales resistance.

It was, therefore, important to the

tractor industry to "sell" the bankers on modern mechanized farm methods.

Doing Business With Millionaires

It became necessary to do business direct with the presidents of these great corporations. Thus, once again, I was thrown into business contact with important millionaire executives. These contacts were important in the early training for the job I was destined to be called to later, in God's service.

I soon learned, however, that it was difficult to induce the head of a great corporation with national distribution to advertise in one small bank journal covering only five states—or, after the purchase of the Mid-Continent Banker, even the two small localized sectional journals. They were accustomed to doing business

in a big way—of *national* scope.

I think I must have caught some of their vision. Later, when the media of radio and the printing press were opened to me in proclaiming the Gospel, it seemed natural that my thinking was constantly along lines of expansion—first from Lane County, Oregon, to the Portland area; then the entire Pacific Northwest; then California and the entire coast; then national; then, finally as of today, WORLD WIDE! I think my readers will be quick to grasp how these years of business training provided the necessary foundation for the great work of today.

Of course all these farm tractor manufacturers placed all their advertising through advertising agencies. In the agencies, even more than in the offices

Mr. Armstrong, a week or two after marriage, in Lake Michigan at the Wilson Avenue beach.



of tractor corporation presidents, I was tremendously handicapped by representing only a small sectional circulation. They bought space on a *national* basis.

The New Brainstorm

This situation inspired the new brainstorm, also previously mentioned in this autobiography. There were seven leading sectional bank journals, and two national magazines with more scattered banker circulations. It required all nine of them to cover the entire nation with an intensive national circulation.

I compared my situation to that of actors in show-business. An actor in a theatre on Broadway gets paid for one performance each night, but to play before many thousands of people he must act the part all over again night after night. But a movie actor in Hollywood, I reasoned, acted the part just once, and it was seen in hundreds and hundreds of theatres. The Hollywood stars were paid in hundreds of thousands or millions of dollars, while the Broadway actors were paid in hundreds of dollars. The movie star received *multiple* compensation for the *one* effort.

I saw that it would be far easier for me to sell a *national* circulation for a string of nine magazines on the one effort. In other words, it would be easier to make *nine* commissions on the one solicitation, than one commission.

Immediately this idea met emphatic and determined resistance from Clifford DePuy. I was his Chicago representative, and he was not going to share my services with anyone else!

I told Cliff I was absolutely certain I could send him more business under the new set-up, at only 30% commission, than I could as his exclusive representative at 40%. He believed that I could not get as much business for his magazines sharing my time with seven others as I could devoting all my time to his magazines alone.

It was like the irresistible force meeting the immovable object. We were both strong willed.

It came to a climax one night in the offices of the Mid-Continent Banker in St. Louis. I had been in St. Louis soliciting business. Mr. DePuy was there. I needed to draw an expense check as advance commission in order to have



In Iowa—Loma Armstrong with Beverly, now three months old.

train fare to return home in Chicago.

"O.K.," said Cliff, "agree to give up this fantastic idea of representing seven other journals, and remain exclusively my representative, and I'll give you the check."

He "had me over a barrel"—apparently!

Actually, his ultimatum was entirely fair and reasonable, from his point of view. But I couldn't see it that way then. To me it meant more business than ever for him, and at 25% reduction in cost of getting it. I felt he ought to help get me established in it.

Round and round we went. Neither would give in.

Mr. Place tried to cause me to give in. He quoted Scripture. "The Bible says, 'To him that hath shall be given; and to him that hath not shall be taken away, even what he hath.' In this case Cliff *hath*, and you *hath not!* You'll simply *have* to give in, Herbert, or you have no way to get back to Chicago."

"I'll *never* give in!" I retorted with increased determination and set jaw. "I'll start to WALK back to Chicago before I'll give up this new plan. If you won't advance me expense money, I might as well leave the office and start walking. *I'll find a way* to get home and develop this string of bank journals!"

When Cliff saw how determined I



February 9, 1919—Mr. Armstrong in Jackson Park, Chicago, with Beverly on her nine-months' birthday.

was, on the show-down, he was not willing to let me start walking all the way to Chicago. He gave me the needed expense money.

I will say, however, that I did my best to make it a good investment, and succeeded. I *did* send him a great deal more advertising under the nine-magazine national-circulation set up than I could have done otherwise—and at lower commission.

Running Around in Circles

One night when I was in St. Louis I was doing some night work in the Mid-Continent Banker office. I had occasion to look up something in the files. I ran across a folder with my name on it.

I had no right to do this, and suffered a very guilty conscience afterward, but I opened that file and read the carbon copy of a letter Mr. Place had written to Mr. DePuy about me. The one thing that turned my face red, and I have never forgotten, was a comment to the effect that "your Chicago representative is in St. Louis again, running around in circles, as usual, not getting much done."

That really hurt! Criticism is not easy to take—especially when it is the truth

—and this was the truth. In those days I worked sporadically in streaks.

I seemed to have my "off" days and my "on" days. When I was "on," I was "red hot," and, as I fancied, at least, very brilliant. But on the "off" days it seemed I couldn't sell anything. I became very uncomfortably aware of this great fault, and I tried to fight it, but it took me years to overcome it. But I did overcome it eventually.

Actually, during these next few years, I did not work more than four or five days a month. But, with the nine magazines and a national circulation, the commission on a half-page, or a full-page contract for one year was rather large. I did not need to have too many of the brilliant days to make a good year's income.

From memory, my income for that year 1918 was approximately \$7,300; for 1919 approximately \$8,700; and for 1920 over \$11,000. When you consider that a dollar in those days was worth more than twice the value of today's dollar, those incomes today would be more nearly like \$15,000; \$18,500; and \$25,000.

(I interject to mention that this portion of the Autobiography is being written on the train. We are now stopped at Yuma, Arizona. I stepped off the train onto the platform a few moments for relaxation. But the sun is so hot—it's the middle of the afternoon—I was sure I began to smell my clothes being scorched. So I came back into the air-conditioned train before my clothes caught on fire! That may actually be a slight hyperbole—but it did *seem* to be true!)

The Curtis Opportunity

Not very many knew of that fault of working in spurts on my "on" days. The business contacts didn't, because I only called on them on the "good" days. On those days I was supremely self-confident, and consequently effective.

Soon I knew and was known by almost every advertising agency in Chicago. Representing the nine leading bank journals—having virtually a monopoly representation in the banking field—now with an intensified national circulation to offer, enhanced my prestige greatly with the agencies. They came to

know me as a publishers' representative who "knew his stuff." Also, they had learned, by the latter part of 1918, that I was absolutely honest in statements about bank journals—whether those I represented, or competitive journals.

Since bank journal circulations were very small, even though extremely high in class, the page rates were comparatively low. Agencies made very small commissions from business placed in bank journals. Having confidence in my knowledge and honesty, most Chicago agencies came to rely almost altogether on my advice relative to any space used in the banking journals.

At that time the biggest organization in the publishing field was the Curtis Publishing Company of Philadelphia, publishers of *The Saturday Evening Post*, *The Ladies Home Journal*, and *The Country Gentleman*. They were regarded as the most aggressive people in the publishing business. It was a matter of great prestige to be on their staff.

Along about this time the Curtis organization was looking for a brilliant and promising young cub solicitor who showed promise of developing into a high executive position. They inquired of space-buyers and contact men in most of the leading advertising agencies for recommendations of the most promising man in the field soliciting the agencies. I was one of the top two recommended by the Chicago agencies, and was called to the Curtis Chicago office, where their western manager offered me the opportunity to join the Curtis staff.

It was a very flattering opportunity. However, I wanted to be SURE, before making a change. By this time I had finally learned the lesson of sticking with a thing, and not shifting around. I went to Arthur Reynolds, President of the Continental & Commercial National Bank—Chicago's largest bank, and second largest national bank in America—for advice.

He pushed a button on his desk. Immediately a secretary appeared.

"Bring me our file on the Curtis Publishing Company of Philadelphia," he said. The file was quickly produced. He scanned over it quickly. I noticed that the material in it was red-pencil marked, so as to call to his attention quickly the most vital information.

