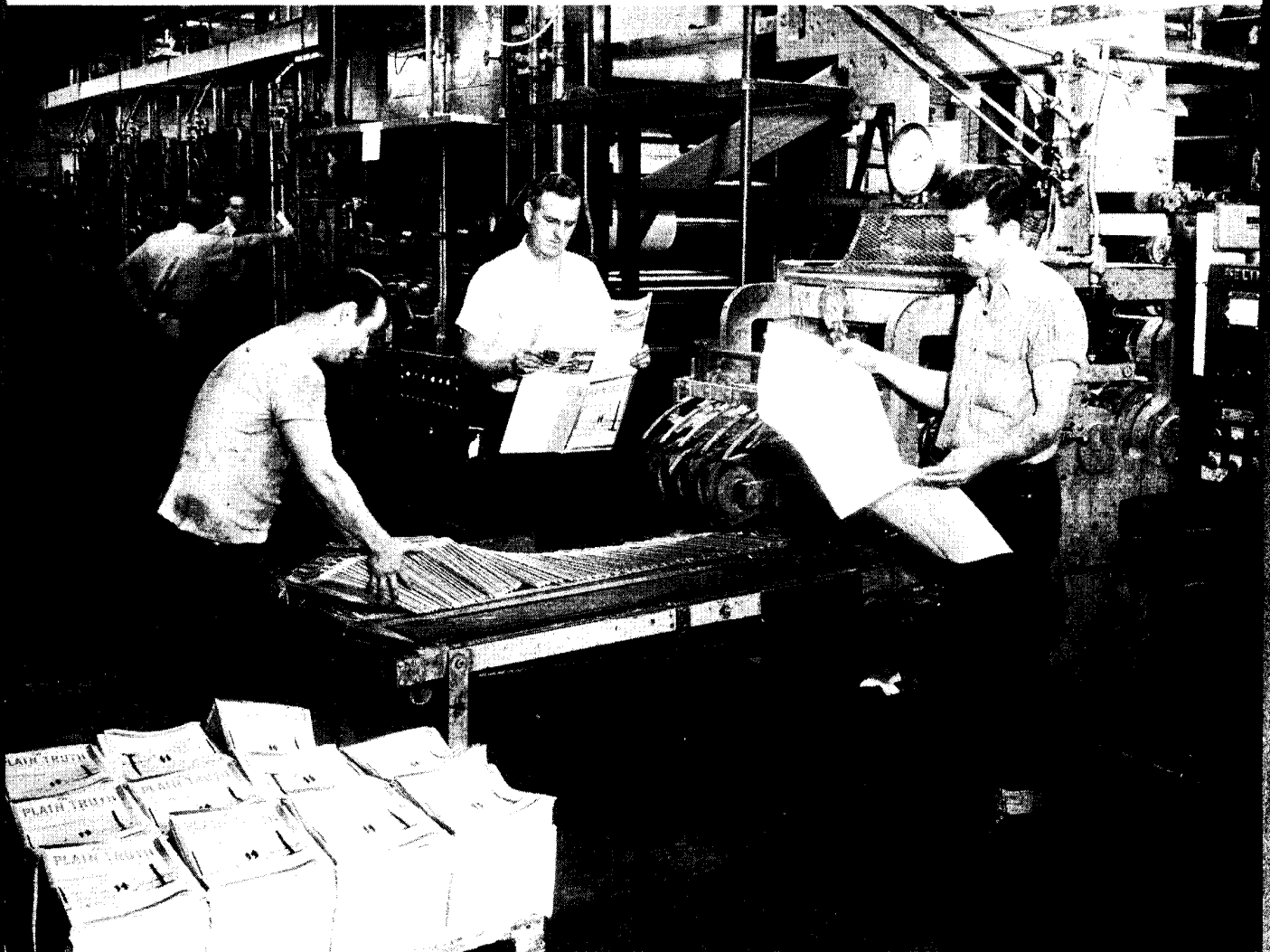


the
PLAIN TRUTH

a magazine of understanding

VOLUME XXIV, NUMBER 2

FEBRUARY, 1959



The PLAIN TRUTH rolls off the press! This present February number marks the 25th ANNIVERSARY of The PLAIN TRUTH! Here you see a fraction of the nearly 200,000 copies which are printed each month at Pacific Press Inc., Los Angeles. This press is one of the largest of its kind west of the Mississippi River!

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VOL. XXIV

NO. 2

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

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PROPHECY *Marches On!*

Here are startling facts! Prophecy is being fulfilled! Keep reading the PLAIN TRUTH magazine—find out the real meaning of these terrifying times!

by Garner Ted Armstrong

RUSSIA has fired a rocket *past the moon!* This was the really BIG news of early January, 1959! The world stood aghast as the Soviets once again captured the public eye with a tremendous propaganda blow to the western powers. Russia had launched what appeared to be a successful moon shot!

Then—the giant rocket, plunging toward the moon at a speed of 5,472 m.p.h. appeared to be wide of the mark. It hurtled on *past* the moon, and apparently was headed toward an orbit around the sun!

This amazing feat has been hailed as man's greatest conquest of space! Think of it! Man has created and put into orbit a tiny planet, as it were, which will swing around the sun in some 15 months, much the same as the earth itself, which makes the journey in 12 months.

The Soviet rocket, named Mechta (meaning dream), has probed more than 370,960 miles into outer space! Yes—this was NEWS! This was the really BIG news at the beginning of 1959.

Important News Unnoticed

But the *biggest news of all*, and the most important news of *many years* went almost totally ignored by a lethargic, sleepy world. Beginning with January 1st, 1959 a union of six nations in Europe called "Euromart," formed into a common trade area, began lowering tariff barriers. Immediately following TEN major European nations made major changes in their monetary systems, following the devaluation of the French franc by Gen. Charles De Gaulle.

THIS was the really IMPORTANT news!

THIS was the news that portends *far more danger* to YOUR FUTURE than the Soviet rocket hurtling headlong into space! *This was prophesied!*

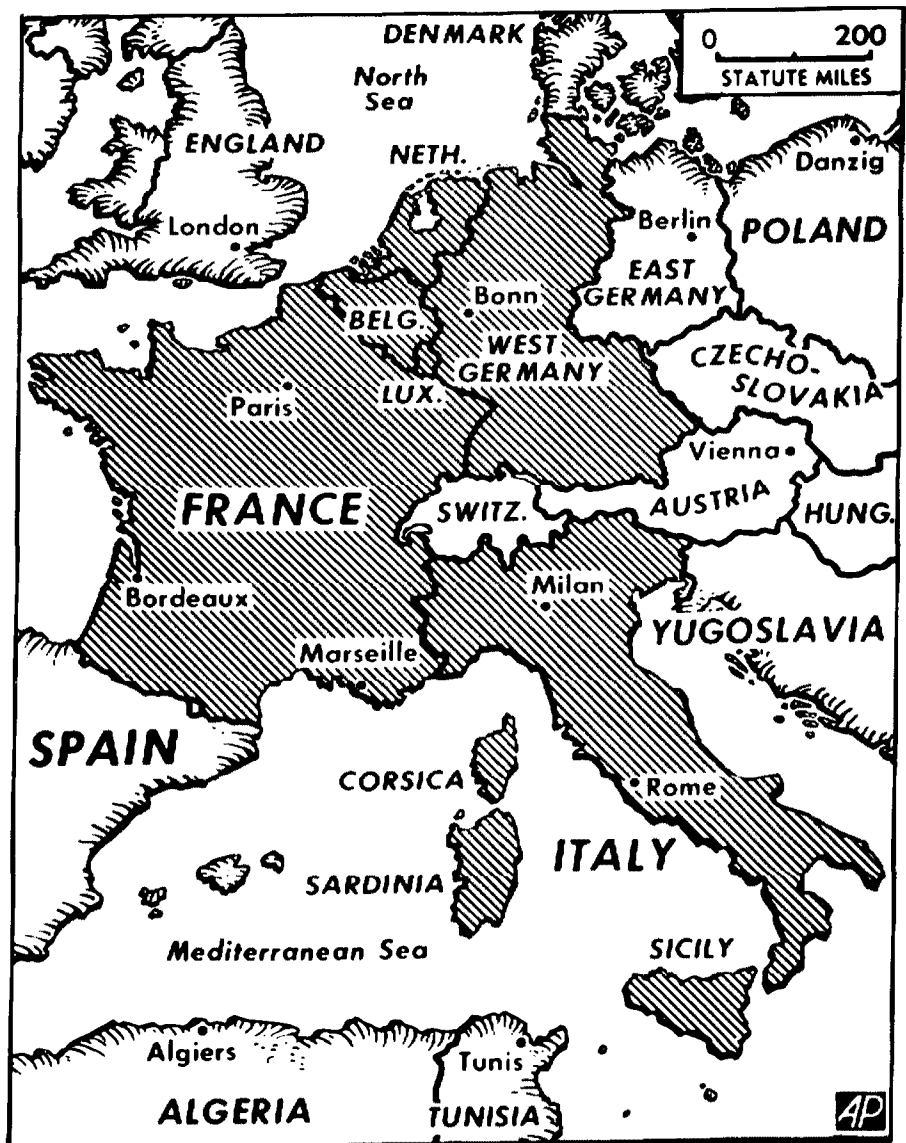
For years, the pages of The PLAIN TRUTH magazine have been bringing you the real MEANING OF YOUR DAILY NEWS! With daring, straight-from-the-shoulder articles explaining the significance of the prophecies of *your Bible*, we have been faithfully following Jesus' command to WATCH! (Luke 21:36).

Jesus meant *watch world news!*

God says His true servants are WATCHMEN. ". . . therefore, thou shalt hear the word at my mouth, and *warn them from me!*" (Ezek. 33:7).

Victories are Bought

Wars are fought with *money* more than guns. The Bible reveals a gigantic *monetary* system, a WORLD-TRADING system is to be formed in our time



The UNITED STATES of EUROPE is rapidly developing! Here you see possibly six of the prophesied ten nations of Europe which will unite to form the last, climactic revival of the Roman Empire!

Wide World Photo

which will seriously threaten our future security!

Notice the prophecy! "For all nations have drunk of the wine of the wrath of her fornication [a false religious-political system in Europe], and the kings of the earth have committed fornication with her, and the *merchants* of the earth are WAXED RICH THROUGH THE ABUNDANCE OF HER DELICACIES" (Rev. 18:3).

Merchants growing more and more wealthy! *Kings*, rulers of nations growing *drunk* with her religious-political propaganda! This amazing scripture foretells a GREAT TRADING UNION!

The recent major change in the monetary systems of the 10 European nations was hailed in the United States as further evidence of their "*mounting economic strength*." The devaluation of the French franc was the biggest single step De Gaulle has taken to improve his country's economic position. France, by the way, now produces DOUBLE her prewar total—unemployment is non-existent—steel production is now fifth among all nations.

As recent articles in The PLAIN TRUTH have stressed—God promises we will be *besieged* within our gates! "And he [a foreign enemy] shall *besiege* thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, which the Lord thy God hath given thee" (Deut. 28:52).

In this modern twentieth century a *siege* is accomplished through *economic* means—TRADE WAR!

We have warned repeatedly of a coming TRADE WAR which will seriously threaten the security of God's people! That trade war *is already under way!*

Around the world, talk is heard showing growing concern over the future of the *American Dollar*. Public unconcern lifts a drugged eyebrow, and, with entertainment-glazed eyes, blinks stupidly at the rumbling black clouds of ominous *warning* building on our horizons—A TIME OF GREAT TROUBLE is ahead!

Recently, The U.S. News and World Report, in its issue of December 26, 1958, reported on the findings of the top man in the Federal Reserve, Mr. William McChesney Martin, Jr., who is head of the board that controls money

and credit. Mr. Martin said he found concern and talk that the *dollar is in trouble*—NOT from barber shop philosophers, but from intelligent and perceptive men in many different countries!

LISTEN to some facts!

"U.S. exports have been falling this year . . . In the first nine months this year, for example (1958), our exports to France were 32% lower than in 1957, to West Germany 24% lower" (*Pasadena Star News*, Dec. 17, 1958).

The Iron Age, Dec. 11, 1958 reported, "The U.S.'s share of the world market has dropped from 54 pct. in 1946 to less than 30 pct. in 1958, says Roger Blough, chairman of U.S. Steel Corp."

"Prime Minister Macmillan will make a personal, eleventh-hour effort to avert a trade war with France over the European Common Market" (*Newsweek*, Dec. 29, 1958).

The Wall Street Journal, December, 1958 warned the nation: "This catching up in other parts of the world with American productivity has been the theme of numerous warnings and viewings-with-alarm. It means that our export markets are threatened, it is stated, and that even domestic markets may be invaded. It means the U.S. dollar is going to become a soft currency, other say. Others shake their heads over a trend for American industry to establish new plants abroad, thereby causing unemployment here."

A top U.S. industrialist, Mr. Ernest R. Breech, Chairman of the Board, Ford Motor Company, who had just recently returned from a trip to Europe, sees some alarming pitfalls ahead for American industry! He said, "Today, some European countries have tariff and quota barriers so effective or penalties so high as virtually to exclude all imports of various U.S. manufactured goods . . . It is indeed ironic that today many well-informed Europeans apparently are more concerned about the stability of the American economy and dollar than they are about their own country's outlook . . . It seems clear that, if the present pattern of inflationary wage increases is permitted to continue, the final consequences must be to price ourselves not only out of foreign markets—but out of our own markets as

well. It must in due course lead to a hue and cry for protectionism that would isolate us from the world!"

Yes, we're going to be under a SIEGE! At home, workmen in huge industries, bent on longer vacations, more "fringe benefits," more "coffee breaks" and higher pay, better pension plans, more medical benefits, more this, and more that, are going on STRIKE! Abroad, foreign nations work feverishly, using freely given GRANTS from the U.S. to solidify their world trading positions—unemployment, as in France, for example, is no problem, and the manufacturers can't hope to keep up with existing orders!

What Does It All Mean?

It means the PROPHECIES of YOUR BIBLE are true! It means we are nearing the time prophesied in dozens of different places in the Bible of TRIBULATION on God's people! It means we're headed for the biggest FALL, the biggest economic, AND MILITARY disaster that ever happened to any people—*unless we wake up!*

America is LOSING export markets, being undersold by imported commodities, and *losing out* everywhere! The U.S. News reported, in its December 19th, 1958 issue, that American businessmen are surprised to find Moscow *underselling* U.S. made benzine right in the United States. Australians say Moscow-Peiping traders are wrecking markets by "easy" credit and ruthless price cutting. Also, Latin American countries threaten *more* deals with Russia, *fewer* with the United States.

A Siege!

The Bible prophecies foretell a *siege* against our peoples! What more perfect fulfillment of this startling prophecy could there be than the *mounting trade war* that is now beginning in real earnest?

Beginning January 1st, 1959, the six-nation "Euromart," or the group of nations forming a "common market" for mutual trading benefits in Europe, dropped its tariff rates. This spells *trouble* for Britain and the United States. Europe is becoming a trade rival! And this is *only the beginning!*

Yes—PROPHECY MARCHES ON!

