

the
PLAIN TRUTH
a magazine of understanding

VOLUME XXIII, NUMBER 4

APRIL, 1958



—Wide World Photo
CAIRO—capital of the newly formed United Arab Republic. From this decaying city—the heart of the Moslem World—President Nasser hopes to spread his absolute authority over the whole Moslem World from West Africa to Southeast Asia! Is Nasser becoming a tool of Communists? Read the surprising answer in this issue's lead article.

Does EASTER Commemorate the Resurrection?

Christ did not rise on Easter Sunday! Here is an article explaining what Christ did command His Church to observe!

by Herbert W. Armstrong

HAVE you ever stopped to consider *why* you believe the things you believe?

Where did you learn the custom of observing Easter?

"I learned it from childhood," you reply. Of course you learned it from childhood! But where did the custom *really* originate?

You have *supposed* it was part of the true Christian religion to observe Easter, "Good Friday," Lent and "Holy Week"; to have colored Easter eggs, to dress up and go to Church Easter Sunday. Yes, you have *supposed* the Bible taught these customs.

But *where* did God ever command you to keep any of them?

The Meaning of Easter

From a child you have been led to believe that "Easter" signified the resurrection of Christ. For 1600 years the western world has been taught that Jesus rose from the dead on Sunday morning.

These are merely some of the *fables* that the apostle Paul never taught. Christ did not rise Easter Sunday. He said He would be in the grave "*three days and three nights.*" How can you figure 72 hours between so-called "Good Friday" at Sunset and "Easter morning?"

You will want to know *when* Jesus *did* rise from the dead, so write immediately for the astonishing proof in our free booklet, "The Resurrection Was NOT on Sunday."

The name "Easter" is merely a slightly changed English spelling of the name of the ancient Assyrian goddess *Ishtar*. As Hislop says in *The Two Babylons*, Easter "bears its Chaldean origin on its very forehead. Easter is nothing else than *Astarte*, one of the titles of Beltis, the 'queen of heaven,' whose name, as pronounced by the people of Nineveh, was evidently identical with that now in

common use in this country."

Easter, according to Webster's dictionary, comes "from the name of the old Teuton goddess of spring." You probably never were taught that, were you?

But if Easter came from a pagan origin, where did we get Lent?

Not from the true Church! For Cassianus, who wrote in the fifth century, says, "It *ought* to be known that the observance of the forty days (Lent) had no existence, so long as the perfection of that primitive Church remained inviolate."

Jesus never observed Lent, nor did the apostles.

"The forty days' abstinence of Lent was directly borrowed from the worshippers of the Babylonish goddess. Such a Lent of forty days, 'in the spring of the year,' is still observed by the Yezidis of pagan Devil-worshippers of Koordistan, who have inherited it from their early masters, the Babylonians" (From Hislop's *The Two Babylons*, pp. 104, 105).

Lent came from the ancient heathen sun-worship, not from Jesus Christ. The same is true of the use of hot cross buns, of dyed eggs and the Easter *sunrise* services. You will want to learn many more facts about these pagan customs that can't be included in this short article.

Write for the free booklet, "Easter is Pagan," which explains these and many more facts you surely need to know.

Apostles Observed Passover

Instead of observing the customs of the Churches of our day, the original, *inspired* Church of God, under the guidance of the Apostles observed the Passover as Jesus commanded on the eve before His death. Even the writers of the *Encyclopaedia Britannica*, 11th edition, realized that when writing their article, "Easter":

"There is no indication of the observ-

ance of the Easter festival in the New Testament, or in the writings of the Apostolic Fathers. . . . The first Christians continued the observance of the Jewish [that is, God's] festivals, though in a new spirit, *as commemorations of events* which those festivals had foreshadowed."

Yes, the true, original Church kept the Passover annually when God commanded.

It was years later, after the death of the Apostles, after many Gentiles had made a profession of faith, that we find the observance of Easter beginning. The Gentiles began observing the day on Sunday, rather than on the eve of the 14th day of God's first month, when Jesus always kept the Passover, setting us an example. A controversy then arose between these Gentiles, who were bringing pagan customs into the Western Churches, beginning at Rome, and those who still remained faithful to the instructions of Jesus and the Apostles.

Here is a brief sketch showing how the "Easter" that you have been taught from childhood crept into the churches:

"Polycarp, the disciple of John the Evangelist, and bishop of Smyrna, visited Rome in 159 to confer with Anicetus, the bishop of that see, on the subject, and urged the tradition *which he had received from the apostle* of observing the 14th day. . . . A final settlement of the dispute was one among the other reasons which led Constantine to summon the council of Nicaea in 325. . . . The decision of the council was unanimous that Easter was to be kept on Sunday, and on the same Sunday throughout the world, and that 'none hereafter should follow the blindness of the Jews'" (From the 11th edition, article "Easter," *Ency. Brit.*).