"I'm going to advise you to remain where you are," he concluded within a few moments. "The Curtis people are a big prestige organization. But you'd be just a cub with them, starting near the bottom. It would be years before you'd be noticed by any of the men at the top. Some of these big companies take good care of their men, others pay small salaries. The Curtis people do not have to pay big salaries for the job or office held. With them you'd be a little frog in a big puddle. Where you are, you are a big frog in a little puddle. You have your own business. You have developed it so as to bring yourself into constant contact with big and important men. In my judgment this is better training for your future success than anything you would get with the Curtis organization. It is flattering, of course, that the advertising agencies have rated you one of the two most promising and effective young advertising solicitors in Chicago. Take this as encouragement to drive yourself on to greater accomplishment. But I think you are doing well right where you are."

I took his advice. The Curtis offer was turned down.

An Irate Competitor

An incident occurred about this time which illustrates the confidence that had been built up in the advertising agencies of Chicago.

One day the space-buyer of the Critchfield agency called me on the telephone.

"There's a Mr. Chazen here," he said (the name has been changed for obvious reasons). "He says he is publisher of three bankers' magazines, one circulating in Illinois, Indiana and Wisconsin; one in Nebraska, and one in Kansas and Oklahoma. Is it any good?"

It was not. It was a fake. I told him the truth.

"No, it's a plain fake. He really has a good circulation in Nebraska, but that is all. He puts a different cover with a different name on a very few copies and calls it by the name of his supposed Illinois, Indiana and Wisconsin paper; then he puts still a different cover with another name on a few copies, supposed to be a magazine circulating in Kansas and Oklahoma. I have survey reports from every bank in Illinois and Wis-

consin. His supposed magazine for these states has exactly four subscribers in Wisconsin, and 17 in Illinois. That's all."

"Thanks, Armstrong," said the Critchfield space-buyer.

It took this irate publisher about 12 minutes to hot-foot it across the Loop to my office.

"Armstrong," he shouted as he burst in the door, "what kind of a game are

May, 1919—at one year, learning to walk, at Second Street house in Maywood, Illinois.





November, 1919, Mrs. Armstrong and Beverly, now a year and a half.

you playing, anyway? It seems you've got all the agencies in Chicago hypnotized so that no one else can get any business here without your approval. All right! I'll pay! *What's your price?* What have I got to pay you to lay off, and recommend my three magazines?"

"Sit down, and cool off, Mr. Chazen" I said. "Sure, I've got a price. The price is simply whatever it is going to cost

you to build an honest circulation for those two fake papers of yours, and join the Audit Bureau of Circulations, and prove your circulation by an ABC audit. Then I'll recommend your magazines for nothing."

"Why, Why!" he puffed and stammered, "that's *outrageous!* That's IMPOSSIBLE! Do you know what that would cost me?"

"Sure I know. But it's the price of being HONEST!"

"It's an OUTRAGE!" he kept shouting, as he stomped out of my office.

There was another occasion when an agency had a client who needed all the banker circulation he could get in Minnesota. In addition to The Northwestern Banker, I recommended a Minneapolis bank journal that had a good strong circulation in Minnesota. Its publisher came to see me and thank me. He had a good honest circulation in Minnesota, and where it fit a marketing problem I was glad to recommend it.

Our New Apartment

We were still living in our little three-room apartment at Blands when the World War I ended, November 11, 1918.

We shall never forget that day. We had Beverly with us at my office. Chicago's loop went crazy—beserk! We joined in tearing thick telephone directories into thin strips and throwing them out our fourth story window. Everyone was doing it. It was like snow falling all over the loop. I got out in the throng for a while—managed to elbow my way for some two blocks—then fought my way through the jam back to the office. Every whistle and siren was going—every car honking full blast!

About that time I learned of a new apartment building being built out in Maywood, third suburban town west of Chicago. I was beginning to get some of the tractor advertising for my nine magazines, and we felt that at last we could lease a full apartment. I leased this one, on the third floor, from the architect's blue-prints, about the time the foundation was being laid. The apartment was on Fifth Street, a block or two north of the Northwestern railroad tracks.

It was going to be several months before the apartment building would be ready for occupancy. Nevertheless, in January we rented an old house on Second Street in Maywood, a few blocks from the new apartment building. My wife's father had decided to come to Chicago, and he bought furniture for the house. Her younger brother, Walter, had been released from the Navy and he and

(Please continue on page 18)

Who Should GOD'S Ministers Be?

If the Bible truth were known, thousands would never have "chosen" the ministry as their profession! Should you teach, preach, or "witness" for the Lord? How does God call His true ministers?

by Garner Ted Armstrong

"I'VE BEEN called to preach!" said the eager young man to the elder pastor.

"How do you *know* you've been called to preach?" asked the dignified old gentleman.

"Well sir, I saw a vision in the sky," began the hopeful youngster, "and it seemed the initials 'P C' appeared to me. I saw them with my own eyes!"

"And what do you believe the vision *meant*?" asked his elder.

"PREACH CHRIST!" was the enthusiastic answer.

At this the old gentleman sadly shook his head. "No, my son—I'm afraid you've misinterpreted your vision."

"Huh?" came the quizzical reply.

"Yes—you see," he said gently, "the *real meaning* of the vision was that you should PLOUGH CORN!"

"A 'Calling' to Preach"

This story serves to illustrate the manner in which perhaps *many* sincere people decide upon the ministry as their life's work. Undoubtedly, a number of the students in the theological seminaries of this world feel they have been given a special "calling" of God to preach.

Still, many others will readily admit they simply *chose* the ministry according to their aptitudes, much the same way a man might choose aeronautical engineering, civil service work, or farming.

Perhaps some of YOU, reading this article, feel you have been given a "calling" to *preach*.

But just what IS a CALL from God? Surely, should YOU be one who is presently teaching a Bible class, holding a study group, or in any way "witnessing" for Christ—you should want to know

EXACTLY WHAT GOD SAYS ABOUT IT, shouldn't you?

God DOES CALL His Ministers!

It is GOD, not man, who chooses and calls His servants. Jesus said, "I will build MY Church" (Matt. 16:18). Christ DID build that Church, and is its LIVING HEAD TODAY!

Jesus intended certain GOD-GIVEN offices be established in His true Church for the CARRYING OF THE GOSPEL—which was the vitally important *mission* of that Church (Matt. 28:19-20). Notice how the apostle Paul describes the basic *foundation* of the organizational pattern of these offices:

"Now therefore ye (Gentiles) are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are *built* upon the FOUNDATION of the *apostles and prophets*, Jesus Christ Himself being the Chief Corner Stone" (Eph. 2:19-20).

Christ is the *Head* of the Church He built (Eph. 1:22, 5:23), and therefore it is CHRIST who chooses His *ministers and officers*.

"Ye have not chosen me, *but I have chosen you*, and ordained you . . ." said Jesus to His disciples (John 15:16).

"But now hath GOD set the members every one of them in the body (of Christ—the Church) as it hath pleased HIM!" (I Cor. 12:18).

False Ministers Prophesied

Just as the early beginning of the true Church of God was fraught with many *dangers* from ravening men—men who would KILL because of religious hatred and bigotry—SO IS OUR AGE!

When Jesus told His disciples of the times just before His return to the earth,

He warned, "Take heed that no man *deceive you*" (Matt. 24:4). In His warning about deceptions, Jesus talked of false *ministers* who would be masquerading as *true* ministers of the Gospel, who would "show great signs and wonders; *insomuch that, if it were possible, they shall deceive the very elect*" (Matt. 24:24).

This warning is about OUR TIMES—NOW!

And to WHOM was the warning given?

To the people of God! The students, learners—disciples of Christ!

Take warning now!

There is a very grave danger that YOU, as a "babe in Christ" could LOSE your salvation by failing to understand and *heed* these warnings about false ministers.

These false teachers who are working *right now*—as you read this article—will always despise the AUTHORITY of God's TRUE MINISTERS. They will PRESUME to "themselves a position as leader and teacher of other people. Perhaps even in all sincerity, it simply begins as a Bible study group after a broadcast—but a certain dominant personality will always arise—and oftentimes today it is a woman—and begin to teach, explain and expound to the others—WHEN THERE HAS BEEN NO CALLING FROM GOD TO DO SO!

In the early Church, there arose false ministers and lay members, who began to *set themselves up* (note this well) as "teachers" and "leaders" of the people.