Is Tithing in Force Under the *NEW* Testament?

Here is an eye-opening article on a much misunderstood subject. Some ask, "Wasn't tithing just for the Jews of a long-dead past?" Others, "Wasn't tithing done away?" Or, "Was it a form of national taxation in ancient Israel?" Or, "Was it to supply material needs to the poor?" Here is the *NEW* Testament teaching. You'll find this article interesting, enlightening, plain!

by Herbert W. Armstrong

HOW SHOULD God's work be financed? Does God have a definite *system*? Is "*tithing*" obligatory in *NEW* Testament times?

Or has God left us to our own devices—for churches to resort to the old-fashioned oyster supper and ice cream socials, or to bazaars, entertainments, dances and church movie shows to raise money?

Or did God perhaps leave it for each one to give what he feels like—if he feels like giving it?

Others ask, "Wasn't tithing just for Jews of a long-dead past?" Or, "Wasn't tithing done away? Wasn't it just part of the ceremonial system introduced by the Old Covenant Law of Moses?"

Others, today, are taught and believe tithing was merely a form of national taxation in the civil government of the one-time nation of Israel. Still others teach that the tithe supplied the material needs of the poor, and was never put into the ministry.

WHAT CONFUSION today! What ignorance of the revealed laws and commands of God!

God Working Out a PURPOSE

Man was placed on earth for a PURPOSE. And always, from the very beginning, God has had on earth a PRIESTHOOD—a ministry representing HIM, making known His revelation, His will to man, carrying out God's mission.

It does cost money to carry on Christ's ministry. And today with super-powered facilities of radio and printing press, of rapid transportation to every part of the world—facilities making it possible to reach vast masses over great distances in short time—the carrying forth of

God's LAST WARNING MESSAGE to a deceived world is a herculean task of gigantic proportions requiring large sums of money.

Did Christ intend His specially selected and called ministers to be directed and controlled by boards of lay church members *not* called of Christ to the ministry? Or did Christ Himself ordain a system providing for His work, leaving His true called ministers, like prophets of old, free to serve God *alone*?

Has not God, in His wisdom, provided for this financing? And in such manner that His true *called* ministers may be free to serve Him *alone*, carrying His Message BOLDLY?

Is there a definite financing plan ordained in the New Testament?

If so, the plan will be revealed in God's Word.

But first, before looking to the *NEW* TESTAMENT TEACHING to see whether or not Christians must "*tithe*," let us make clear just what that word "*tithe*" means.

What the "TITHE" Is

What does God mean by the word "*tithe*"?

It is an old English word, commonly used in England three and four hundred years ago. Today it is seldom used, except in this scriptural connection. This old expression "*tithe*" has been preserved in the Authorized, or King James translation, of the Bible—translated in 1611.

The word "*tithe*" means TENTH. A tithe of anything is the tenth part of it.

It is well known that the nation Israel, during Old Testament times, was required to tithe, that is, pay in one

tenth of income. But the matter of *to whom* each Israelite paid this tenth, *which* tenth was paid, *why* and for *what purpose*, seems to confuse a great many today. But the New Testament teaching for Christians about tithing is understood only by a few.

Christ's Office, NOW!

It is well recognized that the people of Israel, during Old Testament times, were required to pay tithes. That is, one-tenth of income—whether livestock, grain, or money. But the *NEW* Testament teaching on tithing is not generally understood.

Yet the subject is mentioned many places in the New Testament. But, since it is a *priesthood* subject—the financing of Christ's *ministry*—it's well to look first at the *priesthood* Book—Hebrews.

You hear a great deal of a *crucified* Christ—much preaching *about* a dead Christ. But you hear almost nothing about the *Message* He brought from God, and even less about the function of the resurrected *living* Christ of TODAY!

The Book of Hebrews reveals the Christ of the Twentieth Century—the work and office of our Christ TODAY—Christ the High Priest of God! And it contains GOD'S INSTRUCTION for financing the ministry of Christ! The 7th chapter is the tithing chapter.

Speaking of the Christian HOPE of eternal life (which hope *is* Jesus Christ), we are told, beginning verse 19, chapter 6, this HOPE (Christ) has entered "within the veil"—that is, the very throne of God in heaven—"whither the forerunner is for us entered, even Jesus, made an HIGH PRIEST *for ever*

after the order of Melchisedec."

The NEW Testament Priesthood

Jesus Christ is HIGH PRIEST now. Let's understand it. Jesus of Nazareth came as a *Messenger*, sent from God, bearing a MESSAGE to man. His MESSAGE is His GOSPEL—the Gospel of Jesus Christ—the Good News of the KINGDOM OF GOD.

After finishing His mission as Messenger, Jesus took on Himself the mission of *Saviour*, paying in our stead the penalty of our sins by His death on the cross. But it requires a living Saviour to impart to us the gift of eternal life! So God raised Jesus, by a RESURRECTION.

And thereupon Jesus ascended to heaven, to the very throne of God, where He sat down and continues today as our Everlasting HIGH PRIEST. That is His office, now. Soon He shall assume still another office, returning to earth in all the power and glory of God, as KING of kings—continuing His priesthood office as Lord of lords.

It is in His office as High Priest that Jesus sits as *living Head* of The Church of God, the true Body of Christ in this age. He is High Priest for this and all succeeding ages.

And as High Priest He holds a definite *rank*—a rank that outranks every priestly office—"After the order of Melchisedec"—or, in the plainer English of the Moffatt translation, "with the *rank* of Melchisedec."

And who is Melchisedec? This is one of the intriguing mysteries of the Bible! Suffice it to say here, Melchisedec was the High Priest of God during patriarchal times. And Christ occupies the same office now, holding the same rank.

But the Mosaic dispensation was a purely materialistic, fleshly dispensation. The GOSPEL was not preached in Israel, nor did their ministry carry it to other nations. Israelites formed a *flesh-born* congregation, not a Spirit-begotten church. The ministry consisted of rituals, carnal (fleshly) ordinances, substitute animal sacrifices and burnt offerings. This required of the priests much hard physical labor.

During those years a different priesthood of *lower rank* was in office—mere human rank, vastly inferior to the spirit-

ual and divine rank of Melchisedec and of Christ. The priests were of the tribe of Levi. It was called the Levitical Priesthood.

A Tithe-Receiving Priesthood

Yet this lower-level priesthood had to be financed. God's financing Plan from dim antiquity, thru the Melchisedec Priesthood, was the tithing system. This system was *continued* thru the years of the Levitical Priesthood.

Now coming to the seventh chapter of Hebrews, God's financing plan is explained. Notice the comparison between the two tithe-receiving priesthoods.

First read the first five verses, Hebrews, chapter 7: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; *to whom also Abraham gave a tenth part of all . . . abideth a priest continually*. Now consider how great this man was, *unto whom even Abraham gave the tenth of the spoils*. And verily they that are the sons of Levi, who receive the office of the priesthood, *have a commandment to take tithes of the people according to the LAW.*"

Let's understand it. This vital passage of Scripture begins to *compare* the two priesthoods. Notice, back in patriarchal times, TITHING was God's system for financing His ministry. Melchisedec was High Priest. The patriarch Abraham, it is written, knew and kept God's commandments, His statutes and laws (Gen. 26:5). And he paid tithes to the High Priest!

Then the statement is made in this passage that, during that dispensation from Moses until Christ, the priests of that time, the Levites, took tithes from the people BY LAW. It was a LAW, started in the beginning, *continued* thru the Mosaic dispensation.

Tithing, then, did not start with Moses!

It is God's system for financing His ministry, which BEGAN from the BEGINNING—from the dim antiquity of patriarchal times. It was a LAW. It did not start with Moses, it was merely *continued* on THRU the Mosaic period!

Tithing a LAW from Dim Antiquity

Many excuse themselves from tithing

today on the false impression tithing pertained to the Mosaic period *only*. They think it was for Israel, *alone*. And that illusion has brought a CURSE on this whole nation!

The Old Covenant is gone—that's true. But its ending could not take away what it did not *bring!* Tithing was God's law hundreds of years before the Old Covenant started.

TITHING is revealed as *God's system* for financing His earthly ministry. *Prior* to the Levitical Priesthood and the Mosaic dispensation, the ministry was under Melchisedec. And we see that ministry, from the beginning, was financed by the tithing system.

Melchisedec, "having neither beginning of days, nor end of life . . . abideth a priest *continually*" (Heb. 7:3). Yes, He was High Priest *from the beginning!* Even from Adam! And the ancient patriarchs from Adam down thru Abraham, Jacob, and on to Moses, financed this ministry of God on earth by the TITHING system!

Merely CONTINUED in Israel

Since tithing is God's permanent, continuous financing system, it had to *continue* thru the Mosaic dispensation. During that period when the Levites were the ministers, their work and labors had to be financed. But when the priesthood was changed, God did not change his financing system. The Levites "had a commandment to take *tithes* of the people according to the LAW."

And notice, the very *subject* of this seventh chapter of Hebrews is the TITHING LAW!

Now continuing the seventh of Hebrews, the teaching concerns *which* of the two priesthoods—Melchisedec, or Levitical—is superior, to determine *which* priesthood should receive tithes, NOW!

Christians of Paul's day did not need to be instructed that TITHING is an obligatory and permanent law of God. But they *did* need much teaching to make clear to them that the Old Covenant was dead—the Levitical Priesthood changed and replaced by that of Jesus Christ—the *Melchisedec Priesthood restored!* The only question was as to *which* priesthood tithes were to be paid.

(Please continue on page 15)

Where Did St. Valentine's Day Come From?

by Herman L. Hoeh

TODAY, candymakers unload tons of heart-shaped red boxes for February 14, while millions of the younger set are annually exchanging valentines. Florists consider February 14—St. Valentine's Day—as one of their best business days. And young lovers pair off—at least for a dance or two—at St. Valentine's balls.

Why? Where did these customs originate? Where do we find any such practices in the Bible? How did we come to inherit these customs?

It is time we examined why we encourage our children to celebrate St. Valentine's Day when it is never so much as mentioned in the Bible as a practice of the New Testament Church.

A Christian Custom?

Did you know that centuries before Christ, the pagan Romans celebrated February 15 and the evening of February 14 as an idolatrous festival in honor of Lupercus, the "hunter of wolves"? The Romans called the festival the "Lupercalia." The custom of exchanging valentines and all the other traditions in honor of Lupercus—the deified hero-hunter of Rome—"have been handed down from the Roman festival of the Lupercalia, celebrated in the month of February, when names of young women were put into a box and drawn out by men as chance directed," admits the *Encyclopedia Americana*, art., "St. Valentine's Day."

When Constantine made Christianity the official religion of the Roman Empire there was some talk in church circles of discarding this pagan free-for-all. But the Roman citizens wouldn't hear of it! So it was agreed that the holiday would continue as it was, except for the more grossly sensual observances.

But how did this pagan festival acquire the name of "St. Valentine's Day"? And why is the little, naked Cupid of the pagan Romans so often associated today with February 14? And why do

little children and young people still cut out hearts and send them on a day in honor of Lupercus the hunter of wolves? Why have we supposed these pagan customs in honor of a false god are Christian?

Who Was the Original "St. Valentine"?

Valentine was a common Roman name. Roman parents often gave the name to their children in honor of the famous man who was first called Valentine in antiquity. That famous man was Lupercus, the hunter. But who was Lupercus?—and why should he have also borne the name Valentine among the heathen Romans?

The Greeks called Lupercus by the name of "Pan"—the Semites called Pan "Baal," according to the *Classical Dictionaries*. Baal—mentioned so often in the Bible—was merely another name for Nimrod, "the mighty hunter" (Genesis 10:9). So the hunter Nimrod was the Lupercus—or wolf hunter—of the Romans. And St. Valentine's Day was a day set aside by the pagans in his honor!

But why should Nimrod have been called "Valentine" by the Romans?

Valentine comes from the Latin word *Valentinus*, a proper name derived from the word *valens*, meaning "to be strong," declares *Webster's Unabridged Dictionary*. It means literally "strong, powerful, mighty." Could this refer to Nimrod, the grandson of Ham? Indeed! We read in the Bible that Nimrod was the "MIGHTY hunter" (Gen. 10:9). It was a common proverb of ancient time that Nimrod was "the MIGHTY hunter before the Lord." *Nimrod was their hero—their strong man—their VALENTINE!*

One translation of Genesis 10:11 implies the same fact: "Out of that land he [Nimrod] went forth *being strong* and built Nineveh . . ." The Hebrew word "Asshur," usually found in this verse, means "to be strong," to be—as

the Romans would say—a Valentinus, a Valentine!

How plain that the original Valentine was Nimrod, the mighty hunter of wolves. Yet another of Nimrod's names was "Santa," meaning "Saint"—which we mentioned in the December *Plain Truth*. No wonder that the Roman Lupercalia is called "St. Valentine's Day"!

But why do we associate HEARTS on a day in honor of Nimrod—the *Baal* of the Phoenicians and Semites?

The surprising answer is that the pagan Romans acquired the symbol of the heart from the Babylonians. In the Babylonian tongue the word for *heart* was "bal" (see *Young's or Strong's Concordance*). The heart—*bal*—was merely a symbol of Nimrod—the *Baal* or *Bel* of the Babylonians!

Executed at Rome

Nimrod—the *original St. Valentine*—*fled to Rome*, according to ancient tradition, *and was killed there for his crimes*. Later the half-pagan Church in Constantine's day made Nimrod—the St. Valentine of the heathen—a *Saint* of the Church and continued to honor him by calling him *falsely* a Christian martyr.

But why should the Romans have chosen February 15 and the evening of February 14 to honor Lupercus—the Nimrod of the Bible? (Remember that days in ancient times began at sunset the evening before.)

Nimrod—the Baal or sungod of the ancient pagans—was said to have been born at the winter solstice. In ancient times the solstice occurred on January 6 and his birthday therefore was celebrated on January 6. Later, as the solstice changed, it was celebrated on December 25 and is now called Christmas. It was the custom of antiquity for the mother of a male child to present herself for purification on the fortieth day after the day of birth. The fortieth day after January 6—Nimrod's original

birthdate—takes us to February 15, the celebration of which began on the evening of February 14—the Lupercalia or St. Valentine's Day.

On this day in February Semiramis, the mother of Nimrod, was said to have been *purified* and to have appeared for the first time in public with her son as the original "mother and child."

The Roman month February, in fact, derives its name from the *februa* which the Roman priests used in the rites celebrated on St. Valentine's Day. The *februa* were thongs from the skins of sacrificial animals used in rites of purification on the evening of February 14.

Cupid Makes His Appearance

Another name for the child Nimrod was "Cupid"—meaning "desire" (*Encyclopedia Britannica*, art., "Cupid"). It is said that when Nimrod's mother saw him, she *lusted* after him—she *desired* him. Nimrod became her Cupid—her desired one—and later her Valentine! So evil was Nimrod's mother that *it is said she married her own son!* Our trip to Egypt in 1957 confirmed this. We found inscribed on the monuments of antiquity that Nimrod (the Egyptians called him Osiris) was said to have been "the husband of his mother."