That, in plain language, is how the apostate Church decreed that none

should follow the ways of Christ—the ways of the TRUE Christian Church! That's where the universal custom of observing Easter in the Churches began.

It Was Prophesied

This astonishing account of the injection of Easter into the Church, which will be much more thoroughly documented in our free booklet, "Easter is Pagan," was prophesied by Jesus and the Apostles. They did not tell of a widespread, popular growth of the true New Testament Church, but of A FALLING AWAY FROM THE TRUTH on the part of the great majority.

Prophesying of this universal FALLING AWAY from the faith which Jesus delivered for you and me to keep, Paul wrote the Thessalonians: "The *mystery of iniquity* doth already work—" only some 30 years after the Church began! He referred to the very "Chaldean Mysteries," of which Easter and Christmas were the two chief festivals!

In another place, Paul wrote Timothy: "Many shall follow their pernicious ways." So today, it's the *many*, not the *few*, who are going the wrong way. It is the *many* who are keeping Easter, which God never once commanded; but it is only the *few* who are observing the ordinance which God, through Christ, commanded.

Remember, the broad way leads to destruction. Let's quit these pagan customs and return to the faith once delivered.

What God Did Command

The communion, often misnamed the "Lord's Supper," is actually the Passover—as the ordinance should properly be called. On observing the Passover, as on every practice, Jude exhorts "that ye should contend earnestly for the faith which was once delivered to the saints."

Now that we know the *pagan* origin of the Easter celebration, let's clear away the web of error that covers the truth about keeping the Passover, the memorial of Christ's death.

Let's examine the way Jesus observed this ordinance, because we can't be wrong if we follow His example. In Luke 22:14-20, we read, "And when *the hour was come*, Jesus sat down. . . . And He took bread, and gave thanks,

and break it, and gave unto them, saying, This is my body which is given for you: *this do in remembrance* of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

Notice, it was "when the hour was come," that Jesus introduced the unleavened bread and the wine. There was a DEFINITE TIME—a definite hour—when He held this ordinance *as an example for us*.

Notice, too, He commanded them to observe it—"THIS DO!" And why? "In remembrance of me," said Jesus. He instituted this New Testament way of keeping the Passover, on that tragic night, the very eve of His death.

In Matthew's account, the Bible shows that this ordinance was at the very time of the passover, "as they were eating" (Matt. 26:2, 26). Jesus knew that His time had come. He was our passover, (Please continue on page 10)

RADIO LOG

"The WORLD TOMORROW"

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

TO THE U.S. & CANADA

WLAC—Nashville, Tenn.—1510 on dial—7:00 P.M., Mon. thru Sat.

WABC—New York—770 on dial—11:30 P.M., Mon. thru Fri.; 9:30 A.M., Sun., Eastern Standard time.

WLS — Chicago — 890 on dial — 10:30 P.M., Mon. thru Fri.; 11:00 A.M. & 8:30 P.M. Sun.

WWVA—Wheeling, W. Va.—1170 on dial—10:30 A.M.; 11:15 P.M., Sun., Eastern Std. time. 10:00 P.M., Mon. thru Fri.

CKLW—Windsor, Ontario—800 on dial—6:00 P.M. Sundays.

KVOD — Denver, Colo. — 630 on dial—9:30 P.M. every night.

XELO—800 on dial, every night, 9:00 P.M. Central Standard time. (8:00 P.M. Mountain Standard time.)

XEG—1050 on dial—every night, 8:30 P.M. Central Std. time.

WCAE — Pittsburgh, Pa. — 1250 on dial—6:30 P.M. Sundays.

KSTL—St. Louis, Mo.—690 on dial —7:00 A.M. Mon. thru Fri.

WEW—E. St. Louis, Mo.—770 on dial—4:30 P.M., Sat. and Sun.

WKYB—Paducah, Ky.—570 on dial —12:00 noon, Sat. and Sun.

KCTN—Berryville, Ark.—1:15 P.M. daily.

HEARD ON PACIFIC COAST

XERB—1090 on dial—7:00 P.M. every night.

KRKD—Los Angeles—1150 on dial —10:00 A.M. Mon. thru Fri.; 1:30 P.M., Sundays.

KARM—Fresno—1430 on dial—9:00 P.M. daily.

KBLA—Burbank—1490 on dial—7:30 A.M. and 12:30 P.M. every day.

KPDQ — Portland — 800 on dial — 8:30 A.M. daily.

KUGN—Eugene—590 on dial—7:00 P.M. Sun. thru Fri.