The *whole theme* of the New Testament, from the very inception of God's true Church to the end of the book of Revelation is one of APOSTASY, one of God's true apostles and ministers constantly struggling against FALSE DOCTRINES creeping in, and against *con-*

terfeit ministers who were trying to lead off people after themselves.

Notice, the council at Jerusalem was held *for this very reason!* "And *certain men* which came down from Judea *taught* the brethren, and said, 'Except you be circumcised after the manner of Moses, you cannot be saved'" (Acts 15:1). Notice further that these men wanted to ARGUE about the small, physical question of circumcision. "When therefore Paul and Barnabas had no small *dissension* with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question" (Acts 15:2).

God's *government* went into effect, and, after hearing all the *facts*, and certain recommendations from other leading apostles, James, the chief apostle at Jerusalem (vs. 19) rendered a *binding decision*, which the others delivered to the churches as an authoritative DECREE! (Acts 16:4).

Paul's Experience with False Ministers

In Paul's letters of correction and exhortation to the early Church, he was often forced to show them, by the manner of his calling and training, the real *authenticity* of his office. Notice how many of his letters begin with statements of divinely ordained *authority*. (See Rom. 1:1-5; I Cor. 1:1; II Cor. 1:1; Gal. 1:24, etc.)

Almost immediately after the beginning of God's true Church, certain men arose who began to lead away followings after themselves. Perhaps they were sincere at first—wishing only to share with others their new-found truth. Perhaps they, like many today, only wanted to "witness" to others. But, they HAD NOT BEEN CALLED OF GOD! They let human nature, with its VANITY and LUST FOR POWER creep in.

The apostle Paul was constantly being criticized by unthinking, carnal-minded people who did not really fear God's government as they should have.

The Corinthians were accusing him of being covetous of what they supposed was *their* money (which was not *theirs*, but *God's*). The whole underlying *theme* of Paul's second letter to the Corinthians was concerned with this

problem. "Mine answer to them" he had said in the first letter, "that do *examine* me is this, Have we not power (authority) to eat and to drink?" (I Cor. 9:3-4). He then proved the ministry should be supported from God's tithes.

The entire first chapter of Galatians is Paul's affirmation of the DIVINE AUTHORITY with which he spoke and wrote.

The important thing to realize is that this defense was necessary *only* because of the false teachers and "leaders" who were teaching the people—leading them in humanly devised "ideas" and traditions—trying to bring discredit upon God's true ministers. It is part of *your nature* to want to be *important*, well thought of, and approved by other people!

It has been said the busier a man becomes, and the more he accomplishes, the more criticism he will receive. God's word certainly affirms that statement! Jesus Christ was the *busiest*, and, at the same time, the *most criticized* man who ever lived.

Paul's Warning

In some cases even the *true ministers of God* grew luke-warm, and dropped out of the Church. "For I know this," Paul said to the Ephesian elders "that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of YOUR OWN SELVES shall men arise, speaking perverse things, to *draw away disciples* [students, learners] after them" (Acts 20:29-30).

Paul told the young evangelist, Timothy, "Now the Spirit speaketh expressly, that *in the latter times* [now] some shall *depart* from the faith doctrine, body of beliefs, giving heed to *seducing spirits*, and doctrines of demons" (I Tim. 4:1).

After describing the very conditions which will be extant during this time in which YOU LIVE—Paul, in his second letter to Timothy, warned, "But evil men and seducers shall wax *worse* and *worse*, deceiving, and being deceived (II Tim. 3:13).

Remember, these letters to Timothy were concerned primarily with *Church Government*. Never forget even *false ministers* APPEAR, as the ministers of

Christ. "For such are false apostles, deceitful workers, *transforming themselves* into the apostles of Christ. And no marvel, for *Satan himself* is transformed into an angel of light. Therefore it is no great thing if HIS MINISTERS also be transformed as the ministers of righteousness, whose end shall be according to their works" (II Cor. 11:13-15).

Peter's Warning!

Peter was not unaware of the undercurrent toward apostasy that was beginning then. He wrote, "But there were false prophets among the people, *even as there shall be false teachers among you*, who privately shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Peter 2:1).

Paul had said the "falling away" from true doctrine was a mystery of iniquity, or LAWLESSNESS, that was beginning in *his* time! (II Thess. 2:7).

The entire second chapter of Peter's second letter is a grave warning against false teachers.

Notice, however, that there is always ONE THING THESE TEACHERS HAVE IN COMMON. Even Korah, and the ones he led with him in his rebellion against the authority of Moses, showed the same traits (See Num. 16:1-3).

"But chiefly them that walk after the flesh," who are concerned about the PHYSICAL SENSES, and the *fleshly, carnal* sensations, the vanity they might have in leading others—becoming their teacher—the *popularity*, or the *money* and the *security* they covet—"in the lust of uncleanness, and despise government" [AUTHORITY, RSV] (II Pet. 2:10).

Do you see?

"Presumptuous are they," continues Peter (II Pet. 2:10). Yes, they are always *presuming* to be a self-appointed leader over others, "*self-willed*, they are not afraid to speak evil of dignities . . . but these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand NOT; and shall utterly perish in their own corruption . . ." (II Pet. 2:10-12).

Surprising though it may sound—some individuals are *not afraid* to deliberately misrepresent, and to CLAIM they represent The *World Tomorrow* program, or The *Plain Truth* magazine.

There have been cases of some deliberately *lying*, simply because they *know* the *scope and power* of this work of God—and wish to begin to SET THEMSELVES UP as TEACHERS *when there has been no calling of God!*

God prophesied His true sheep would be SCATTERED, and FEW, the "salt of the earth"—not the great, organized, politically powerful machines of the world. It is because of this that many begin to yearn for physical fellowship with other human beings of like belief. This is natural. It is *good*. But, it is also something to be WARNED ABOUT FIRST! "BEWARE OF MEN!" said Jesus Christ (Matt. 10:17). And remember our *first* fellowship is *with Christ!* (I John 1:3).

Those who begin to teach others apparently do not even faintly begin to realize the GRAVE RESPONSIBILITY of such an action.

A Dangerous Position

It is because the true ministers of God must labor in TEACHING OTHERS the WAY TO SALVATION—telling them of the things pertaining to ETERNAL LIFE, that God lays such a heavy responsibility on them. Notice Peter's exhortation: "The *Elders* which are among you I exhort, who am also an elder . . . feed the flock of God which is among you . . . neither as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:1-3).

To cause another human being to LOSE SALVATION is the most dastardly act a person can commit! Notice what Jesus said of such an act: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. *Woe* unto the world because of offences (causing another to *stumble*—to go back into sin!) for it must needs be that offences come, but *woe* to that man by whom the offence cometh!" (Matt. 18:6-7).

A minister can be responsible for *converting* people—for convicting them of sin and bringing them to Christ in real DOWN TO EARTH REPENTANCE! Or, he can, by teaching false ideas—by setting himself up as a leader when God *has not called* him—send people straight

into the lake of fire—Gehenna fire!

But it is *not only* those who *deliberately* masquerade as the ministers of God, but ANYONE, be he false minister, professing teacher, deliberate liar, or INNOCENT LAY MEMBER simply trying to "do good" to others, but who teaches doctrines which LEAD THAT PERSON ASTRAY—who comes under the condemnation of the word of God—which says WOE unto that man! (Luke 17:1-2).

How God Calls His Servants

It is GOD who chooses and calls His servants (Eph. 4:11; I Cor. 12:38). The WAY He calls them needs to be definitely understood!

Notice, Jesus said to His disciples, "Ye have not chosen me, but I *have chosen you, and ordained you . . .*" (John 15:16). When He was walking by the Sea of Galilee, He said to Peter and Andrew, "FOLLOW ME, and I will make you fishers of men" (Matt. 4:19). Notice, NOT ONE of Jesus' disciples whom He called and ORDAINED to the ministry CHOSE THEMSELVES!

I want you to think *very carefully* about this next statement! It constitutes a great principle of God's word—and a vitally important KEY to be used in God's true ministry!

THERE IS NOT ONE SINGLE EXAMPLE—ANYWHERE IN THE BIBLE, WHERE A CALLED AND CHOSEN SERVANT OF GOD CAME *forward* and VOLUNTEERED for THE OFFICE!