As Nimrod grew up, he became the child-hero of *many* women who *desired* him. He was their Cupid! In the Book of Daniel he is called the "desire of women" (Dan. 11:37). He provoked so many women to *jealousy* that an idol of him was often called the "image of jealousy" (Ezekiel 8:5). Nimrod, the hunter, was also their Valentine—their strong or mighty hero! No wonder the pagans commemorated their hero-hunter Nimrod, or Baal, by sending heart-shaped love tokens to one another on the evening of February 14 as a symbol of him.

It is about time we examined these foolish customs of the pagans now falsely labeled Christian. It is time we quit this Roman and Babylonian foolishness—this *idolatry*—and get back to the faith of Christ delivered once for all time. Let's quit teaching our children these pagan customs in memory of Baal the sungod—the original St. Valentine—and teach them instead what the Bible really says!

THE BIBLE ANSWERS

Short Questions

FROM OUR READERS

Here are the Bible answers to questions which can be answered briefly in a short space. Send in your questions.

When was the Bible divided into chapters and verses?

The system of dividing the Bible into chapters and verses is *man-made* and of comparatively recent origin. The Bible, as inspired by God, had no such divisions.

Chapters and verses are helpful in finding passages in the Bible, but the division into chapters and verses has often obscured the meaning of Scripture by breaking sentences in the middle or by separating thoughts that should be joined together. Too many people merely lift a verse out of its setting and read a false meaning into it because they don't read the context in surrounding verses.

Perhaps the first attempted division of the Bible was undertaken by the early Jews. During the time following the Babylonian captivity, they marked off the scrolls into divisions and subdivisions. This system was quite different from the one that is in use today, however.

The first modern system of dividing the Bible into sections was devised by Cardinal Hugo in the mid-thirteenth century. Hugo, who was compiling a concordance to the Latin Vulgate Version of the Bible, found it necessary to divide the Bible into sections. These sections basically became the chapters that we are acquainted with today. As yet there were no divisions into verses.

Later, in 1445, Mordecai Nathan, a Jew, divided the Hebrew Old Testament into chapters. He and a later scholar by the name of Athias are accredited with the further breakdown of the Old Testament chapters into verses.

In 1551 the New Testament was similarly subdivided into verses. This work was accomplished by the famous

English printer, Robert Stephens, while riding on horseback from Switzerland to France. Ever since that time, the Bible has retained the present chapter and verse system.

Being man-devised, such a system is not perfect. In some places, Stephens' divisions are inaccurate and tend to break the sense of the subject. Because of such imperfections, a new system of supplementing the chapter-verse division with paragraph arrangements has been adopted in many of the newer revisions of the Bible. This often helps the reader to better comprehend the subject matter.

It must always be remembered that these division systems were not inspired by God. They have been *devised by men* to provide an aid for studying the Bible.

Who wrote the Apostles' Creed and where can I find it in the Bible?

The Apostles' Creed was not written by the Apostles and is not part of the Bible. It is a *mixture of truth and error* and is absolutely uninspired. It is one of many religious frauds and was composed in its final form in the fifth century after Christ. "The Apostles' Creed is not their [the apostles'] own making . . ." admits *Smith's Bible Dictionary*.

"The creed, as it stands in its present form, could not be composed in any manner as it is pretended by the Apostles. The silence of the Acts of the Apostles about any such composition is [an] evidence against it" is the testimony of Bishop Joseph Bingham in his book *Antiquities of the Christian Church*.

Bingham also tells us that it was originally called the "Roman Creed" as evidenced by the phrase, "I believe in the
(Please continue on page 18)

The *Plain Truth* about the PROTESTANT Reformation

Did the Protestant reformers get back to the "faith once delivered"?
Were they led by God's Holy Spirit? The naked FACTS in this series of
articles are a revelation of long-hidden truth!

by Roderick C. Meredith

THE STARTLING fact that *rank paganism* came in and took over the early professing Christian church is difficult for some to believe. Yet this has been *proved*.

We have seen from numerous historians the admission that *pagan ceremonies* and *traditions* were embraced by the early Catholic Church. We have seen that many *pagan beliefs* also injected themselves into professing "Christendom" after the death of Christ and the original apostles.

Martin Luther rebelled against the corrupt and apostate organized "Christianity" of his day. But at the same time he rebelled against *all* the authoritative commands of God and His Word. We have seen that Luther presumptuously *added a word* to the Bible and taught: "The just shall live by faith *alone*."

Having an aversion to the stress James puts upon *obedience* to God's law, Luther called this inspired book "an epistle of straw." Courting the political favor of the German princes to back his movement, we have seen that during the Peasant War, he urged the princes to "*smite, strange and stab*" the peasants in the name of God.

When the *sexual lust* of one of his political backers became too strong, Luther and his fellow theologians gave *written permission* to the landgrave of Hesse to take a second wife and commit *bigamy*! Unlike certain Old Testament heroes with whom Luther's followers like to compare him, Luther *never really REPENTED* of these vile acts and the whole principle which they represented.

Last month, we began the story of the Swiss reformation, and saw the part that Ulrich Zwingli played in it. Again, we were forced to observe that Zwingli's example, also, was in striking contrast to the teaching and example of Christ

and the early apostles. For Zwingli's violent death in a war he himself had urged certainly confirms Jesus' warning: "For all they that take the sword shall *perish* with the sword" (Mat. 26:52).

Often, we have paused to ask: Was the Protestant movement a reformation of God's true Church gone wrong? Was this movement inspired and guided by God's Holy Spirit?

Now we will come to the story of the man who really dominated the Swiss reformation—and much of Protestantism since.

The Reformation Under John Calvin

John Calvin now enters the Reformation drama. Although influenced by both Luther and Zwingli before him, the powerful impress of his mind and personality shaped the doctrinal system of the reformed congregations for generations to come (Kurtz, p. 304-5).

Like Luther and Zwingli before him, Calvin was trained for the Catholic priesthood. Thus, he too had deeply ingrained in his mind many concepts imparted by the Roman church, although his doctrinal break with the papacy was more complete than Luther's had been.

It is significant, nevertheless, that the three most prominent leaders among the early reformers were all trained as "Roman" theologians before entering on their reformatory activities. Perhaps this fact may excuse, in part, the fact that they all retained many pagan concepts and traditions which had crept into the Roman system during the Dark Ages.

While Zwingli was busy transforming the religious and political life of Switzerland, John Calvin was still a youth—training for the Catholic priesthood.

Calvin was a Frenchman, and he was born in the year 1509, at Noyon, in Picardy. His father was a fiscal agent,

and Calvin was educated with children of noble birth. When but twelve years of age, he was appointed to a chaplaincy with an income sufficient for his support.

Soon after, he was sent to Paris to study for the priesthood, but his father later changed his plans and wished Calvin to become a lawyer. He then went to Orleans and Bourges, and studied under celebrated doctors of the law. He was such a brilliant scholar that he was often invited to take over in a professor's absence.

At this time, he came under the influence of a relative, Peter Olivetan, who was the first Protestant to translate the Bible into French. By studying the New Testament in the original Greek, his interest was further strengthened in the Protestant doctrines.

Not long after publishing a learned humanistic treatise on the writings of Seneca, his "sudden conversion"—as he later described it—took place. He now desired to throw himself upon the mercy of God, and began an earnest study of the Bible (Fisher, *The History of the Christian Church*, p. 319).

Calvin returned to Paris and soon became a recognized leader of the Protestants there. Persecution drove him out of the city, and Calvin eventually settled for a time in Protestant Basel.

It was at this time that the French monarch, Francis I, was trying to get the aid of the German Lutheran princes against the emperor, Charles V. In order to justify his persecutions of French Protestants, he accused them of all the lawless fanaticism of some of the extreme Anabaptist sects.

This called forth from Calvin an elaborate defense of his French fellow believers. This work was intended to prove the falsity of these charges, and to set forth the Protestant beliefs in a system-

atic and logical way that might win sympathy from the king and others to the reformers' cause (Kurtz, Church History, p. 302).

Calvin's "Institutes"

This work was entitled, "Institutes of the Christian Religion." It was regarded as a tremendous contribution to *theology*, and to *literature* as well. No French Protestant had yet spoken with such logic and power. This work is still regarded as the most orderly and systematic presentation of doctrine and of the Christian life that the Reformation produced (Walker, *A History of the Christian Church*, p. 392).

To briefly comprehend Calvin's doctrine as contained in the "Institutes," we can do no better than quote excerpts from Walker's summary of Calvin's position in this work: "Without Luther's antecedent labors his work could not have been done. It is *Luther's* conception of *justification by faith*, and of the sacraments as seals of God's promises that he presents. Much he derived from Burzer, notably his emphasis on the glory of God as that for which all things are created, on *election* as a doctrine of Christian confidence, and on the consequences of election as a strenuous endeavor after a life of conformity to the will of God. But all is systematized and clarified with a skill that was Calvin's own.

"Man's highest knowledge, Calvin taught, is that of God and of himself. Enough comes by nature to leave man without excuse, but adequate knowledge is given only in the Scriptures, which the witness of the Spirit in the heart of the believing reader attests as the very voice of God. The Scriptures teach that God is good, and the source of all goodness everywhere. *Obedience* to God's will is man's primal duty. As originally created, man was good and capable of obeying God's will, but he lost goodness and power alike in Adam's fall, and is now, of himself, *absolutely incapable of goodness*. Hence *no work* of man's can have any merit; and all men are in a state of ruin meriting only damnation. From this helpless and hopeless condition some men are undeservedly rescued through the work of Christ."

"Since all good is of God, and *man is unable to initiate or resist his conversion*, it follows that the reason some are saved and others are lost is the *divine choice*—election and reprobation. For a reason for that choice beyond the will of God it is absurd to inquire, since God's will is an ultimate fact."

"Three institutions have been divinely established by which the Christian life is maintained—the *church*, the *sacraments*, and *civil government*. In the last analysis the church consists of 'all the elect of God'; but it also properly denotes 'the whole body of mankind . . . who profess to worship one God and Christ.' Yet there is no true church 'where lying and falsehood have usurped the ascendancy'" (Walker, pp. 392-394).

Calvin's Doctrinal Position Examined

We can see that Calvin's doctrine of justification by faith *alone* came from Luther. Yet Calvin did believe that a "saved" person is to produce *good works* as a necessary fruit of his conversion.

Calvin emphasized man's responsibility to follow the *law of God* as a guide to the Christian life (Walker, p. 393). However, in *no sense* did he mean this to include the letter of the Ten Commandments, but only the "spirit" of God's moral law as it came to be defined by *Calvin*. In actual practice, as we shall see, there were *many times* when this led men to *break* both the letter and the spirit of the literal Ten Commandments. We shall cite examples of this later.

Without question, the *foundational principle* of Calvin's entire theological system is his *doctrine of predestination*. In it, all other things were made to conform to the irrevocable will of God. As did Luther, Calvin derived many of his ideas on this subject from Augustine (Fisher, *History of the Christian Church*, p. 321).

In the section on predestination in his

"Institutes of the Christian Religion," Calvin dogmatically states: "No one who wishes to be thought religious dares outright to deny *predestination*, by which God chooses some for the hope of life, and condemns others to eternal death . . . By predestination we mean the eternal decree of God, by which he has decided in his own mind what he wishes to happen in the case of each individual. For *all men are not created on an equal footing*, but for some *eternal life is pre-ordained*, for others *eternal damnation . . .*" (Bettenson, *Documents*, p. 302).

As the Protestant historians themselves tell us, *this* is the essence of Calvinism!

Let us consider the *meaning* of these dogmatic assertions. First, Calvin says that all men are *not created equal* before God. But the apostles Peter and Paul were both inspired to write: "God is *no respecter of persons*" (Acts 10:34; Romans 2:11).

Next, Calvin tells us that—*regardless of what they may do*—some men are absolutely *predetermined* for eternal life, others for eternal *damnation*.

Calvin's Idea of Predestination

Thus we find that the terrifying proposition that men are *born to be "saved"* or "lost" was one of the basic tenets of Calvin's doctrine. According to this theory, you are predestined from *all eternity* to either the *joys* of heaven, or the *torments* of a burning hell. Of your own will, you are *not able to repent* and be *converted*. This is *only possible* for those whom God has "elected" to grace.

As we have seen, Calvin also taught that once a person has been forgiven and justified through Christ, he can *never* fall away. Viewing this practically, it means that no matter how *wicked* a "saved" person might become, no matter how utterly *depraved*, *blasphemous* and *reprobate* he might be at the end of his days, he is nevertheless foreordained and bound to inherit the unspeakable delights of heaven through *all eternity*. Those predestined to be "lost" are doomed—as the "reformed" preachers would put it—to an eternity in the

(Please continue on page 30)

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 — Monte-
video, Uruguay — 4:00-4:15
P.M., Sundays

The Autobiography of Herbert W. Armstrong

This 14th installment finds Mr. Armstrong arriving on the West Coast in 1924, starting a new advertising business, being knocked down again, and angered into the first real STUDY of the Bible.

AFTER the flash depression of 1920 had plunged all my major advertising clients into receiverships, sweeping away the publishers' representative business in Chicago, I had hung grimly on for two more years. It was futile.

What I totally failed, then, to realize was that God was beginning to deal with me, to strike me down, take away the "idols" of business ambitions, and set me in His work for a very special mission. Jonah tried to escape on a ship from a mission of God. Isaiah protested he was unworthy. Jeremiah argued he was too young. Paul had to be knocked down. But it required *several* knock-downs to deflate me and wean me from the love of this world.

So in October, 1922, broken in spirit, I followed my wife and family to her father's farm in Iowa. The fall and part of the winter was spent in rest and recuperation of morale.

After two seasons of college activity, working with my brother-in-law, Walter E. Dillon, in his freshman and sophomore years' participation in oratorical contests, and conducting two merchandising surveys for newspapers, we had started, on June 16, 1924, a "Tin Lizzie" migration to Oregon.

With suitcases piled between front fenders and hood, the two seats of the open air "Model T" piled high with bedding on which we sat, our folded second-hand tent, rickety homemade folding wooden cots, boxes of food, a portable gasoline stove, and all other earthly belongings piled high on the left running board, we had cranked up our "flivver," and started chugging westward.

The first night out *the rains came!* We were rained in at Greenwood, Iowa, three days and nights. Attempting to negotiate Iowa's mud roads the fourth day, we bogged down hub deep and had

to request an accommodating farmer to pull us out with his team. We encountered punctures and blowouts regularly and often—patching and repairing our own tires. In western Nebraska we encountered a sand-storm. We were approaching Wyoming at the conclusion of the preceding installment.

Crossing the Rockies

I shall never forget my first view of the Rocky Mountains from a distance. While I had traveled through the Alleghenies and the Blue Mountains in the east, I had never seen any real high mountains. I had always wondered what they would look like. They seemed very lofty and awe-inspiring to me.