KVI—Seattle-Tacoma—570, first on dial—10:30 P.M. every night.

TO ALL OF EUROPE

RADIO LUXEMBOURG—208 metres. Mondays and Tuesdays: 23:30 Greenwich time.

TO EUROPE AND NORTH AFRICA

RADIO TANGIER INTERNATIONAL—1232 kc. & S. W. Saturdays: 22:00 Greenwich time.

TO SOUTH AFRICA

RADIO LOURENCO MARQUES, MOZAMBIQUE 10:00 P.M., Mondays and Saturdays; 10:30 P.M., Tuesdays.

RADIO ELIZABETHVILLE (Belgian Congo)—OQ2AD—7150 k.c., 9:30 P.M. Fridays.

TO ASIA

RADIO GOA—60 metre band, 9:30 P.M. Mondays; 9:00 P.M., Fridays.

RADIO BANGKOK—HSIJS—4878 k.c. Monday thru Friday: 10:35-11:05 P.M.

RADIO TAIWAN (FORMOSA) Sundays: 7:00 P.M.; Wednesdays: 5:50-6:20 P.M.

RADIO OKINAWA—KSBK—880 k.c. Sundays: 12:00 noon.

ALTO BROADCASTING SYSTEM — PHILIPPINE ISLANDS

9:00 P.M. Sundays—DZAQ, Manila—630 k.c.; DZRI, Dagupan City—1040 k.c.; DZRB, Naga City—1060 k.c.; DXMC, Davao City—900 k.c.

TO AUSTRALIA

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

future marriage in advance. It is WRECKING the very basis of all decent society!

And that is why our modern practice of *divorce*—and especially of divorce and remarriage—is such a *crime* and a *SIN* in the eyes of Almighty God. This damnable practice teaches young people at their slightest whim to cast aside the *RESPONSIBILITY* God laid on them as husband and wife to learn the lessons of *patience* and *faithfulness* and *self-sacrifice* in marriage, and to build the kind of *CHARACTER* for which God placed them on this earth!

The Almighty commands: "What therefore God hath joined together, let NOT man put asunder" (Mark 10:9).

If you do not yet fully understand the scriptural truth on this entire subject of divorce and remarriage, then write in immediately for Mr. Armstrong's free booklet entitled, "*Divorce and Remarriage*."

The ANSWER

The real ANSWER to our divorce problem, then, is to teach young people not only the purely technical aspects of sex, but that love is something we GIVE and *share* with others. Teach them God's pattern of organization in the home—that the father is the *leader* and *provider* of the home—and that he is the *Head* of the house. As Judge Samuel S. Leibowitz recently said in an excellent article in "*Reader's Digest*" proposing his solution to the problem of juvenile delinquency: "Put Father back at the head of the family."

Then we must *teach* our young women to prepare for wifehood as their *highest* and *most honorable* calling. They should learn to cook without relying on a can opener, to sew, to properly care for and train their children, to be a loving help—a crown and glory to their husbands.

We need to restate God's PURPOSE in marriage and the home—that it is a place to build both *happiness* and *CHARACTER*.

Young people will then follow a *new concept* in dating and picking a mate. They will realize that sex is only a part of the entire expression of love in marriage and the home.

Husband and wife will then learn to *give* and *share* in the entire marriage

relation. Each will know his God-given *place* in the home, and will take it with humility. Together, they will *teach, train* and *discipline* their children. From babyhood, Father will teach his children *respect for authority*—SOLVING the juvenile delinquency problem before it even starts. Yet all of this will be carried out in an atmosphere of LOVE and *consideration* for the ultimate good of the entire family.

Realizing and following God's PURPOSE, the *home* will become the center of family life and recreation.

There will be real family *fellowship* and *fun* at mealtime when *everyone eats together* under Father's watchful and kindly eye. Instead of all "canned" entertainment through TV, radio or the movies, many evenings will be spent around the fireplace, in family games or contests, or in reading and talking together.

There will be family outings, sight-seeing trips, hikes, picnics and camping trips. There will be special dinners and

all-day occasions with relatives and friends. An atmosphere of *unity*, of "togetherness," of LOVE will permeate the entire family.

All of this will be possible because the *giving* and *servicing* attitude in love, sex and marriage will be understood and practiced. And because there will be good *organization* and *direction* in all family affairs with Father as the recognized *Head* of the family—and with Mother gladly and proudly backing him up and helping in every way.

And it will be possible if GOD is recognized as the real founder of marriage—and as the Head and Father of all the human family, to be *served, honored, and obeyed*.

In spite of the temporary trials and problems inherent in this physical existence, a marriage based on these principles will yield great *peace* and *happiness* throughout this life—and *eternal* life in the *World Tomorrow*.