Moses argued that he was unfit for the job, Jeremiah said he was too young, Jonah *ran away*, Samuel was directly called of God, David knew nothing until Samuel announced it to him. *All* of the prophets say, "The Word of the Lord CAME unto . . ." them, not that they volunteered for the office!

Jesus *called* and *appointed* His true disciples. Paul was *struck down* by a miracle. Paul "took" Timothy unto him, and so it is *throughout* the history of God's Church. My father *fought vigorously* against the truth of God before He was finally called.

God Works Through Human Instruments

But Jesus said, "Wherefore *by their fruits* ye shall know them! (Matt. 7:20). The Scriptural QUALIFICATIONS im-

posed upon any person whom God is calling to the ministry are so absolutely RIGID.

One great principle that seems so difficult for some few to understand is that the Creator who gives us every breath of air we breathe accomplishes His plan here below—yes, and even *governs His Church*—THROUGH HUMAN BEINGS—HIS INSTRUMENTS!

God is now sending the Gospel of His soon-coming Government into many parts of this darkened world. But He is not yet shouting with His own booming, earth-shaking voice—He is sending the Gospel over the airwaves by the voice of HIS HUMAN INSTRUMENT, Mr. Armstrong!

He is seeing to it that YOU are receiving this magazine, to feed and *nourish* you in His truth, to *warn* you of impending dangers, to try to HELP each hungry "babe in Christ" gain an entrance into His glorious Kingdom. But the magazine is written, edited, typed, printed, and mailed by *human instruments*.

It is the same in calling His ministry!

Many have assumed the apostle Paul was the exception to the rule that ministers were always ordained through HUMAN INSTRUMENTS, by the *laying on of the hands of the ministry!*

That assumption is false!

Paul's Ordination

Read the account of Paul's ORDINATION by human instruments with your own eyes!

Turn to Acts, the 13th chapter. Here, you see the gathering of the elders at Antioch, and the ordination of Paul. Paul had been struck down on the road to Damascus, blinded, and *made willing* to receive God's Spirit through a real REPENTANCE!

He was able to "preach Christ" to the Jews at Damascus then, "*proving* that this is very Christ!" (Acts 9:20 and 22). But notice that Paul was not a MINISTER—he was not an active member in the Governmental body of the Church—he was merely doing what ANY of YOU should be *able* to do—". . . be ready always to give an *answer* to every man that *asketh* you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15).

But notice—it entails giving an ANSWER TO THOSE THAT ASK—not the kind of door-to-door “witnessing” that is being done by many today. I remember a time when I was eating a meal in a restaurant. Two women entered, unnoticed in the crowd of others finding booths or chairs, and gradually made their way toward the rear of the small, somewhat crowded restaurant. Finally, taking up positions just behind the booth in which I was seated, with another minister, they began to SHOUT—at the TOP OF THEIR LUNGS, “FIRE! FIRE! FIRE! is burning in the gates of HELL for every lost sinner!”

The near disastrous results could have meant a severe lawsuit for both of them.

The people in the restaurant were so shocked by the “FIRE” cry they didn’t really hear the rest of it—which was just as well—and some of them began to hastily jump up to flee the place! They thought a customer had discovered a fire!

Scenes of this type bring a REPROACH on the precious word of God!

Should these women have been “witnessing”?

Mr. Meredith answered this question, in the article “Should Women Preach?” appearing in the February-March, 1955, *Plain Truth*. Your Bible says NO! “Let your women *keep silence* in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a SHAME for women to speak in the Church” (I Cor. 14:34-35).

After the short preaching at Damascus on the part of the apostle Paul, that Jesus was the true Christ, Paul went to Arabia (Gal. 1:17) and returned to Damascus (vs. 18). After *three years* (vs. 18), Paul then went down to TARSUS, the city of his birth. Prior to this time, however, Paul had been with the other apostles in Jerusalem, after Barnabas had told them of the miraculous way in which God struck him down. He *learned* from them how they carried out their offices in the government of the Church: “And he was *with them* coming

in and going out at Jerusalem” (Acts 9:28).

PAUL was TRIED AND PROVED in the actual ministry.

Notice how Barnabas, also a disciple of the Church, later took Paul with him when he went to Antioch, and they taught many people for another additional YEAR (Acts 11:25-26). It was only after this time of actual ministerial experience and training—having been *alone* with Christ in the desert of Petra—having been under the direct supervision of the headquarters Church at Jerusalem, then taken with Barnabas who was older in the faith, to Antioch, that God finally led His servants to *ordain* Paul!

Notice, as the elders were ministering to the Lord at Antioch, they were FASTING (Acts 13:2). During this time as they were in fasting and prayer—the “Holy Spirit said, ‘Separate me Barnabas and Saul for the work whereunto I have called them’” (vs. 2).

God’s Holy Spirit directed the minds of His praying, fasting servants—His HUMAN INSTRUMENTS! For example, the Holy Spirit led Mr. Armstrong to separate Herman Hoeh, Roderick Meredith and others unto the work whereunto God had called them! He directly REVEALED to Mr. Armstrong — who could see by the FRUITS being borne of these men, by their consecration and dedication to God’s work, by the *need* of the work—by their spiritual leadership and qualifications that *God* was doing the calling!

And so it was with the apostle Paul!

The ministers were told to “separate” Paul! A *setting apart* or a “separation” for an office is just another word for ORDINATION! Notice what happened!

“And when they had *fasted and prayed* (as in *all* cases of ordinations), and LAID THEIR HANDS ON THEM, they sent them away” (Acts 13:3).

There is the record of the ordination of the apostle Paul *by* HUMAN INSTRUMENTS, in the exact same way God *always* calls and chooses His true ministers—after conversion, a number of years of *study* and *preparation*, actual field testing and proving in the ministry, and final ordination when GOD shows His ministers His will!

Some, however, who are always looking for ways to GET AROUND the set and established ways of their Creator and RULER, want to “have their own way,” and so try to achieve their own goals by wrong means!

False “Visions” and “Dreams”

Frequently, some will get a certain “feeling” they are being called to the ministry! Setting their heart on the ministry, they DECIDE God has called them to be His stewards—and begin to FORCE THEMSELVES IN! Notice, they have NOT been trained—have NOT fulfilled the divinely imposed Scriptural qualifications, have NOT been observed, tested and proved by God’s true ministers—they merely “make up their minds” and then VOLUNTEER!

BUT NONE OF GOD’S TRUE SERVANTS HAVE EVER VOLUNTEERED ON THEIR OWN.

Others have a “dream” and then come to the ministers, *telling them* God is calling them to the ministry! But WHO HAD THE DREAMS IN THE BIBLE? The one being called? Or the human *instrument* used in the actual calling?

Notice! In the case of the apostle Paul, the miraculous vision on the road to Damascus WAS ALSO COUPLED WITH A VISION WHICH APPEARED TO ANANIAS—a truly covered man, who was *already* in God’s Church—whom God used as the instrument in *baptizing* Paul. Ananias DID NOT *ordain* Paul—he merely *baptized* him!

God’s true servants are not called by weird dreams and visions which God keeps HIDDEN from His *already*-called and ordained officers of the Church.

A lay member will not be called to the ministry without the MINISTERS being the FIRST ONES TO RECOGNIZE IT—BEFORE THE LAY MEMBER EVER DOES!

A Host of “Volunteers”

The Bible is also explicit on a whole GROUP of men who “volunteered” for the ministry, or a prophetic office, or a position of leadership in the congregation!

“Now Korah . . . rose up before Moses, with certain of the children of Israel . . . against Moses and against Aaron, and said unto them, ‘You take

too much upon you, seeing ALL the congregation are holy . . . wherefore then lift ye up YOURSELVES above the congregation?" (Num. 16:1-3).

Notice! Moses and Aaron were accused of having APPOINTED THEMSELVES and "lifting up themselves" over the congregation! You and I know, however, that Moses and Aaron were called of God!

But—as is nearly ALWAYS the case when a presumptuous person tries to USURP authority, he repudiates the office of the one in the already-established position, and accused that person of having arrogated the office to himself!

Let's never let this happen to any of us! Notice the fearsome END of Korah! ". . . the ground clave asunder that was under them, and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods . . . and they perished from among the congregation" (Num. 16:31-33).