We drove several miles out of our way in order to dip down into the state of Colorado, before we entered Wyoming. We wanted to be able to say we had been in that state. At Cheyenne we drove up hill to the north end of town to the largest camp we had seen.

But by this time all my hand-made wooden folding cots had broken down, and the canvas tops had split down the middle. We threw them away. From Cheyenne on, we slept on the ground.

In the higher altitudes the nights became so cold we were forced to spread the bed covers on the ground inside the tent, making one long bed. All six of us lined up side by side in that one bed on the ground, to keep each other warm.

Looking back at it, I am reminded of the man in Jesus' parable (Luke 11:5-13) who had all his children tucked in bed with him, and who therefore didn't want to get up to give his next-door neighbor some food. Apparently whole families slept that way in Jesus' day.

At Evanston, Wyoming, the car broke down. We were detained there 1½ days while it was being fixed in a garage.

During our journey across Wyoming, Dorothy's arm was bitten by a spider. It swelled up, and she was taken to a doctor. It must have been about this time that we had to telegraph my father to wire us additional funds. We had run out of food, gasoline, and money. Dorothy's arm had to be soaked in hot epsom-salts water, and held high continually. Mrs. Armstrong, Bertha, and I had to take turns, on one day's driving, holding that arm, lest it hang down.

We stopped off one full day in Salt Lake City. Walter and I played some tennis on public courts near the camping grounds—we were carrying our tennis rackets with us. We took the guided tour around the Mormon grounds and through the Tabernacle.

Premonition of Danger

At Weiser, Idaho, we visited a day and a half with the families of two of my wife's uncles, Benjamin and Walter Talboy. Walter later held a high government position in Idaho, and once ran for governor.

Leaving Weiser in the late afternoon, we were winding around the "figure eight" sharp curves of the highway following the course of the Snake River. Suddenly, my wife cried out:

"I'm *afraid* to go further! For the past hour I've been having a terrible premonition of danger! I can't explain it—but I just can't keep it to myself any longer."

"That's strange," exclaimed Walter. "I didn't want to say anything—but I've been fighting off the same feeling."

That was enough for all of us. It seemed foolish, in a way. Yet we were afraid to go on. We turned back toward Weiser.

"I'm simply too nervous to drive any further," explained Walt. I took over the wheel. Just before entering Weiser,

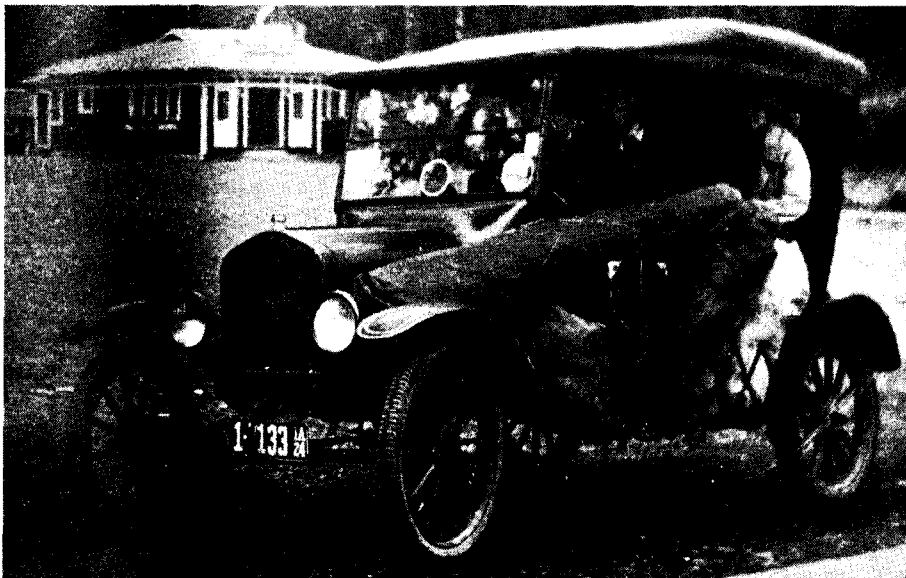
on a short down-hill slope, I made the horrifying discovery that our brakes had gone out! There were no brakes. There was no reverse! I drove the car on compression into a garage. We were kept one more night at the Talboy relatives in Weiser. Had we not heeded those premonitions, we might have been killed crashing down steep mountain grades around sharp curves without brakes. Later we learned that at the precise hour my wife and Walter had been having their premonitions, my mother in Salem, Oregon, was also disturbed by a terrible premonition concerning our safety. It had grown so strong on her she was forced to remove her hands from the dishwasher, and go to a bedroom to pray for our safety! I do not try to explain this. I am merely recording what actually happened!

At Last—We Arrive

Finally, July 3, we made our last homestretch lap from Pendleton, Oregon. That was a long day's drive in a "Model T." But that night, after dark, we arrived at my father's home in Salem, Oregon, on the eve of July 4.

We had been 18 days on the way. It was fast traveling compared to the covered wagon days. Yet, this very month—February, 1959, I expect to travel from New York to Los Angeles—coast to coast—in 4½ hours, by scheduled pas-

Here is the "Model T" in which the Armstrongs, with Walter and Bertha Dillon, travelled to Oregon. This picture was taken after their arrival, enroute for a weekend at Seaside, leading Oregon resort. It shows only a portion of the luggage that loaded down the car between Iowa and Oregon. Mr. Dillon is shown at the wheel, Mrs. Armstrong in rear seat.



senger JET plane! Allowing for the time-difference, if I leave New York at 5 in the evening, after a full day of business conferences with radio stations and our overseas advertising agents, I shall, with God's protection, arrive in Los Angeles about 6:30 the same evening!

Few people realize the rapid pace at which this world is traveling today—toward its own DESTRUCTION! It is time we slow down to realize HOW FAR this "machine-age" — "atomic-age" — "space age" has plummeted us in these few short years since 1924!

My Father Had Grown Up!

I had not seen my father, my younger brother Dwight, or my sister Mary, for twelve long years! Dwight and his twin sister Mary had been only eight years old when they moved to the west. Now they were twenty.

But the biggest change of all was in my father. In 1912, when I was only twenty, I had felt rather sorry for my father. At that time I knew so much more than he! But I was simply amazed at how much my father had learned in those 12 years. It seems most young men know more than Dad, but they grow out of it later. I could see, now, that he knew more than I! Now I had to look up to my father with respect!

He had a nice home which he had planned and built. It was paid for. He

didn't owe any man a cent. He had a comfortable salary as a heating engineer. When we had found ourselves out of money on the way out—buying extra tires and such things—he had been able immediately to wire me \$200.

How many young men, getting to "know it all" from age 16 to 20, have to wait until in their middle thirties to learn how much they ought to respect their fathers!! And my father was a GOOD man. He never smoked. He never drank, never used profanity. He never took advantage of another man! I honor and respect his memory. He died nearly 26 years ago, in his 70th year.

After a few weeks' visit with my folks, we drove to Portland to visit my wife's "Uncle Dick" Talboy, an attorney. Our elder son, Richard David, was named after him. He was an Oregon pioneer, having migrated from Iowa first in 1905. He attended Stanford University in California in 1906 and 1907. He returned to Des Moines to finish his law course at Drake University in 1907, returning to Oregon in 1913. It has been his home ever since. As this is written, he is visiting us in our home in Pasadena, now age 80.

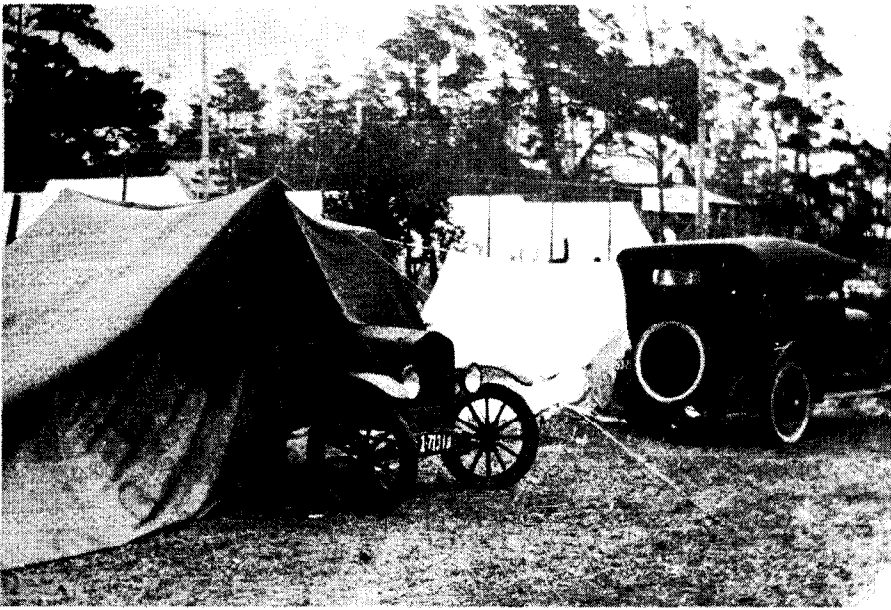
The very next day Mr. Talboy had to transact some legal business at the courthouse in Vancouver, Washington—just across the interstate bridge from Portland. He invited me to go along. I had not yet been in the state of Washington, and was anxious to add one more state to my list.

Just as we emerged from the bridge, in Vancouver, I saw the plant of the local daily newspaper, *The Columbian*.

Another Survey

I asked if I might not hop out right there and contact the newspaper regarding a survey while Mr. Talboy went on to the Court House.

The owner and editor was on a vacation at Seaside, but the Business Manager, Samuel T. Hopkins—who was later to become a business partner of mine—was in. Enthusiastic over the survey idea, he felt sure Mr. Herbert Campbell, the owner, would be interested on his return. I said I would call back the following week. We were welcome to remain and visit at the home of my wife's uncle. The following week,



Another picture of the "Model T" encamped with tent at the ocean resort, Seaside, Oregon. The other car was Mr. Richard Talboy's 1924 Maxwell. Could this be the famous car Jack Benny drives today?

I found Mr. Campbell as interested in the survey idea as Mr. Hopkins.

"I have only one objection," he said. "I believe it is going to take a man of your specialized merchandising and advertising experience to follow it up and make it pay. We have no such man here. Now what I want to know is, can a newspaper of our size afford to employ a man of your experience and ability permanently?"

Here was a ludicrous paradox.

Here I was, down and out financially, my clothes now threadbare. And here was a newspaper publisher asking if he could afford to employ me! Yet I *had* had a training and specialized experience such as comes to few men. I had taken a severe beating by the Chicago debacle, but I still had the cocky and confident manner. I spoke with a tone of knowing what I was talking about. Evidently this impressed Mr. Campbell sufficiently that he did not notice my rather run-down appearance.

The answer came like a flash.

"No, you cannot!" I said positively.

This was a challenge. Herbert Campbell was cocky, too!

"Well, I think we CAN! How much is it going to cost us?"

I had to think fast. Was I going to turn down a survey, because I felt too important to take a permanent job on a small city newspaper? I made a quick compromise proposition.

"Tell you what I'll do," I shot back. "I'll put on the survey for a flat fee of \$500. That will take a week or ten days. Then I will stay on your staff as a merchandising specialist for six months *only*, at a salary of \$100 per week. Take it or leave it!" \$100 in 1924 would be about \$250 a week today.

"O. K. I'll take it," he snapped. I had my wife's uncle draw up a legal contract, which he signed a day or so later.

Pulling a Clothier Out of the Red

About the time we started the survey in Vancouver, Walter and Bertha Dillon, my wife's brother and sister, started in the "Model T" their return trip to Iowa; Walter to enter his Junior year at Simpson College, and Bertha for another year of school teaching.

This time Mrs. Armstrong took part in the survey, and proved very adept at eliciting confidential information from housewives of their attitudes and feelings toward Vancouver stores.

The survey soon was completed, together with a complete typed summary of all data, interviews, and tabulations of statistics, as well as an analysis of conditions and recommendations.

With this data, I began counselling with merchants about individual merchandising problems.

One clothing store, for example, was running in the red. The owner asked if I could help him. I insisted on full

access to his books and all information. Finally he consented. The survey had uncovered special facts about customer-attitude toward this store. One line this store carried was Hart Schaffner & Marx clothes. I knew that this firm was prepared to extend considerable dealer-help. At my request they sent a qualified representative to counsel with me and this merchant.

A new policy was inaugurated. Certain changes were made. Until now this store had not carried the more snappy styles *young* men liked. The owner, past middle-age, had bought the older men's styles of his personal liking. I induced him to trust the Hart Schaffner & Marx representative fully with selections in ordering. Also I recommended that he stock in addition snappiest young men's styles in a less expensive line.

Then we began a big-space advertising campaign in the *Columbian*. I wrote and laid out all his ads. I induced him to spend 7% of sales in this advertising campaign.

"But," he protested, "you have shown me that Harvard Bureau of Business Research figures show that no retail clothing store ought to spend more than 4% for advertising."

"That's right," I explained, "but this big-space advertising will quickly build up your volume. The amount, in dollars, spent in advertising will remain the same. But, as sales volume increases, the advertising expenditure will become an increasingly *smaller percentage* of sales." Also I explained to him it might take six months before his total expenditures would go below his total income, and his books would get out of the red.

It took a lot of courage. But it was a matter of accept my program or go bankrupt. He finally agreed.

It did take about six months. Twice before that time he lost his nerve and wanted to quit. Twice more I talked him into staying with it. At the end of six months his business was showing a profit. The sales continued to increase. So did his merchandising turnover. And likewise his profits. Finally he was able to sell his store at a substantial profit.

Discovering a New Business Potential

Soon I became virtually advertising manager for a leading hardware store,

the largest department-drug store, a furniture store, a jewelry store, a dry-goods store, and others.

But my most important client turned out to be the local laundry. The general survey had brought out some startling facts about the laundry situation. I wanted more facts. So a further separate survey was made to get the facts and more definitely learn customer-attitude toward laundries.

I found that very few housewives entrusted their family wash to the laundry. We unearthed many suspicions. Many women assured me that laundries use harsh acids and chemicals which ruin clothes. This, I soon found, was not true.

"They shrink clothes," said scores and scores of women.

"They fade colored things," women assured me.

"How do you *know*?" both Mrs. Armstrong and I began asking women we interviewed. "Has the laundry ruined *your* things—have *your* colored clothes been faded or your woolens shrunk?"

"Oh, mercy, NO!" they would reply. "Why, I would never *think* of sending *my* things to the laundry."

"Then how do you *know* the laundry mistreats things in this manner?" we would ask.

"Oh, I just *know*! Why, *everybody* knows how terrible laundries are on clothes," would come the confident answer.

Scores of women said laundries would *lose* things and refuse to make good the losses. "The laundries will *never* make an adjustment or settle a claim," women assured us.

We found dozens of things wrong with the laundries—in the public mind.