Satan "volunteered" to take over the office of God! All the FALSE prophets set themselves up, claiming to be the true prophets of God! Adonijah, Solomon's half-brother, tried to set himself up as King over Israel, and was finally killed for his presumptuousness! Simon, the sorcerer, wanted the power of God, and tried to buy it with money! Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money . . . thy HEART IS NOT RIGHT in the sight of God" (Acts 8:20-21).

Any person who tries to arrogate to himself an office of the ministry joins ranks with Korah, with Adonijah and all the false prophets, and with Satan the Devil himself!

REMEMBER! There is not one single example in your Bible where the true ministers of God VOLUNTEERED OF THEMSELVES FOR THE OFFICE!

PROPHECIES Against PROPHETS!

There are many thousands today who, even in innocence, have taken to themselves the prerogative of teaching God's word. And, it is a great SHAME to state the further truth—that HUNDREDS AND HUNDREDS OF "TEACHERS" OF THE BIBLE TODAY KNOW LITTLE IF ANY-

THING ABOUT THE BIBLE! THEY ARE IGNORANT OF IT, GROPING IN THE DARK, and because they have not realized the GRAVE WARNINGS about this very thing in the Bible itself—are heading for an awful END unless they REPENT of it, and CHANGE THEIR WAYS!

James warns, "My brethren, be not many masters, knowing that we shall receive the greater condemnation" (Jas. 3:1). In the King James English, this verse is a little obscure, but by taking other translations, and the original Greek, the rendering, in modern English, is this: "DO NOT MANY OF YOU BECOME TEACHERS, KNOWING THAT WE (WHO TEACH GOD'S WORD) SHALL RECEIVE GREATER JUDGEMENT!"

The entire third chapter of James—famous as the chapter about the tongue, and evil speaking of man—is directed as a warning to THOSE WHO DARE TO TEACH THE BIBLE TO OTHERS!

Jeremiah was a prophet of God.

God used Him to prophesy against other prophets—both past, PRESENT and FUTURE!

In Jer. 23, a startling prophecy is revealed concerning the end times. You are now living in these end times—the time just before the INTERVENTION of Almighty God, and the return of Jesus Christ to this earth!

Let's notice the dire warnings contained in this prophecy about false teachers!

"WOE be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord" (Jer. 23:1). Subsequent verses show God will bring the evil of their own doings upon them

In Appreciation

To the thousands of readers of The PLAIN TRUTH who have sent cards or letters of sympathy to us since the untimely accidental death of Richard D. Armstrong, we wish to express our deep appreciation and gratitude for your thoughtfulness and love.

An article concerning this tragedy, why God allowed it, and its tremendous significance to God's people and His Church at this time, will appear in the November number.

Herbert W. and Loma Armstrong
Lois Lee Armstrong
Garner Ted and Shirley Armstrong

(even though they preach against any "works" it is WORKS they'll be JUDGED BY!). But it is not only those who style themselves ordained ministers this prophecy is directed to. Notice!

"I have heard what the prophets said, that prophesy lies in my name, saying, 'I have dreamed, I have dreamed'" (Jer. 23:25). They say, "I know the answers! I can tell you what the Bible means"—but they DON'T KNOW!

"How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal" (vs. 26-27).

So they're not all standing in a pulpit, or holding an office—but some are simply teaching their neighbors! When God has NOT CALLED THEM!

"Behold, I am against the prophets, saith the Lord, that use their tongues, and say, 'He saith'" (Jer. 23:31). "Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord" (vs. 32).

Finally, when the KINGDOM OF GOD is established on this earth, we read: "It shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a hairy cloak (marginal reading) to deceive, but he shall say, 'I am no prophet! I am a FARMER, for man taught me to keep cattle from my youth!'" (Zech. 13:3-5).

YES! In that day a man will aspire to be a FARMER before claiming to teach others in the name of Christ when Christ has NOT SENT HIM!

To those who CHOSE FOR THEMSELVES THE MINISTRY—WHO VOLUNTEERED FOR THE JOB—WHO SET THEMSELVES UP AS TEACHERS OF OTHERS—THESE SCRIPTURES GIVE WARNING!

You have read this article. You are now RESPONSIBLE for it. May God give you the grace and wisdom to be obedient to Him in ALL things!

AUTOBIOGRAPHY

(Continued from page 12)

Bertha also lived with us in this place.

We lived there some six months. Beverly learned to walk there. The elder of my wife's two younger brothers, Gilbert, returned from the trenches in France, discharged from the army; and so, with his two sons back from the war, my wife's father shipped his furniture and moved back to Iowa.

We then moved for a few weeks into the hotel in Maywood. Maywood was a totally different type suburb in those days than it is today. It has grown immensely and has become a big factory town.

The frame hotel caught on fire while we stayed there, an incident of great excitement. In one room a couple of excited guests threw the mirror of the dresser out the window, breaking it into many fragments and then they carefully carried down the stairs the dresser itself.

We soon found a furnished house on Fourth Street we could rent until our apartment was finished. While living in this house, shortly prior to occupying the new apartment, my mother came to visit us, and remained until we had moved into our apartment.

All the while business was improving. We felt able to furnish our new apartment, and engaged one of Marshall Field's decorators to work with us in the furnishings for the apartment. What we selected was of the very best. Our own apartment—the first that was our very own since marriage—seemed a joy indeed.

We had moved into the furnished house in early December, 1919, and into our apartment in April, 1920.

By this time we were expecting our second child. My wife was having difficulties. Within a week or two after moving into our new apartment, and only a few days after my mother had returned back to Salem, Oregon, Mrs. Armstrong was stricken with toxemic eclampsia, and rushed to a hospital. We were told that there was only one doctor in the world who could save her in her serious condition—and this specialist was called in. She survived, and our second daughter, Dorothy Jane, was born

in a Des Moines hospital on July 7, 1920.

The world-famous obstetrical specialist brought in on my wife's case in Chicago, her Des Moines doctor, and her uncle who was a captain in the Medical Corps in the Army, all told us that another pregnancy would mean the certain death of my wife *and* of the baby. Al-

though we did not know why at the time, we learned much later we were of the opposite Rh blood factor.

Lack of space precludes completion of the story of how God intervened and swept away my business. The next installment will tell how I learned the real cause of depressions—and the terrible penalty I had to pay to learn it!

About November, 1920. Mrs. Armstrong now the proud mother of two daughters—Dorothy Jane, age four months, and Beverly Lucile, now past two and a half.



The Plain Truth about the PROTESTANT Reformation

Did Martin Luther lead the Protestant reformers to recapture the "faith once delivered"? The answers are SHOCKING! You need to understand the beginnings of modern Protestantism.

by Roderick C. Meredith

PART IV

MILLIONS of Protestant books, pamphlets and tracts boldly proclaim as the Protestant foundation: "The BIBLE, the whole Bible, and nothing but the Bible, is the religion of Protestants."

In the first three installments of this series, we learned from the Bible and the record of history that a remarkable *change* took place in nominal Christianity soon after the death of the original apostles. *Pagan* ceremonies, traditions and ideas were introduced into the professing Christian church. Later, we found that during the "Dark" ages that followed, the corruption and worldliness of the ruling Catholic Church led professing Christians of that era to superstitious beliefs and observances that would have shocked Peter or Paul!

We have asked: Was the Protestant movement a reformation of God's true Church gone wrong? *Did* the Protestant reformers restore the "faith once delivered unto the saints"? Was this movement inspired and guided by God's Holy Spirit? Do the "fruits" prove this?

Now we will come directly to the beginning of the actual Reformation under Martin Luther.

Luther's Revolt Against Rome

As we have seen, on the eve of the Reformation there were many complaints and abuses that called for reform. Those who were responsible for the spiritual and material welfare of the people were content to preserve the status quo because it served to their own enrichment and religious or political advantage.

Yet the people cried out for *financial relief*—for at least some measure of *political freedom*. And the yoke of *religious oppression* laid heavily on the populace of Europe.

Some *outstanding personality* was needed to sound the cry of alarm which would inevitably set off a universal explosion which had long been smouldering. Yet no ordinary leader, no matter what his ideals or personal brilliance, could fulfill this role. It would take someone who could identify himself with the unspoken cravings of the local princes, the middle classes, the peasants—who could uniquely identify himself with their long-suffered grievances and so become a symbol of the universal urge for a complete revolution in the religious, social, and political life of that day.

Such a man was Martin Luther.

The complete identification of Luther with the Protestant Reformation, the uniqueness of his personality as its center and rallying point, is attested to by all historians. Fisher describes this circumstance: "Unquestionably the hero of the Reformation was Luther. Without him and his powerful influence, other reformatory movements, even such as had an independent beginning, like that of Zwingli, might have failed of success . . . Luther apart from the Reformation would cease to be Luther." (*The Reformation*, p. 87).

An understanding of the basic facts concerning Luther's childhood and youthful life is important as a background to an adequate comprehension of his later beliefs and doctrines.

Luther's Early Life

Martin Luther was born at Eisleben, Germany, in 1483, the son of a peasant. The family moved to Mansfield six months after Luther's birth, and he was brought up there in an atmosphere of austerity and disciplined virtue.

An intimate glimpse is given into Luther's early home and school life in

a recent work by Roland Bainton: "Luther is reported to have said, 'My mother caned me for stealing a nut, until the blood came. Such strict discipline drove me to the monastery, although she meant it well.' This saying is reinforced by two others: 'My father once whipped me so that I ran away and felt ugly toward him until he was at pains to win me back.' (At school) 'I was caned in a single morning fifteen times for nothing at all. I was required to decline and conjugate and hadn't learned my lesson.'" (*Here I Stand*, p. 17).

Even in these early glimpses, we can see a pattern of incidents that eventually led Luther to want to *escape* authority and any need for *obedience*. We need to understand his background of medieval *superstition* and *fear* in order to fully understand his emphasis on *faith alone* in later years.

The atmosphere of Luther's family was decidedly that of rugged peasantry. But there was a strong religious feeling in the family, and his father, Hans, prayed at the bedside of his son and his mother was known in the community as a very devout person.

Yet many elements of old German paganism were blended with Christian mythology in the beliefs of the peasants. The woods, they thought, were peopled by elves, gnomes, fairies, witches and other spirits. Luther's own mother believed them capable of stealing eggs, milk, and butter. Luther himself retained many of these beliefs until his death. He once said: "In my native country on the top of a high mountain called the Pubelsberg is a lake into which if a stone be thrown a tempest will arise over the whole region because the waters are the abode of captive demons" (*Bainton*, p. 19). His early Catholic religious life was filled with scenes of steeples, spires,

cloisters, priests, monks of various orders, collections of relics, ringing of bells, proclaiming of indulgences, religious processions, and supposed cures at shrines. In all these things, he had a normal religious upbringing for those days.

At fifteen, Luther was sent to school at Eisenach, where his mother had relatives. As did many of the other poor students there, he was obliged to sing in the streets begging for bread. In 1501, Luther went to the University of Erfurt, having agreed with his father to study for a legal career. While still a student there, a number of spiritual crises upset Luther's course, and eventually redirected his entire life.

Luther's Own Spiritual Upheaval

Before relating the specific events that led Luther to depart from the ordinary life that his father had planned for him, it will be helpful to notice the effect that the normal religious training of that age had on youths in general, and on Luther in particular. "There is just one respect in which Luther appears to have been different from other youths of his time, namely, in that he was extraordinarily sensitive and subject to recurrent periods of exaltation and depression of spirit. This oscillation of mood plagued him throughout his life. He testified that it began in his youth and that the depressions had been acute in the six months prior to his entry into the monastery" (Bainton, p. 20).

We can see that Luther had a very troubled mind indeed. This problem of moodiness—aggravated by a feeling of perpetual *guilt* which the Catholic doctrines engendered—made Luther seek a type of emotional release from these inner conflicts.

Bainton states: "The explanation lies rather in the tensions which medieval religion deliberately induced, playing alternately upon fear and hope. Hell was stoked, not because men lived in perpetual dread, but precisely because they did not, and in order to instill enough fear to drive them to the sacraments of the Church. If they were petrified with terror, purgatory was introduced by way of mitigation as an intermediate place where those not bad enough for hell nor good enough for heaven might make

further expiation. If this alleviation inspired complacency, the temperature was advanced on purgatory, and then the pressure was again relaxed through indulgences" (*Here I Stand*, p. 21).

Thus, we can see that Luther's sensitivity was easily played upon by religious fears that had been inculcated since childhood. These fears were an integral part of the system which Luther eventually came to abhor.

Perhaps the first in a series of events, that led Luther gradually to his eventual role as a reformer, was a discovery he made when he was twenty years old and had already taken his Bachelor's degree. It happened that while he was looking one day at the books in the Erfurt library that he casually picked up a copy of the Latin Bible. This was the *first time* that he had ever held a copy of the Bible in his hands, and he was surprised at the richness of its contents and studied it eagerly (Fisher, *The Reformation*, p. 88). Although he had been for some time now engrossed in humanistic studies, on reading the Scriptures for the first time on this and subsequent occasions the *deep religious anxieties* that had affected him from a child returned and began to occupy his thoughts.

Thunder Strikes Luther

Later, returning to Erfurt from a visit with his parents, a storm arose and a thunderbolt struck down Luther and his companion. Luther quickly regained his feet, but was deeply moved when he discovered that his friend, Alexis, had been killed. Then and there, Luther determined to make his peace with God, and he soon entered the Augustinian monastery at Erfurt to become a priest.

In 1507, he was ordained to the priesthood, but his studies and spiritual exercises failed to bring him the inward peace he so desperately sought. He was encouraged to study passages from the Scriptures and the church fathers, by Staupitz, the vicar of the order. But this study, although helpful, did not quiet the restlessness and inward torment of Luther.

During this time, many were struck by the *remarkable appearance* of Luther. In 1518, a contemporary said of him, "I could hardly look the man in the face, such a diabolical fire darted out of his

eyes" (Hausser, *The Period of the Reformation*, p. 8).

Luther Felt Unable to Obey God

Feeling a deep sense of personal *inadequacy* and *sin*, he set out to perform whatever good works were prescribed for the saving of his soul. And there were many such exercises recommended by the Catholicism of that day. "He fasted, sometimes three days on end without a crumb. The seasons of fasting were more consoling to him than those of feasting. Lent was more comforting than Easter. He laid upon himself vigils and prayers in excess of those stipulated by the rule. He cast off the blankets permitted him and well-nigh froze himself to death. At times he was proud of his sanctity and would say, 'I have done nothing wrong today.' Then misgivings would arise. 'Have you fasted enough? Are you poor enough?' He would then strip himself of all save that which decency required. He believed in later life that his austerities had done permanent damage to his digestion" (Bainton, p. 34).

All Luther knew of Christ at this time was that He was a "stern judge" from whom he would like to flee. Under a feeling of utter condemnation, Luther persisted in afflicting his body and mind with the various religious exercises practiced by the monks of his day. "If a monk ever won heaven by monkery," he has said, "I would have found my way there also; all my convent comrades will bear witness to that" (Lindsay, *History*, p. 427).

Notice that these things all indicate Luther's strong attachment to the Roman church. He was part and parcel with it, had been reared in it, steeped in its doctrines. And as is often the case in similar instances, when the break did come it was to be a violent one.

"The trouble was that he could not satisfy God at any point. Commenting in later life on the Sermon on the Mount, Luther gave searching expression to his disillusionment. Referring to the precepts of Jesus he said: 'This word is too high and too hard that anyone should fulfill it. This is proved, not merely by our Lord's word, but by our own experience and feeling. Take any upright man or woman. He will get along very nicely

with those who do not provoke him, but let someone proffer only the slightest irritation and he will flare up in anger . . . if not against friends, then against enemies. Flesh and blood cannot rise above it" (Bainton, p. 34).

Determining in his own mind that it is *impossible* for man to perform what God requires, Luther continued his search for an answer to his *guilt complex*. Having been made a professor in the University of Wittenberg, which was operated in connection with the Augustinian monastery there, he began to lecture on the epistles of Paul.

He had hardly begun his exposition of the epistle to the Romans when his eyes fastened on the passage, "*the just shall live by faith*" (Romans 1:17). These words made a profound impression on Luther, and he pondered their meaning at great length.

His Disillusionment With the Papacy

When Luther visited Rome at some time during this period, he ran about the city full of devotional ardor, attempting to secure for himself the spiritual blessings that were offered by viewing various holy relics and doing penance at sacred shrines. While he did penance upon the stairs of the so-called judgment seat of Pilate, the haunting text of Scripture again entered his mind—"the just shall live by faith."