Then I investigated conditions at the Vancouver Laundry, owned by a man of my name, J. J. C. Armstrong, no relation. Actually, I found that conditions were precisely the *opposite* of the general public conception.

The laundry washed clothes with a neutral chip soap—I think that particular laundry used Palmolive, a gentle facial soap. To add alkaline strength, without injury to clothes, they used an expensive soap "builder,"—a "controlled" alkali, which could not harm a baby's tenderest skin, could not injure sheerest silks or finest table linens, and

yet possessed the strength to get greasiest overalls spotlessly clean. This harmless but effective soap "builder" was not available to consumers on the retail market. It was sold only in barrel quantities direct to laundries. It was the result of then recent and specialized scientific research, manufactured by one of the largest corporations in the laundry industry, a subsidiary of the Aluminum Corporation of America (ALCOA).

Through Mr. J. J. Armstrong I met a laundry chemist, Robert H. Hughes, a special technical representative of this company, the Cowles Detergent Company of Cleveland, Ohio. Mr. Hughes explained to me the chemistry of laundering—why we use SOAP to wash our hands, faces, or clothes.

How Soap Cleans

It's a very fascinating story. Did you ever wonder what causes particles of dirt to cling to clothes—why clothes become soiled? Did you ever wonder how SOAP removes dirt?

I don't believe the truth will bore you. Briefly, this is the story:

Naturally, dirt would fall off of clothes instead of attaching itself to cloth, were it not for the fact that an *acid*, or oil or grease, even in slightest amount, is present. This acid holds the dirt to the cloth. Laundries *did not use acids*, as so many people seemed to believe. There is acid already present on the clothes, else they would not become soiled.

Chemically, all matter is either acid or alkali. These are chemical opposites.

Soap is made from two substances—fatty acid (oil or fat), and alkali. But alkali, if used alone, would injure and rot cloth. So in the soap factory the two substances, fatty acid and alkali, are mixed by a process called saponification. This converts the two into a *new substance*, which is neither acid nor alkali, but which we call SOAP.

If the soap be completely pure—a prominent soap used for faces and even babies is advertised as 99 and 44/100% pure—there is no "free" alkali in it. All the alkali has *combined* with the oil, tallow, or fat, and has been converted into soap. The alkaline content is now utterly harmless. Yet it has an alkaline action that will dissolve the acid that

glues dirt to your skin or your clothes, so that the dirt is flushed off in the rinsing.

But a pure facial soap is not sufficiently alkaline to loosen the acid on badly soiled clothes. Therefore soap makers at the time of this story put a certain excess amount of alkali in the "laundry soaps" sold in stores to housewives. This excess alkali was called "free" alkali. It was not controlled, or neutralized, in the soap. Alkali is chemically a "crystalline" substance. In other words, it dilutes into and becomes part of the water. In clothes-washing, it soaks into the fiber meshes of the garment. Rinsing cannot remove it—it merely dilutes it. The *soap* and the *dirt* are flushed away in the rinsing—but the "free" alkali remains inside the fiber of the cloth. In the drying process it tends to "eat" or rot the cloth. It would even destroy shoe leather!

Now WHY does not a pure soap injure the cloth?

The answer is that, chemically, soap is a colloidal substance. In solution, or emulsion, it breaks up into thousands of tiny particles. But it does not become part of the water. Its thousands of minute particles discolor the water, float around *in* the water. In the agitation or rubbing of clothes-washing, the tiny soap particles are flushed *in between* the fiber meshes of the garment or cloth, but never soak *into* the fibers. They dissolve the acid, thus loosening the dirt. The agitation breaks up the dirt into tiny particles, loosened from the cloth. The tiny colloidal soap particles have a chemical affinity for the tiny dirt particles, which means the dirt particles *cling to* the soap particles. The rinsing flushes them away. Even if all the soap were not rinsed off, the alkali is not "free" but "controlled" by the soap, and could not "eat" or "rot" or harm the cloth.

This scientific soap "builder" sold by the Cowles Detergent Company contained great alkaline strength, but it was chemically in "colloidal" form, not "crystalline," and the alkali was as completely controlled as in a 100% pure soap. Therefore it could not harm silks, woolens, or the sheerest, daintiest fabrics, altho it had the strength to wash clean the greasiest overalls. Also it restored colors, brought them out newer

and sharper than before.

Since those days, however, there has been a complete revolution in the manufacture of clothes-washing detergents sold to housewives. Whether our big-space advertising of the *dangers* of the free-alkali laundry soaps to clothes then sold for home washing machines had bearing on it, I do not know.

But the chemists on the staffs of leading soap and detergent manufacturers have developed new synthetic detergents. Few housewives, if any, use soap in their home washing machines today. The first household synthetic detergent on the market was "Dreft," produced by Proctor & Gamble, in 1933. Colgate came out with "Vel" later in the 30's. Since, there have been many developments in the field of synthetic detergents. They are not yet perfect or foolproof, but (see article on page 237, October 1958 Reader's Digest), chemists have not yet nearly exhausted the possibilities of improvement.

Our campaigns were in the early days of the home washing machine. These home washers were crude, compared to today's product. In our ads, and in special booklets, we "figured it out" and convinced many housewives it was less costly to send the family wash to the laundry.

A New Business Launched

I began to write big-space ads for this laundry. Armed with complete information of customer-attitude, and complete factual and scientific information about laundry processes, I was able to assure housewives that their sheerest, daintiest fabrics were actually SAFER at the laundry than in their own hands at home.

Soon these ads became an item of conversation among Vancouver women. It took time to dispel suspicions and build confidence. But gradually the laundry business began to increase.

Before this campaign, laundry business had consisted mainly of men's shirts, and hotel business. But now the family bundle business gradually began coming to the laundry.

I found that the laundry industry was twelfth in size among American industries—yet, in aggressive methods, and advertising and merchandising, it

was the least "alive," and the most backward and undeveloped. I sensed, here, a tremendous field for a new advertising business.

I began to develop plans for a personalized, yet syndicated advertising service for leading laundries—one client in each city.

I learned that not all laundries were using as advanced methods as this Vancouver Laundry. Some laundries, as a "soap builder," were still using plain caustic soda—free alkali. Some lacked efficiency methods of operation. Many were guilty of haggling with customers over claims of losses or injury, and of refusing to make losses good.

I had become closely acquainted with R. H. Hughes and his reputation among laundry owners as the leading laundry chemist and expert on production methods on the West Coast.

So, Mr. Hughes and I formed a partnership. As soon as my six months' tenure with the Vancouver *Columbian* expired, we set out to establish a new business as a merchandising and advertising service for leading laundries.

I would start off every campaign with a local merchandising survey, to determine the *local* customer-attitude. We would accept no client unless the laundry owner would give Mr. Hughes complete latitude and authority within his plant, to install the latest scientific methods and equipment, eliminate lost-motion, and speed up efficiency.

I had to be able to make big claims in the advertising. The client had to be able to deliver what the ads promised. The client had to agree to settle every claim without a question—the customer was ALWAYS to be *right* in any complaint.

And Then . . . BANG!

The general appeal of the ads was syndicated—the same for all laundries. Yet certain factors peculiar to each local laundry were altered to comply with that particular client's conditions. We ran two large-space ads each week for each client.

The new business started with great promise. Soon we had as clients leading laundries in Eugene, Corvallis, Albany, Salem, McMinnville, Oregon City, and Portland, Oregon; and in Seattle, Ta-

coma, Ellensburg, Walla Walla, Olympia, Centralia, Chehalis, and Vancouver, Washington.

(Please continue on page 17)

TITHING

(Continued from page 6)

To make this point plain, Paul proceeds to show the Melchisedec Priesthood is superior—has precedence *now*.

Notice the Scripture: "Now consider *how great* this man was, unto whom even the patriarch Abraham gave the tenth of the spoils . . . But he whose descent is not counted from them (the Levites), *received tithes* of Abraham, and blessed him (Abraham) that had the promises. And without all contradiction the *less* (Abraham) is blessed of the *better* (Melchisedec) . . . And as I may so say, Levi also, who received tithes, *paid tithes* in Abraham, for he was yet in the loins of his father, when Melchisedec met him" (verses 4-9).

The Melchisedec Priesthood is greater—superior! It has precedence! And it is again in force as God's Priesthood, under Christ! It, too, needs to be financed! Now notice the conclusion:

"For the priesthood being changed, there is made of necessity a change also in the LAW" (verse 12).

A NEW Testament LAW!

It does not say the law was abolished. The change in priesthoods makes necessary a CHANGE *in* the law. What law was thus CHANGED? The very law this chapter is instructing New Testament Christians about—the TITHING LAW! "The sons of Levi have a *commandment* to take TITHES . . . *according to the law*" (verse 5).

So tithing, far from being abolished, is NEW TESTAMENT LAW! But, the priesthood being changed to that of Jesus Christ—the Melchisedec Priesthood restored—that tithing law is also changed of necessity, so as to become God's system for financing the ministry of Jesus Christ!

Actually, the law is merely restored *as it was from the beginning!*

How plain! Tithing is God's *law*—His system for financing His great work today; it's commanded, *now!*

To be continued

ENING COLUMBIAN. TUESDAY, SEPTEMBER 15, 1925.



What DO laundries use to get dirt from clothes?

Here is a direct answer to those who somehow, have gained the impression that all laundries use caustics—strong acids, lye, or chemicals.

TWO million modern housewives have banished washday drudgery from their homes. Hundreds right here in Vancouver send their weekly washings to this laundry.

Still some submit to this back-breaking slavery—to the muss and slop and drudgery of woman's most menial task. "Of course I'd rather escape this dreary burden," they say, "but I've always been afraid the laundries would wear out my clothes. They're all alike. I guess it's the strong acids or chemicals they use that does it."

Only the Purest of Materials Here

Perhaps it may surprise you to know that the Vancouver Laundry uses purer materials than most housewives use at home! You don't need to **GUESS** what materials are used on your clothes at **THIS** laundry. We invite you to come, any time, any day, and inspect these pure materials yourself.

Only the purest of soaps ever enter **THIS** laundry. We buy with exact scientific knowledge, making careful laboratory tests for purity. The housewife buys blindly, with no way of knowing the chemical content or per cent of purity of the soaps and powders she buys.

For instance, for ordinary clothes, we use a soap testing 98 per cent pure. The remaining 2 per cent is moisture—just pure water. It contains no "filler," no free alkali. A leading highly advertised cheap soap for home laundering tests 76 per cent pure, containing "filler," and free alkali, which is exceedingly harmful to fabric.

You may safely wash your face,—or shampoo your hair,—with the soap we use for your most ordinary clothes. Put your home laundry soap to this test, and thus compare its purity with ours.

For all silks and delicate pieces, we use nothing but Ivory soap—99.44-100 per cent pure. These are all carefully handwashed by skilled specialists, without rubbing, twisting, or being put through a wringer.

What Careful Laboratory Tests Reveal

Some have gotten the notion that "it's the bleach laundries use which rots and wears out clothes." But at the Vancouver Laundry, we merely use harm-

less javell-water—the idea they teach your daughters in domestic science classes at c

And today we use very none whatever on silks, c and such fabrics. Actual shows this bleach, as we fabric exactly 4 per cen **HUNDRED THOROUGH**

Many Rins Give

Science has learned the most important part of wash is, that ALL the rinsed from the

Clothes are **THO** this laundry. More successive rinses, pure water, never batch. Thus A! every other for completely removed

That's why you from this laundry sweet and clean geon's gown.

Mode Chan

Frankly, money. W on the care

So to if customers tomers at played m have ac methods and bet couwer chies: friction would ing l thoro: pains you send

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Here is the kind of writing Mr. Armstrong was doing in 1925, before the challenge that started his first real Bible study and resulted in his conversion. We reproduce here two of the laundry advertisements of that year, reduced down to less than one half the size they originally appeared in newspapers. These ads changed the thinking of thousands of women toward laundries, doubling their volume of business.

You were Suspicious

of the old-fashioned ... Now see what a new-day A **TODAY** an entirely new-type laundry serves Olympia people.

A laundry where your clothes are **SAFE**—even your finer things. And actually doing family washings cheaper than with an electric washer in the home.

Modern science has made startling new discoveries about the laundering and care of your clothes. And these new and **BETTER** ways are in use today at the **Star Laundry**. Old harsh ways have gone from **THIS** laundry.

SEE WHAT HAPPENS to your clothes

The Star does not wash everything all in together, as many have supposed. When first your bundle is opened, its contents are carefully sorted, so each piece is washed the proper, scientific way. A skilled specialist sorts clothes into the proper segregation—each requiring a different method of washing.



No More Drudgery Now!

The STAR

The LAUNDRY of Pure Materials Phone 2

TRY THIS Special Economy Wash

Hundreds of Olympia women prefer this Economy Wash—the most popular family service. A flat piece—the **HARDEST** part of the ironing—are nicely ironed to snowy smoothness. Wearing apparel dried by fresh-air methods of both washday and ironing day. All that's left for you is a little light ironing of a few pieces of wearing apparel. 1½ pounds for \$1, and only 6c each additional pound. Just call 254.

Only Purest Materials

The soaps and materials we now use are purer than you probably use at home. You could safely wash your face with any soap or material we use for clothes-washing. Will **YOUR** laundry stand such a test as that? Laboratory tests show that our washing process fabrics retain 96% of their original tensile strength after one hundred thorough washings! And that means three to four years!

What Science Found Most Important

Strangely, modern science found rinsing the most important part of clothes-washing. Scientific tests showed the one or two rinses, such as housewives give at home, not sufficient to remove all the soap and dirt. So we now do a thing you are not equipped to do at home. We give clothes **SIX** thorough rinses, in **SIX** changes of fresh, clean water. An average of seven hundred gallons of

Just note how little it costs to send your washings to this laundry—

- 1. WET-WASH.** Everything an electric machine would do, at less cost. Everything scientifically washed with purest of materials, and returned slightly damp for ironing. Ten pounds or less 40c if sent last three days, 50c first three days of each week, 5c additional pound.
- 2. THIRTY-SERVICE.** Flat work ironed, other pieces returned slightly damp for ironing. 6c pound, 75c minimum.
- 3. ECONOMY.** Flat Work Ironed, everything dry, no starch. 7c pound, 75c minimum.
- 4. ROUGH-DRY.** Flat Pieces Ironed, everything dry, and required starching done, 9c pound, 50c minimum.
- 5. FINISHED SERVICE.** Everything completely ironed ready for use. For prices see list.
- 6. HAND-IRONING SERVICE.** We maintain an expert hand-ironer. Her work cannot be surpassed anywhere. Prices very reasonable.

Just phone 681

VANCOUVER 311 MA
PHONE 681
Your Clothes Last Longer

AUTOBIOGRAPHY

(Continued from page 15)

In six months the business volume of some of these laundries doubled. Our advertising and merchandising service was winning big results for clients.

No matter how many clients we should acquire, I had only one general



Visitors are always welcome

advertising "IDEA" to think up and write for the entire number. The new business promised to grow to a national, universally-used service.