Throughout Luther's stay in Rome, disillusionments began to multiply in his mind as to the character of the Roman church. He began to see what a *corrupt* and *abominable* system it had become. While officiating at several masses in Rome, he tried to maintain the dignity and reverence which he felt this action required. But he was very disturbed at the frivolous and totally irreverent manner in which the Roman priests celebrated the sacrament of the altar.

D'Aubigne relates: "One day when he was officiating he found that the priests at an adjoining altar had already repeated seven masses before he had finished one. 'Quick, quick!' cried one of them, 'send our Lady back her Son,' making an impious allusion to the transubstantiation of the bread into the body and blood of Jesus Christ. At another time Luther had only just reached the

Gospel, when the priest at his side had already terminated the mass. 'Passa, passa!' cried the latter to him, 'make haste! have done with it at once.'"

"His astonishment was still greater, when he found in the *dignitaries of the papacy* what he had already observed in the inferior clergy. He had hoped better things of them" (*History of the Reformation*, p. 68).

Returning home, he pondered over the scenes of the pious pilgrims in Rome seeking salvation through various endeavors. And he shuddered as he recalled the frivolity, the moral wretchedness, and the lack of real spiritual knowledge in that city—supposedly, "the capital of Christendom." The words of Paul returned to him again—"the just shall live by faith." At last he felt that he could understand them.

The Heart of Luther's Theology

Fisher relates Luther's feeling: "Through the Gospel that righteousness is revealed which avails before God—by which He, out of grace and mere compassion, justifies us through faith.' Here I *felt* at once,' he says, '*that I was wholly born again* and that I had entered through open doors into Paradise itself. That passage of Paul was truly to me the gate of Paradise.' He saw that Christ is not come as a lawgiver, but as a Savior; that love, not wrath or justice, is the motive in his mission and work; that the forgiveness of sins through Him is a free gift; that the relationship of the soul to Him, and through Him to the Father, which is expressed by the term *faith*, the responsive act of the soul to the divine mercy, *is all that is required*. This method of reconciliation is without the works of the law" (*The Reformation*, p. 91).

Now we see the central point of all Luther's theology. This *doctrine of justification* became the *cornerstone* of all of Luther's subsequent religious efforts. *It alone had provided him with a sense of release from his haunting sense of guilt and fear of damnation*. And, we may truly add, it gave him a way *around* the requirements of *God's spiritual law*—which Luther felt he *could not keep*—and which he ultimately grew to *hate*.

It is evident that in all this thinking about law, Luther was substituting the

Catholic idea of ritualistic "works" and *penances* for the Ten Commandments of God. *Obsessed* with the idea of getting around a need for any obedience, he began to feel that *faith alone* is sufficient for salvation.

The logical consequence of Luther's new position demanded a clash with Rome. It was on the question of the sale of *indulgences* that his direct opposition to orthodox Catholic doctrine was first made known.

The Doctrine of Indulgences

After his return from Rome, Luther had resumed his teaching career in the University of Wittenberg, and continued in his study of the Scripture and in the development of his theory of justification and salvation. Through the encouragement of his superior, Staupitz, he completed his work for his doctor's degree so that he might replace Staupitz by assuming the chair of Bible at the university. In 1512, he took the degree of Doctor of Divinity, and continued his teaching career.

All the while, his ideas on justification were growing and developing. He wrote: "I greatly longed to understand Paul's Epistle to the Romans and nothing stood in the way but that one expression, 'the justice of God,' because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him. Therefore I did not love a just and angry God, but rather *hated* and *murmured against him*. Yet I clung to the dear Paul and had a great yearning to know what he meant" (Bainton, p. 49).

Notice that Luther confessed that he *hated* God in the form of Lawgiver and Judge. True enough, his false Catholic concept of obedience confused him as to the real spiritual issues at stake. He was like a man *spiritually drunk*—seeking his way out of an abyss. But in his mental torment from Catholic teaching, he was also desperately determined to find a way *around* obedience, law and justice.

Luther wrote: "Night and day I pondered until I saw the connection between the justice of God and the state-

ment that 'the just shall live by his faith.' Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the 'justice of God' had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gate to heaven . . ." (Bainton, p. 49).

Thus, we can see that with the increasing stress Luther was putting on justification by faith *alone*, the Romish practice of selling *indulgences* for sin would be particularly distasteful to him—and an abuse he would naturally want to attack. Since the matter of *indulgences* was the immediate cause of Luther's break with Rome, it will be particularly helpful at this point to quote a scholarly description of this practice, and the exact wording of the indulgences.

Description of Indulgences

Wharey states: "Indulgences, in the Romish church, are a remission of the punishment due to sin, granted by the church, and supposed to save the sinner from purgatory. According to the doctrine of the Romish church, all the good works of the saints, over and above those that were necessary for their own justification, are deposited, together with the infinite merits of Jesus Christ, in an inexhaustible treasury. The keys of this were committed to St. Peter, and to his successors, the popes, who may open it at pleasure; and, by transferring a portion of this superabundant merit to any particular person for a sum of money, may convey to him either the pardon of his own sins, or a release of any one for whom he is interested, from the pains of purgatory.

"Such indulgences were first invented in the eleventh century, by Urban II, as a recompense to those who went in person upon the glorious enterprise of conquering the Holy Land. They were afterwards granted to any one who hired a soldier for that purpose; and, in process of time, were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. The power

of granting indulgences has been greatly abused in the church of Rome. Pope Leo X., in order to carry on the magnificent structure of St. Peter's at Rome, published indulgences, and a plenary permission to all such as should contribute money towards it. Finding the project take, he granted to Albert, elector of Mentz, and archbishop of Magdeburg, the benefit of the indulgences of Saxony, and the neighboring parts, and farmed out those of other countries to the highest bidders; who, to make the best of their bargain, procured the ablest preachers to cry up the values of the ware. The form of these indulgences was as follows:

"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be; even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the union of the faithful, and to the innocence and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of paradise of delights shall be opened: and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost." (*Church History*, p. 224-25.)

The glowing descriptions which the hawkers of indulgences gave of their benefit were sometimes almost incredible. If a man, they said, should purchase letters of indulgence, his soul may rest assured of its salvation. "Lo," they said, "the heavens are open; if you enter not now, when will you enter?"

It was the *great abuse* of this already abominable practice which led Martin Luther to take a definite stand against Rome. He was, of course, correct in

opposing this practice. Taking the stand he did, took courage. But the question we wish to consider is whether this led him to return to the "faith once delivered," or simply to reject that part of the Catholic teaching which he could not agree with and to set up in its place another purely *human* inspired ecclesiastical system which suited *him*.

The Indulgence for St. Peter's in Rome

In Luther's vicinity, the proclamation of the indulgence to help rebuild St. Peter's in Rome was entrusted to a Dominican, Tetzel, an experienced vendor. The indulgence was not actually offered in Luther's parish because the church could not introduce an indulgence without the permission of the local authorities. In this case, the elector, Frederick the Wise, would not give his consent because he did not wish the indulgence of St. Peter's to encroach upon the indulgences of All Saints' Church at Wittenberg (Bainton, p. 57).

But Tetzel came so close that Luther's parishioners could go over the border and return with some amazing concessions as a result of the high pressure sales campaign Tetzel and his fellow hawkers were conducting.

Luther was righteously indignant at this shameless imposition of the Pope, and his reformer's blood was roused. As the practice of the time, he drew up ninety-five theses for debate and nailed them to the door of the Castle Church at Wittenberg. This was on October 31, 1517.

Many of Luther's theses appealed to the desperate financial straits of the German peasants, and indirectly appealed to the papacy to stop exacting more money from them. In his fiftieth proposition, Luther maintained: "Christians must be taught that if the pope knew the exactions of the preachers of indulgences he would rather have St. Peter's basilica reduced to ashes than built with the skin, flesh and bones of his sheep" (Bettenson, *Documents of the Christian Church*, p. 267).

In the heated discussions that followed, Luther declared: "The revenues of all Christendom are being sucked into this insatiable basilica. The Germans laugh at calling this the common

treasure of Christendom. Before long all the churches, palaces, walls, and bridges of Rome will be built out of our money. First of all we should rear living temples, not local churches, and only last of all St. Peter's, which is not necessary for us. We Germans cannot attend St. Peter's. Better that it should never be built than that our parochial churches should be despoiled" (Bainton, p. 61).

Luther's *political appeal* to his fellow Germans is evident in all the early writings on this subject. He does not argue from the spiritual principle of what is right or wrong before God, but primarily from the *nationalistic* attitude that the money from indulgences should be spent on German religious causes.

Luther's attack on the papal financial policy brought a ready agreement among the Germans who had long suffered from a sense of grievance against the *Italian* hierarchy—as they often regarded it. Luther's other point, that indulgences were spiritually harmful to the recipient, and that the pope has no absolute power over purgatory or the forgiveness of sins, also stirred up controversy.

Although the average German was likely to fully understand only the demand for financial relief, only Luther's connection of this popular grievance with the idea of blasphemy against the mercy of God would have the appeal to create a *popular revolution*.

Luther took no steps to spread his theses among the people. But others quietly translated them into German and had them printed. They soon became the talk of all Germany, and Luther's career as a reformer had been launched (Bainton, p. 62-63).

Luther's Final Break With Rome

When Luther first posted his theses, he did not intend them for general dissemination. But now that they had been distributed, he stood by them in subsequent discussions and in tracts which he wrote in their defence. Although news of these developments travelled slowly, it was not long before the authorities in Rome knew that the greater part of Germany was taking sides with Luther.

An accusation was brought against

Luther at Rome, and the pope commissioned Cardinal Cajetan to represent him in talks with Luther. He was told to try to persuade Luther to give up any radical ideas—and to handle the affair with as little disturbance as possible (Hausser, p. 20).

This he could not do, and Luther appealed from the pope ill informed to the same when better informed. Thereupon a second attempt was made to keep Luther within the Roman fold.

Carl Von Miltz, a papal nuncio, was able to win Luther's confidence and make an agreement for him to maintain silence—provided his enemies would also—until papal representatives had been able to look into Luther's new doctrines. "And then," Luther said, "if I am convicted of error, I shall willingly retract it, and not weaken the power and glory of the holy Roman Church" (Hausser, p. 22).

We notice that Luther *still* regarded the Roman church as "holy"! It is important to realize how thoroughly steeped in her philosophies and doctrines Luther actually was. True, he eventually came to sharply disagree on several points. But to the very end, Martin Luther—born and reared a Roman Catholic, and Catholic priest by profession—was literally *saturated* with the concepts, dogmas and traditions which this church had accumulated through the Middle Ages.

As late as March 3, 1519, Luther wrote the Pope: "Now, Most Holy Father, I protest before God and his creatures that it has never been my purpose, nor is it now, to do ought that might weaken or overthrow the authority of the Roman Church or that of your Holiness; nay, more, I confess that the power of this church is above all things; that nothing in heaven or on earth is to be set before it, Jesus alone, the Lord of all, excepted" (Alzog's *Universal History*, p. 195).

Unless he were lying in this letter, Martin Luther—even at this late date—felt that the Roman Catholic religion was the true Church of God on earth!

Luther's Course of Action

But his truce with Rome not to speak out was to be short-lived. Dr. John Eck, a theologian from Leipzig, publicly chal-

lenged Luther to debate on his new doctrines (Hausser, p. 22). So the battle of words and pamphlets revived.

In the debates, Luther, as he always did, confused *justification* and *salvation*. He maintained that faith *alone*—without any works—suffices for salvation. When confronted with conflicting statements from the Epistle of James, *he called in question the authenticity of this epistle* (Alzog, p. 196).

It is important to realize that not once, but *many times*, Luther would challenge the authority of any book in the Bible which seemed to disagree with *his ideas on justification*. We will discuss Luther's contradictory statements on Scripture in a later chapter.

After the Leipzig debates, Dr. Eck set out for Rome to warn Pope Leo X of the danger Luther was becoming to the Catholic Church in Germany. A papal bull was issued in 1520 condemning Luther and forty-one of his propositions. He himself was to be excommunicated if he did not retract within sixty days (Alzog, p. 203).

Final Break with Rome

Because of Luther's popularity with both the common people and the nobility, the papal bull was received with open repugnance in Germany. Many declared that it was not necessary to obey it and Luther's protector, Frederick the Wise, openly disclaimed obedience to the bull. So Luther then took the unheard of step of publicly burning the papal bull in the presence of his fellow monks, the students, and the citizens of Wittenberg (Hausser, p. 27).

This bold step of making a complete break with Rome drew the attention of the entire German nation to Luther's cause. He quickly found *political support* in the friendly disposition of the elector and of the jurists who had a long standing grievance over the interference of ecclesiastical courts in civil affairs. He also found ready allies in the humanist scholars who were filled with *nationalistic fervor* and were ready to avenge the indignities suffered by Germany under Italian and papal rule. They were ready to write with invective and satire—and also to use their swords (Fisher, *The Reformation*, p. 102).

Soon after these events, Luther made

a *political appeal* to the German nobility for their backing. His challenge to the "glorious Teutonic people" who were "born to be masters" had an electrifying effect on many of the German nobles and princes. But it was purely *political*, and this same type of appeal has more recently been used with success by German generals and dictators!

Luther urged: ". . . Poor Germans that we are—we have been deceived! We were born to be masters, and we have been compelled to bow the head beneath the yoke of our tyrants, and to become slaves. Name, title, outward signs of royalty, we possess all these; force, power, right, liberty, all these have gone over to the popes, who have robbed us of them. They get the kernel, we get the husk. . . . It is time the glorious Teutonic people should cease to be the puppet of the Roman pontiff" (Bettenson, *Documents of the Christian Church*, p. 278).

From here on, it remained for Luther and his adherents to attempt to found a *new religious system*, embracing the doctrines flowing from Luther's active pen. In future chapters, we will see if Luther's system constituted a return to the *faith, doctrine and practice* of Christ and the apostolic Church.

Nazi Underground

(Continued from page 4)

hold, therefore, I will deliver thee to *the men of the east* for a possession, and they shall set their palaces in thee, and make their dwellings in thee" (Ezek. 25:2-4).

Who are the "men of the east"? The Communist hordes of Eurasia! This is when atheistic Russia strikes! But notice that Russia does not strike until *after* the Arab world has been swung into the revived Nazi-Fascist camp!

Now turn to Daniel 11:44 again: "But tidings *out of the east* and out of the north"—where Russia and China are today—"shall trouble him"—the German king of the north. This is the time that Russia invades the Arab world through Iraq and Jordan!

How plain the prophecies are. Russia will not strike immediately into the sandy wastes of the Arab world.

It is Germany that will first control it!

Only after our people have been conquered—"cut to pieces" as Zechariah worded it—will Russia and Germany come to blows. "Therefore he"—the German king of the north—"shall go forth with great fury to destroy, and utterly to make away many [nations]. And he shall plant the tabernacles of his palace between the seas [the Mediterranean and the Dead seas] in the glorious holy mountain"—Jerusalem.

The apostle Paul clearly describes this in II Thessalonians 2:4 as the "man of sin"—the *religious accomplice* of the coming Nazi-Fascist Führer of Europe—"who opposeth and exalteth himself above all that is called God, or that is worshipped"—let him who reads this article understand. "He as God sitteth in the temple of God [probably yet to be built in Jerusalem by the Jews as a result of another Arab-Jew conflict], shewing himself that he is God."

At this juncture in human history, when man would destroy himself if God waited another minute, Jesus Christ shall come. And "he"—the king of the north—"shall come to his end, and none shall help him" (Daniel 11:45).

God will then deliver Israel and Judah from captivity. They will be brought back to Palestine. When Russia sees their prosperity, Russia then—and not before—will attack Israel—our people who have been brought back to Palestine. This is the fulfillment of the prophecies in Ezekiel 38 and 39!

How different is the Bible revelation of what is going to happen when compared to the guessing and the deceptive teaching of men! It is time we awakened to what is really going to happen. It is time we became conscious of what the Nazi Underground is now plotting in the Middle East—and became aware of the terrible consequences it holds for America and Britain!

Letters to the Editor

(Continued from page 2)

of them and if it would not be too much trouble for you. I would like these booklets to use in my services. And in that way I can get a better understanding of the Holy Bible and its true meaning and value."

Richfield Center, Ohio

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