This would mean, in another two or three years, an income larger than I had ever before contemplated. Already our fees were grossing close to \$1,000 a month. They appeared to promise to rise between \$50,000 and \$100,000 per month within two or three more years. I began to see visions of a personal net income of \$300,000 to a half million dollars a year!

And then—the bottom fell out!

And through no fault or cause of our making. There was one unusual condition peculiar to the laundry industry. They were highly organized in their Laundryowners National Association.

Some "bright" advertising man, in an advertising agency in Indianapolis, Indiana, put over on the Laundryowners National Association a \$5,000,000 advertising campaign for the entire industry—the entire amount to be spent by this agency in the big-circulation national women's magazines, such as *Ladies' Home Journal*, *McCall's*, *Woman's Home Companion*, etc. The campaign was to run three or more years. The Association was to pay for it by assessing each laundryowner member within 1/2 of 1% of the maximum percent of sales volume a laundry could safely spend in advertising.

Every one of our customers was taxed by this campaign up to the limit they could safely spend. They had no alternative except to cancel out all their own private local advertising. Our field was literally swept out from under our feet.

In Chicago I had built a publishers' representative business that brought me an income equivalent to \$25,000 a year before I was thirty. The flash depression of 1920 had swept away all my major clients, and with them my business.

Now, with a new business of much greater promise, all my clients were suddenly removed from possibility of access, thru powers and forces entirely outside of my control.

It seemed, indeed, as if some INVISIBLE and MYSTERIOUS HAND were causing the earth to simply swallow up whatever business I started. And indeed,

that is precisely what was happening! God was knocking me down! But I was not yet out!

Reduced to Going Hungry

Soon every laundry client had been forced to drop all local advertising except one. I still had the account of one of the two largest laundries in Portland, running one ad a week in the *Portland Oregonian*. This supplied an income of \$50 per month.

But \$50 per month was not enough to pay house rent, and provide food and clothing for our family. We began to buy beans and such food as would provide maximum bulk and nourishment on minimum cost.

One time, a couple days before my monthly \$50 check was due, we were behind in our rent, completely out of groceries except for some macaroni—we did not even have a grain of salt in the house; our gas and electricity had been shut off. We had a small heating stove in the living room, and nothing but old magazines for fuel.

I managed to boil some macaroni in a pan of water on top of the heating stove by crumpling up old magazines and burning them. I offered some of this "palatable" food to my wife and children, but they all preferred hunger to boiled macaroni without cheese or even salt. I started to eat some myself. But that is all. I merely started! The slippery tasteless stuff simply would not go down! I too had to remain hungry. There's no food value to macaroni, anyway, without cheese or other additions. My morale was fast descending to sub-basement. I was not so cocky or self-confident now. I was being "softened" for the unconditional surrender to God.

Religious Controversy Enters

Some little time prior to this, we had been visiting my parents in Salem. My wife had become acquainted with an elderly neighbor lady, Mrs. Ora Runcorn. Mrs. Runcorn was an avid student of the Bible.

Before our marriage my wife had been quite interested in Bible study. She had been for years an active Methodist.

After marriage, although she had not lost her interest in the Christian life and the Bible, she had not had the same

IOUS

Steam laundry
Modern laundry is like

Wash
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water to rinse every garment you send us. We never place clothes in a water or rinse—they go into fresh, clean water every time.

New-Type, Clothes-Saving Equipment

And today we have nothing but the newest type clothes-saving equipment. For instance, the old laundry "mangle" is a thing of the past in this laundry. Our new-type flat-work ironer, which cost \$8,000, will iron even wet tissue paper without tearing.

The Lowest Prices in America

And remember, the Star Laundry gives you this new, improved, easy-on-dry clothes washing at the lowest laundry prices in America. Actually 10% to 25% lower than in many cities, such as New York and Southern California.

We now do washing only, cheaper than with an electric washer in the home—only 4c per pound. And we offer a variety of partially-ironed, and all-ironed services, at extreme low prices—a service for every need and every family budget. Select the one most economical for your particular needs.

Here's a Trial Offer —at Our Risk

We ask a simple two-weeks' trial—entirely at OUR risk. You take no chance whatever, for we GUARANTEE the safety of everything you send. We stake your future patronage on a simple two-weeks' trial. Hundreds of you found one of our low-cost family services the long-wanted solution of the laundry problem. Call 254. We call for your bundle deliver.

254

opportunity to express it, or participate in religious fellowship with others. While we lived in Maywood, suburb of Chicago, we had joined the River Forest Methodist Church, but the fellowship there had been more social than spiritual or Biblical.

But all Mrs. Armstrong's active interest in things Biblical was reawakened when she became acquainted with Mrs. Runcorn. One day Mrs. Runcorn gave her a "Bible study." She asked my wife to turn to a certain passage and read it. Then a second, then a third, and so on for about an hour. Mrs. Runcorn made no comment—gave no explanation or argument—just asked my wife to read aloud a series of Biblical passages.

"Why!" exclaimed Mrs. Armstrong in amazement, "do all these Scriptures say that I've been keeping the wrong *day* as the Sabbath all my life?"

"Well, *do they?*" asked Mrs. Runcorn. "Don't ask *me* whether you have been wrong—you shouldn't believe what any *person* tells you, but only what GOD tells you thru the Bible. What does He tell you, *there?* What do you see *there* with your own eyes?"

"Why, it's as plain as anything could be!" exclaimed Mrs. Armstrong. "Why, this is a *wonderful* discovery. I must rush back to tell my husband the good news. I know he'll be overjoyed!"

A minute or so later, Mrs. Armstrong came bursting into my parents' home, shouting the "good news" to me.

My jaw dropped!

This was the *worst* news I had ever heard! My wife gone into religious fanaticism!

"Are you **CRAZY?**" I asked, incredulously.

"No, I was never more sure of the **TRUTH** in my life," she responded with enthusiasm. Indeed I thought she had lost her mind. She certainly *was CRAZY!* Deciding to keep "Saturday for Sunday!"

"Now *look*, Loma!" I said sternly. "I simply am not going to tolerate any such religious fanaticism in our home. You have to give that up, right here and now!" But she wouldn't.

Week after week, month after month, we argued. I reminded her the Bible said a wife must be obedient to her husband!

"Yes, *in the Lord*, but not *out* of the Lord," she came back, "and the Bible says we must obey GOD rather than man. Religion is a private and *personal* matter. God gives me free right to OBEY Him."

I thought I could not tolerate such humiliation. Nothing had ever hit me where it hurt so much—right smack in the heart of my pride and conceit and vanity. And *this* mortifying blow had to fall, on top of confidence-crushing financial reverses! Why, *what would my friends say? What would former business acquaintances think?*

"Look, Loma," I said in desperation, "you can't tell me that all these churches have been wrong all these hundreds of years! Why, aren't these all CHRIST'S churches? Aren't they all CHRISTIAN?"

"Then," came back Mrs. Armstrong, "WHY do they all disagree in their doctrines? Why does every one teach something different than every other one?"

"Well, they all seem to teach the same thing about Sunday being the right day for going to church. I don't know where it is in the Bible, but I know it is *there!* All these churches can't be wrong. I know it's in the Bible. I know the Bible says that SUNDAY is the day for Christians. The Sabbath was for Jews."

"I'm just as sorry over this disagreement coming between us as I can be," my wife said. "But I simply can't help it. I have seen with my own eyes *in the Bible* that God made holy the hours from Friday sunset until Saturday sunset. The Bible is the very WORD OF GOD. I would be disobeying GOD if I gave it up now. I would lose eternal life! I would be sinning, and I would be LOST!"

This was too much!

"SINNING, to observe SUNDAY?" I exclaimed. "I never heard of anything more ridiculous."

I was boiling with anger.

Angered Into Bible Study

"I will give you just one more chance, before we separate and get a divorce," I said. "I don't know just *where* it is, but I KNOW all these Churches can't be wrong! I KNOW it's in the Bible that we are to keep SUNDAY! I'll give you this one more chance, before you break up our home. I won't tolerate fanaticism!

I'll make you this proposition: I have an analytical mind. I've been trained in research into business problems, getting the facts and analyzing them. Now I'll make a complete and thorough research into the Bible. I'll *find* where the Bible commands us to observe Sunday. I'll PROVE IT TO YOU OUT OF THE BIBLE! Will you give up this fanaticism when I *prove* it?"

"If you can prove by the Bible that we are commanded to observe Sunday instead of the seventh day Sabbath—yes, *then* of course I will obey what I see in the Bible." It was agreed.

This was probably in the fall of 1926. My business was gone—all but the one laundry account in Portland. It took me about thirty minutes each week to write this one weekly advertisement. I had nothing but TIME on my hands.

And so it was that at this time—crushed in spirit from business reverses not of my making—humiliated by wifely religious fanaticism—I was goaded into the STUDY of the Bible for the first time in my life.

I was determined to find where, in the Bible, we are commanded to observe SUNDAY as the Christian Sabbath. I was sure I would find it stated plainly and clearly in *many* places in the New Testament. I set out on this study with angered and indignant zeal.

Next month you will read how this study broadened out on a new challenge on the truth of the Genesis account of creation, and the search for PROOF of whether God actually exists, and whether the Bible could be *proved* to be the divinely *inspired* revelation to mankind from such a God. Also, what happened to the million dollar clay mine venture.

SHORT QUESTIONS

(Continued from page 8)

Holy Ghost, THE HOLY CATHOLIC CHURCH." It was drawn up by the members of that Church after the pagan doctrines and customs of the Western Roman Empire—Easter, Christmas, Sunday—had been accepted as "Christian" traditions. It therefore became necessary to imply apostolic approval to the new doctrines of the Church! This creed was fraudulently written and entitled the "Apostles' Creed" for such a purpose.

The Bible Story

by Basil Wolverton

CHAPTER FOUR

“AND THE FLOOD CAME”

THE DOOR of the ark was now closed for the last time. Outside were hundreds of curious people—some jeering, some just waiting to see what would happen next.

Then the Flood Came!

Perhaps no one noticed that on that particular morning the wind was a little stronger than usual. By noon there were violent gusts that later grew into a gale. People were forced to shelter. Strong winds weren't very unusual, but when a swift-moving mass of dark, awful clouds boiled up over the horizon, people began to worry.

To add to their growing concern, there were strange rumblings within the ground, as though something terrible were happening down deep in the Earth.

The darkness grew worse. The rumblings became so strong that the ground quivered. Then, just seven days after God had told Noah to go into the ship, Earth's crust broke open here and there, and giant streams of water shot out of the ground. (Gen. 7:11.) At the same time, huge waves roared in from the seas and spread over the coastal areas. Lightning flashed and cracked, followed by horrible roars of thunder. Torrents of water burst from the black skies.

This, at last, was just the start of the terrible thing Noah had said would come upon the world!

It was the most awful thing that had happened to the world since Satan's sin had resulted in the whole surface of the planet being torn up so that nothing could live on it.

By now most people were becoming crazed with fear. No matter what they did or where they went, water came at them from all directions. No one could live with-

out shelter, and even the best shelters were soon flooded by the torrents of water.

Rivers quickly overflowed, covering the valleys where most people lived. It was

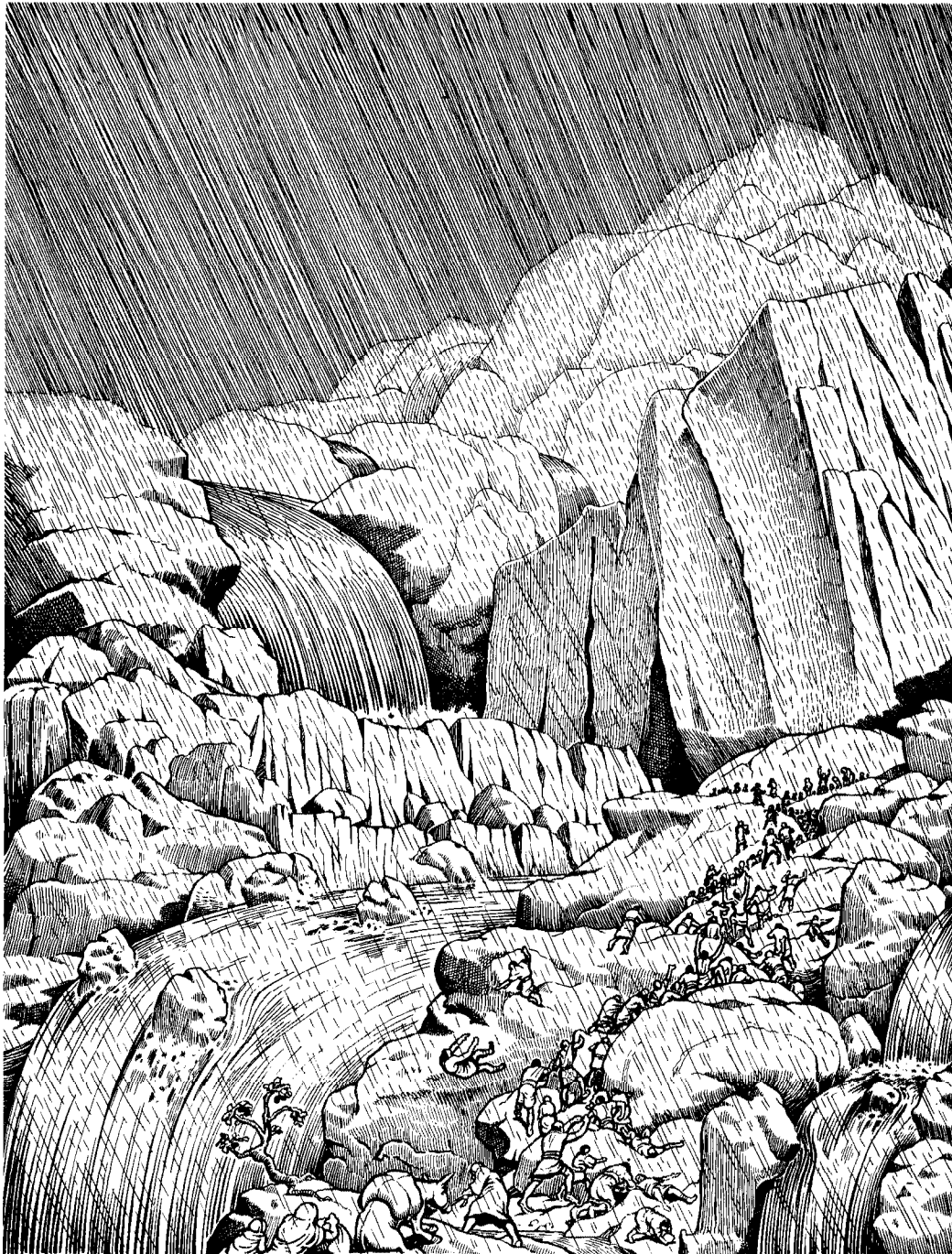
Giant streams of water burst through the Earth's crust.



plain to all that they would have to go up into the mountains or drown. But climbing to the higher elevations wasn't easy. Because of heavy cloudbursts, water thundered

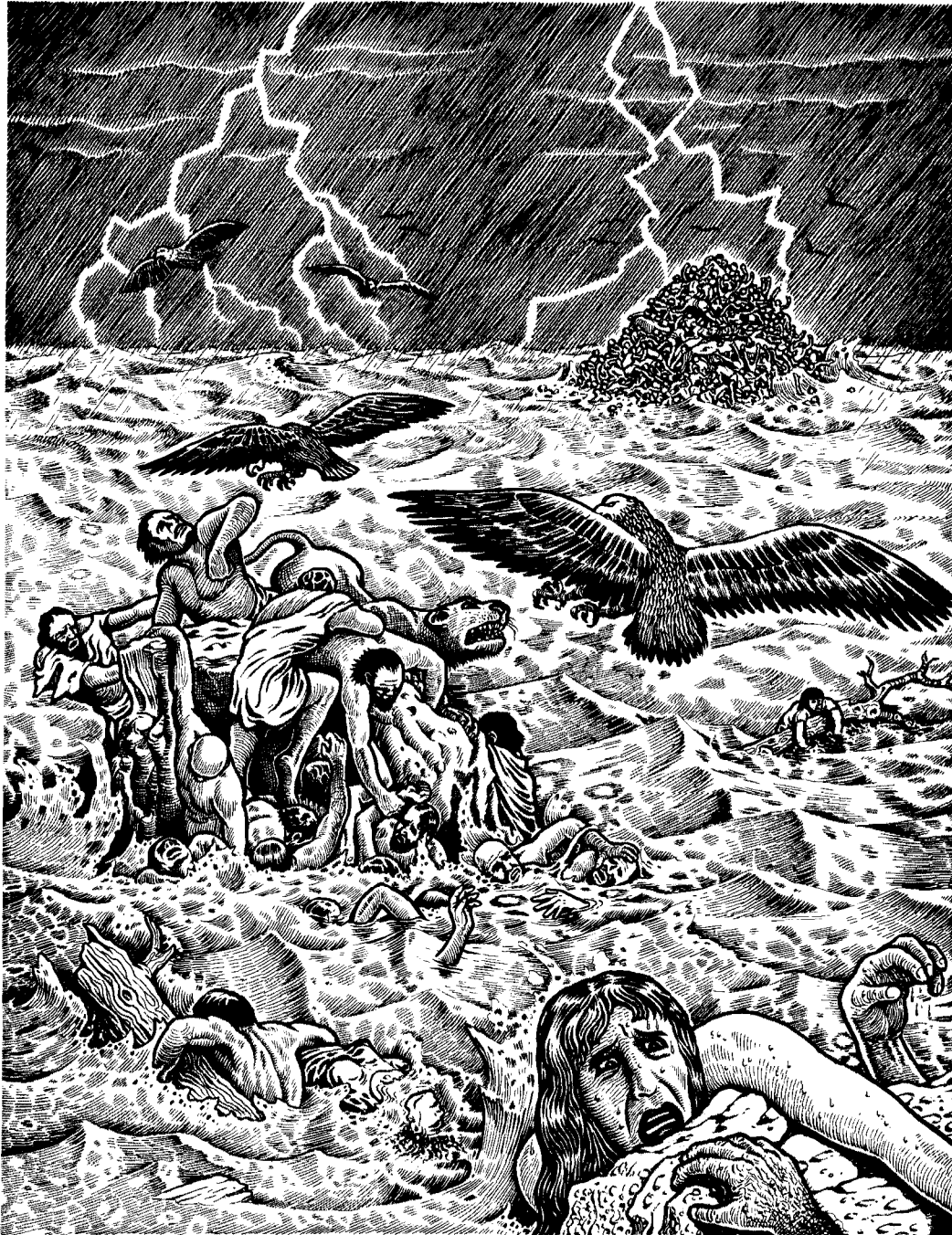
Huge waves roared in from the sea, spreading over coastal lands.





Those who could, fled to the mountains to escape the rising waters.

down in swift, muddy avalanches from the hills and mountains. Brush, trees, rocks, mud and people—all were swept down into the rising waters below.



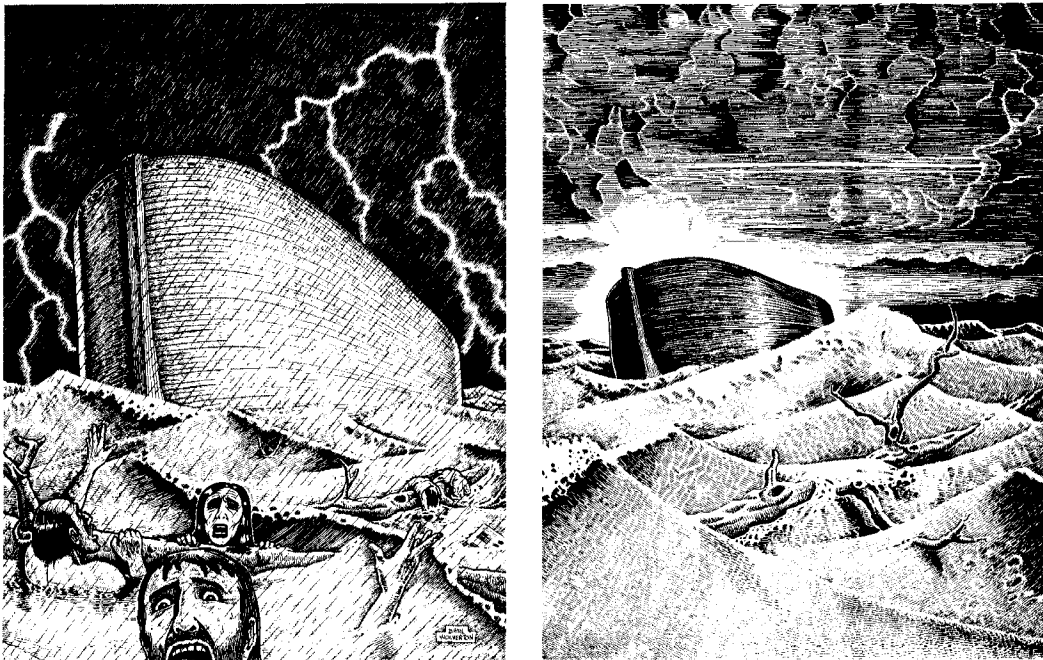
Some of the strongest reached the top of nearby mountains, only to perish in the swirling, rising waters!

Only the strongest people were able to battle their way up the slopes around the walls of water and tons of matter that came crashing down through every ravine.



Frantic hands claw at the planks of the ark.

Meanwhile, water swirled up around the ark, and slowly lifted it off the ground. (Gen. 7:18.) Many who had jeered at Noah now realized that the inside of the ship



A few find safety on floating logs, but the icy waters quickly swallow them up. All but the eight in the ark perished!

was the only safe, dry place left. A few who hadn't been able to escape elsewhere waded up to the ship and screamed for Noah to let them in. But with rain falling in torrents on the ark, probably Noah and his family couldn't even hear the frantic yells of those about to drown just outside. As the water grew higher and the ship came up off its resting place, desperate hands clawed feebly at the pitch-smeared planks. Then the hands disappeared in the muddy water, and there were no more screams.

God's Mercy

In His great mercy, God had given the people one hundred and twenty years to heed His warnings through Noah. And for one hundred and twenty years people ignored Noah, which was, in a way, the same as ignoring their own Creator.

Now it was too late for people to change their evil ways. It was too late even for earnest, frantic prayer—just as it is so often too late to expect God to help us if we wait too long to seek help.

Hour after hour, day after day, the water kept on rumbling out of the ground and out of the gloomy sky. It swelled to the tops of the highest mountains. People and animals who were strong enough to fight their way that far, fought among themselves for the last gasp of air before they were swallowed up.

Within a few weeks the water was so deep that even the highest mountain peaks were below the water. (Gen. 7:20.) Every person on Earth was drowned except the eight in the ark. Every land animal and bird was drowned except those in the ark.

For forty days and forty nights water gushed from inside the Earth and from the huge cloud layer. Then the rain stopped and water ceased coming out of the ground.

By this time the blanket of water covering Earth was several miles deep in many places. But Noah and his family and cargo safely floated above Earth's sunken surface as high as some of our passenger planes now fly above the clouds!

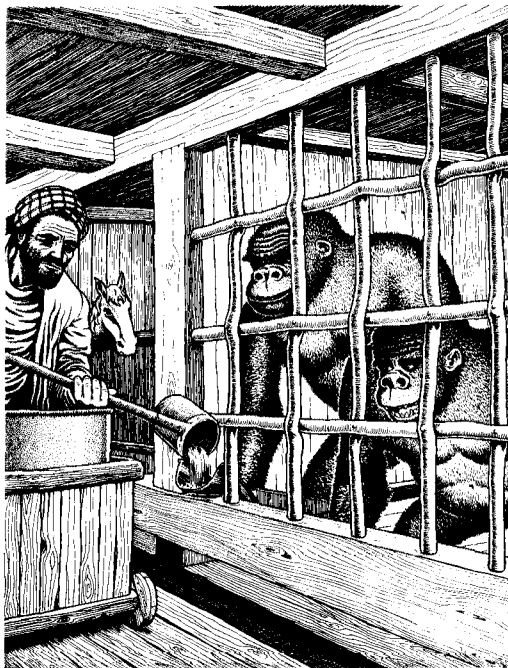
For a hundred and fifty days the water stayed at its deepest. (Gen. 7:24.) During this time, the people in the ark weren't idle. Perhaps God caused some of the animals to fall into a kind of sleep like bears go into during winter months. But even if that did happen, there was much work to do inside the ship.

Whatever the tasks, they must have been hard to perform, for several weeks the ark pitched and rolled through the great waves pushed up by the wind. God, you see, had caused a strong wind to blow over the water, so that it would evaporate into the air.

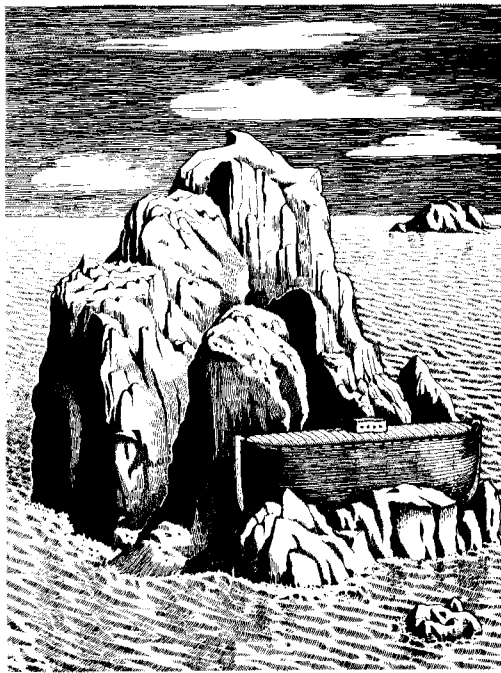
The Waters Lower

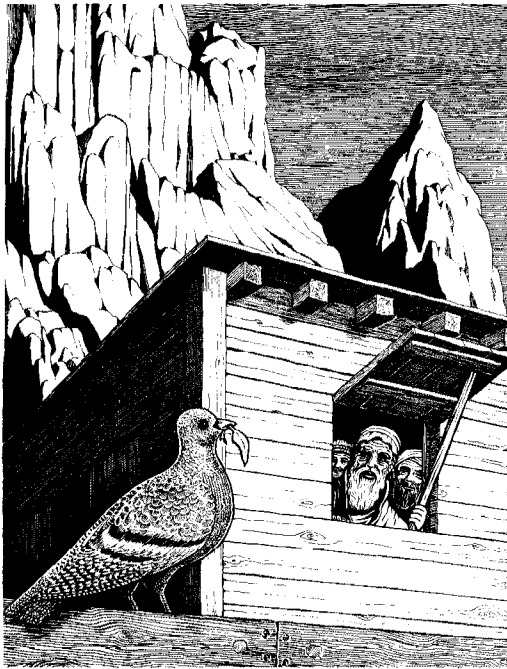
Then one day the tops of the highest mountains began to appear above the water.

Many hours of work was needed to feed and care for the creatures in the ark.

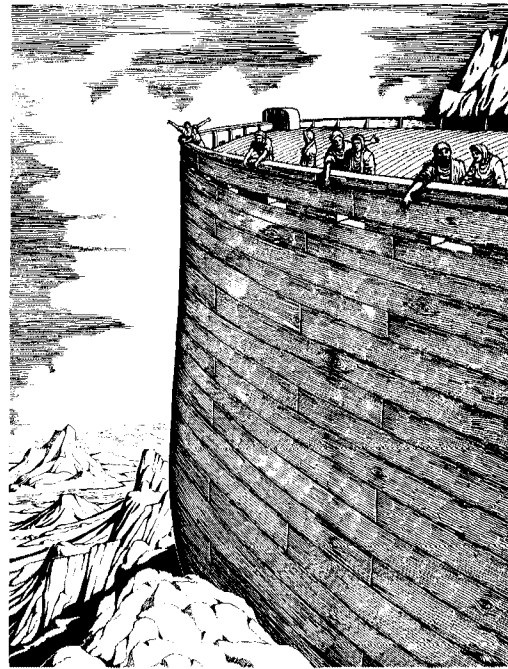


After about five months afloat, the ark drifted onto one of the mountains of Ararat.





A dove which Noah let out returns with a fresh olive leaf.



Noah and his family come out to view the land for the first time.

The ark drifted up against one of the mountains. (Gen. 8:5.) The water kept on getting lower, leaving the ship stuck high on the side of the mountain!

Noah waited more than two months while the level of the water continued to drop. After that he sent out birds to see if the distant land below were still flooded. At last one of the birds returned with a green leaf in its beak, after which it flew away and did not come back. This proved to Noah that the water had already drained off and evaporated to the point where plant life had started developing, and that the valleys were ready to live in again. (Gen. 8:11.)

The men opened the top of the ark. The only eight people left on Earth came out on the top deck to view land for the first time in more than a year. (Verse 13.)

A New Life Begins

After being cooped up in the ship for so many months, the mere sight of dry ground was a wonderful and welcome thing to Noah and his family.

But it must have seemed strange to look down on a silent world where there was no living thing to meet them or no one to scoff at them as people had done for so many years.

"Come out of the ark," God told Noah. "Bring the creatures with you. I want all

living things to spread out over the Earth and produce families." (Verse 17.)

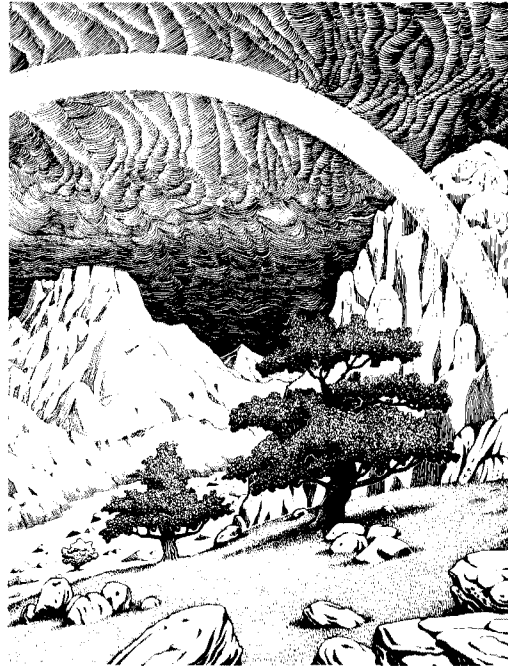
The large door in the side of the ship was broken open, and a runway was built

All the animals, birds and insects leave the ark to repopulate the earth.





Noah offers a sacrifice to God to thank Him for having preserved them through the terrible flood.



The rainbow becomes a sign that no flood will ever again destroy man or beast from the earth.

from the opening to the ground. Then all the creatures in the ark were freed from their stables and cages.

Possibly more creatures left the ark when Noah let them out than went into the ship more than a year before, because it is likely that many baby animals were born and many baby birds hatched.

Whatever the number, they were happy to be free again to return to a new life in the new fields and forests.

But Noah didn't set all the animals and birds free. He kept some of the clean beasts and fowl. He was so thankful to his Creator for sparing him and his family that he built an altar on one slope of the mountain, and sacrificed some of the clean creatures as an offering to God. (Verse 20.)

God was pleased with Noah. He blessed him and his sons, Shem, Ham and Japheth. God told them to rebuild their homes and raise children, so that many people would again live in the world from which the disobedient had been washed away.

"I shall never again bring a flood over the whole planet," God told them. (Gen. 9:11.) "As a promise to you that it will not happen again, look at this sign that will be seen in the sky!" (Verses 12-17.)

Thereupon the Eternal caused a beautiful arc of light of many colors to appear

from horizon to horizon. Whenever you see this colorful arc, which we call a rainbow, you are seeing the sign of the promise God made to Noah and all people more than four thousand three hundred years ago!

To be continued next issue

REFORMATION

(Continued from page 10)

burning, screaming, horrifying tortures of a never ending hell.

Such was the doctrine of John Calvin. And this became the teaching of the "reformed" congregations as they later spread throughout parts of France, into Scotland, to other nations of Europe, and finally—through the "Puritans"—to the New England states.

Calvin at Geneva

Shortly after publishing his "Institutes," Calvin visited for a brief time in Italy. On his way back to Basel, he had to pass through Geneva. An event occurred here that changed the course of his life.

In 1532, after the Protestant defeat at the battle of Cappel, a reforming preacher named William Farel had come to Geneva to revive the Protestant forces in their city. Like Calvin, he had been driven out of France by Catholic persecution. Because of his powerful and unrestrained preaching, he had at first been expelled from Geneva. But he later returned, and led the Protestants to gain complete control of this city.

Because all "worldly" pleasures and entertainment were banned by his religious party, a great deal of strife had arisen and the city was in turmoil. Farel, therefore, knowing the great ability of Calvin and his interest in the Protestant cause, persuaded him to stay and help the reformed party control the city. Calvin at first had preferred the quiet seclusion of the scholarly life, but finally yielded when Farel warned that "God's curse" would fall on him if he refused to help.

Calvin then set to work immediately. He composed a catechism for the instruction of the young, and aided in formulating a stringent set of laws which forbade the people to wear "vain" orna-

ments, participate in "obnoxious" sports or other worldly amusements (Fisher, *The History of the Christian Church*, p. 324).

But the Libertines, as the opposing party was called, soon gained the upper hand and *banished* Calvin and Farel from the city.

This was 1538, and Calvin went to Strassburg, where he spent most of his three years' absence from Geneva. He took charge of a Protestant church for French refugees there, and soon took to himself a wife. It was here also that he formed a personal acquaintance with Melancthon, who gradually came over to his view of the Lord's Supper, though he never did on predestination.

He was now recalled to Geneva to help the triumphant reformed party found a *political and ecclesiastical government* upon the principles of their belief. From here on we notice Calvin's increasing involvement in *politics* and resulting *religious strife* (Walker, p. 397-398).

Calvin's Return to Geneva

Calvin returned victorious to Geneva in 1541, and set up a new *political and ecclesiastical* order. It was surprisingly similar to the Catholic church-state relationship of obedient nations within the Holy Roman Empire.

The state was *dominated* by the religious leaders, and was bound to foster the interests of the church, carry out its orders, and to *punish* or *execute* all those who opposed the established religion. Calvin had never rid himself of the Catholic concept of the *church ruling the state* and mixing in worldly politics.

"Not only profaneness and drunkenness, but innocent amusements and the teaching of divergent theological doctrines, were *severely punished*. Nor was this all. Trifling offences were visited with severe penalties. It was impossible that a city of twenty thousand inhabitants should rest content under such

stringent discipline and such stern enactments. The elements of disaffection disclosed themselves soon after Calvin's return. His chief opponents, as before, were the Libertines" (Fisher, *The History of the Christian Church*, p. 325).

Calvin tried to enforce this kind of *dogmatic system* on the entire city from this time until his death. Naturally, it could lead to nothing but *trouble*, and the chronicle of Calvin's later life is mainly concerned with his problems in trying to *suppress* the city of Geneva and *coerce* its inhabitants into yielding to his views. There is no denying the fact that he was a kind of *religious dictator!*

The Calvinistic Discipline

Except for the famous case of Michael Servetus, which will be covered in a later section, a detailed explanation of the *cruelty* and *rigor* with which Calvin *enforced* his system of belief on the hapless Genevans is unnecessary. The only thing that needs to be said is that the "fruits" of Calvin's teaching at Geneva make a striking *contrast* to the inspired statement of Paul: "For the kingdom of God is *not* meat and drink; but *righteousness*, and *peace*, and *joy* in the Holy Spirit" (Rom. 14:17).

The following summary of the effect of Calvin's "Theocracy" on Geneva should provide ample basis for comparison:

"Let us give a summary of the most striking cases of discipline. Several women, among them the wife of Ami Perrin, the captain-general, were *imprisoned for dancing* (which was usually connected with excesses). Bonivard, the hero of political liberty, and a friend of Calvin, was cited before the Consistory because he had played at dice with Clement Marot, the poet, for a quart of wine. A man was *banished* from the city for three months because, on hearing an ass bray, he said jestingly: 'He prays a beautiful psalm.' A young

man was *punished* because he gave his bride a book on housekeeping with the remark: 'This is the best Psalter.' A lady of Ferrara was expelled from the city for expressing sympathy with the Libertines, and abusing Calvin and the Consistory. Three men who had laughed during the sermon were *imprisoned* for three days. Another had to do public penance for neglecting to commune on Whitsunday. Three children were punished because they remained outside of the church during the sermon to eat cakes . . . A person named Chapuis was *imprisoned* for four days because he persisted in calling his child Claude (a Roman Catholic saint) instead of Abraham, as the minister wished, and saying that he would sooner keep his son unbaptized for fifteen years. Bolsec, Gentilis, and Castellio were *expelled* from the Republic for heretical opinions. Men and women were *burnt* for witchcraft. Gruet was *beheaded* for sedition and atheism. Servetus was *burnt* for heresy and blasphemy. The last is the most flagrant case which, more than all others combined, has exposed the name of Calvin to abuse and execration; but it should be remembered that he wished to substitute the milder punishment of the sword for the stake, and in this point at least he was in advance of the public opinion and usual practice of his age" (Schaff, *History of the Christian Church*, vol. VIII, p. 490-492).

Schaff's plea that Calvin's "mercy" was in advance of his age sounds somewhat hollow when we realize that he and the other reformers *condemned* the papacy for the same brutalities and referred to Christ's example of love by way of contrast.

Perhaps we need to remind ourselves that Jesus taught Christians in this age: "Judge not, that ye be not judged" (Mat. 7:1). And again: "If you forgive not men their trespasses, neither will your Father forgive your trespasses" (Mat. 6:15).

This teaching certainly is in contrast with Calvin's "theocracy" in Geneva. We continue Schaff's description of that frightful system:

"The official acts of the Council from 1541 to 1559 exhibit a dark chapter of censures, fines, imprisonments, and executions. During the ravages of the pesti-

lence in 1545 more than *twenty men and women were burnt alive* for witchcraft, and a wicked conspiracy to spread the horrible disease. From 1542 to 1546 fifty-eight judgments of death and seventy-six decrees of banishments were passed. During the years 1558 and 1559 the cases of various punishments for all sorts of offences amounted to four hundred and fourteen—a very large proportion for a population of 20,000" (Schaff, p. 492).

Thus we see that Calvin was willing not only to *punish*, but to *execute* those who failed to go along with his theological system. Two years after the burning of Servetus, the Libertine party in Geneva made a last determined effort to overthrow the religious hierarchy that Calvin had set up. They first attempted intrigue and secret diplomacy, but finally resorted to armed conflict in May of 1555.

But Calvin's forces were the stronger, and this last rebellion was a death-blow to their party. Many now had to flee for their lives from the "justice" of Calvin (Walker, p. 400).

At this point, we should take note of the fact—as evidenced by the foregoing examples of Calvin's system—that he was the primary reformer who stressed the idea that men are to *forsake all pleasure* in this life.

Therefore, as we have seen, such trifling things as card playing, dancing, jesting and theatre-going were treated as *major sins*. In many cases, Geneva's religious courts would punish such an offender with *public whipping* or even possibly *death!*

These harsh measures were the result of the *concept* that God is a stern, unrelenting Judge who wishes all men to *suffer*. He frowns upon any of the common pleasures of man. Most pleasing to Him, taught Calvin, is a life of *barrenness, poverty and severity*.

Perhaps without realizing it, thousands of Protestants to this day have been influenced by this concept and have a *feeling of guilt* even regarding many of the innocent pleasures of life. The strict "blue laws" of the New England Puritans is an example of this, and the same tendency among many of the stricter Protestant sects is evident to this day.

It is well to realize that this teaching

did *not* come from the Bible. For the most part, it came from *John Calvin's rigid mind*.

Calvin's Last Days

After the Libertine rebellion had been crushed, Calvin was the undisputed master of Geneva. In 1559, he founded the "Geneva Academy"—later to be known as the University of Geneva. It soon became the greatest center of theological instruction in the Reformed communities, as distinguished from the Lutheran.

Those in all nations who were struggling to advance the cause of *Reformed Protestantism* looked to Geneva for instruction and support. It became the great seminary from which ministers went forth to France, the Netherlands, England, Scotland, Germany and Italy. Almost as an *absolute ruler* of Geneva, Calvin, as Hausser comments, "Acquired and maintained more power than was ever exercised by the most powerful popes" (*The Period of the Reformation*, p. 250).

To the end, Calvin labored diligently in preaching and writing. He came to look upon the spread of the *Protestant churches* over the world as being synonymous with the coming of the *kingdom of God*.

"Here is one of the most significant differences between Calvin and the previous reformers. He rejected their expectation of the speedy coming of the Lord and projected the final cataclysm into an *indefinite future*. Luther looked wistfully for the end of the age before his own demise and the Anabaptists often set dates. But Calvin renewed the role of St. Augustine who terminated the early Christian expectation of the speedy coming of the Lord and envisaged successive acts in the historical drama in which *the Church came well-nigh to be equated with the Kingdom of God*. Even so Calvin substituted for the great and imminent day of the Lord the dream of the Holy Commonwealth in the terrestrial sphere. Its erection depended upon *human agents*, God's chosen instruments, the elect" (Bainton, *The Reformation of the Sixteenth Century*, p. 114).

This attitude caused men to become so absorbed in what we today must sadly speak of as "churchianity," that they

failed to grow into more spiritual truths than Calvin had found and to correct his peculiar errors. It also caused a notable lack of interest and understanding of the prophetic portions of the Bible which has persisted to this day.

Calvin's Death and the Spread of His Doctrines

We will not attempt to cover in detail the spread of Calvinism, or the Reformed theology, to other lands, because the doctrinal pattern remained substantially the same. The same spirit guided the movement everywhere. Indeed, the Reformed churches to this day still bear the indelible stamp of Calvin's powerful mind and personality (Walker, p. 400).

"From Geneva Calvinism spread into France, Holland, England, Scotland, and New England. The pattern of Geneva could not be reproduced in these lands, at least not at the outset. A single city might be turned into a select community. In the case of an entire land this was a very difficult matter. Eventually the ideal was most nearly achieved in Scotland and New England" (Bainton, p. 121).

When we read of the public whipping post and of burning people at the stake in the "puritan" New England settlements, we may realize that this was just a continuation of Calvin's system. As illustrated in New England, and with John Knox in Scotland, Calvin's adherents tried whenever possible to rule or at least dominate the political government and the entire population by force.

Even to the time of Calvin's death, his mind was alert and sharp, although his body was wasted with disease. When he felt his time had come, he sent for the Senate, in whose deliberations he had so often participated and dominated. He urged its members to guard the State from enemies who still threatened it.

Shortly after, he died peacefully. His fellow ministers were full of grief, for his great personality had inspired them all—and his death left a vacuum which no one else could fill. His dominant mind and personality was such that "he excited the most profound admiration in some, and an equally profound aversion in others" (Fisher, *The History of the Christian Church*, p. 329).

This very dominance of Luther and Calvin was in many ways a bad thing. For it led men to accept without question their doctrine and practice—never thinking to prove these ideas by the Holy Word of God.

Actually, as we have seen, many of the tenets and actions of the leading reformers are as far removed from the teaching and practice of Christ and the apostles as would seem possible in a civilized religious society!

Perhaps the Protestant doctrine was an improvement over the corruptions of the Roman church and its authoritarian popes. But how much of an improvement was it? Was it a genuine restoration of the apostolic faith and practice?

Even a respected Protestant historian has stated:

"Protestantism deposed the infallible pope in a large part of Europe and it did well. It was, unfortunately, too much disposed to make infallible popes of the Reformers and to place Luther and Calvin, the infallible theologians, in the place of Christ Himself as an authority that could not be gainsaid. This tendency was, perhaps, its strength at a time of conflict, when it avails much to have intense beliefs and no doubts, to march and to battle at the word of command. It was a source of weakness and stagnation when the battle was over and theology became more a matter of accepted dogmas than a creed to live by and fight for. Calvinism, like Lutheranism, degenerated into a sort of scholasticism against which it had been, in part, a protest" (Mackinnon, *Calvin and the Reformation*, p. 291).

As Mackinnon has wisely observed, Protestants today — instead of open-mindedly seeking for more truth — have "accepted dogmas" which they strive to defend in the manner of medieval scholastics. God commands us: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

Protestants often have tended to make infallible popes out of Luther, Calvin and the other early reformers.

Next month, we will continue this factual and gripping series with the shocking account of the real facts behind the Reformation in England. Be sure to read it.

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