This is the ANSWER to the divorce problem of America and all the world!

Does EASTER Commemorate the Resurrection?

(Continued from page 6)

sacrificed for us (I Cor. 5:7).

The Passover had always been held on the eve of the 14th of God's first month, according to the Sacred or Jewish Calendar. It was the night of the final and last passover supper that Jesus introduced these NEW TESTAMENT emblems—the unleavened bread and the wine—in place of the lamb that was always slain annually.

For a full explanation of the *original* Passover as God instituted it, write immediately for the two booklets "Pagan Holidays or God's Holy Days—Which?" and "Does It Matter Which Days We Observe?"

Remember Jesus commanded: "this do in remembrance of me." Why? Because the Passover was commanded "FOREVER."

The Passover was to be observed *annually*, along with the days of unleavened bread. "Thou shalt therefore keep this ordinance in his season year to year" (Ex. 13:10). Jesus set us an example (I Peter 2:21), observing this

ordinance at the same time once a year (Luke 2:42). Suppose the Israelites in Egypt had observed this ordinance at some other time than that set by God? They would not have been saved when the death angel passed by that night! God does things ON TIME. He has given us an exact time for this ordinance. Jesus instituted the New Testament symbols "when the hour was come."

The Ordinance of Humility

In giving us their accounts, Matthew, Mark and Luke describe the taking of unleavened bread and wine. But John relates another part of this ordinance.

In the 13th chapter of John we notice that after the Passover supper was ended (verse 2), Jesus took a towel (verse 4) and began to wash His disciples' feet (verse 5).

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me
(Please continue on page 16)

EASTER Commemorate the Resurrection?

(Continued from page 10)

Master and Lord, and ye say well; for so I am. If I, then, your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, THAT YE SHOULD DO AS I HAVE DONE TO YOU" (John 13:12-15).

If any of you are wondering if this ordinance of humility is a *command* to you, then turn to Matthew 28:19, 20. Here Jesus said to these same disciples: "Go ye therefore, and teach all nations, baptizing them . . . *teaching them to observe all things whatsoever I have commanded YOU.*" So they were to teach us to observe ALL things WHATSOEVER Jesus commanded them!

Kept Once a Year in the Apostolic Church

In I Cor. 5:7, 8, Paul tells the Corinthians: "Christ our passover is sacrificed for us. *Therefore let us keep the feast, not with old leaven . . . but with the unleavened bread of sincerity and truth.*" And in the 11th chapter he gives the directions regarding this ordinance.

Some misunderstand verse 26 which says: "As often as ye eat this bread and drink this cup," by interpreting it "take it as often as you wish." *But it does not say that!*

It says "as often" as you observe it, "ye do show the LORD'S DEATH till He come." Even Jesus commanded, "this do ye, as oft as ye drink it, in *remembrance of me*" (verse 25). We do it in remembrance of THE LORD'S DEATH—a memorial of His death. As you know, *memorials* are celebrated annually, once a year, on the ANNIVERSARY of the events commemorated. The United States sets aside every May 30 as a special day of commemoration. So we observe the memorial of Christ's death *annually*. And just as often as each year comes around we are to "show the Lord's death till He come," by keeping this memorial.

Christ instituted this ordinance on the EVE OF HIS DEATH. It was the 14th of Abib, by God's Sacred Calendar, in the very beginning of the day. God starts

days at sunset, not midnight. So, later that same day, after Jesus had gone out to Gethsemane, Judas Iscariot led the crowd to seize Jesus. Then He was crucified later that same day, in the daylight part of this same 14th of the month Abib.

By following the example of Jesus in observing this sacred ordinance at the same time He did—the very same time the Passover was forever commanded to be observed—we continue to remember His death, annually, on the eve of the crucifixion.

Some always question the meaning of Paul in verses 27-29, in I Corinthians 11. The apostle is not speaking about a Christian being worthy or unworthy to take it. It is speaking of the *manner* in which it is done. We take it unworthily if we take it wrongly, in the wrong manner. Once we learn the truth about its observance, and yet take it at any other time than what God says, then we take it unworthily. We take it unworthily if we do not accept the body and blood of Christ. So let's not take this most sacred ordinance to our condemnation, but take it *worthily* instead!

"Easter" a Mistranslation

Following the example of Jesus and the apostles, the early Church observed the Passover, and the Days of Unleavened Bread which immediately followed. Notice Acts 12:3. The Holy Spirit of God inspired these words: "Then *were* the days of unleavened bread." But in the next verse we read of "Easter."

We have just seen that "Easter" was injected into the Church years after the time of Christ. This word "Easter" is a MISTRANSlation. The original Greek word is "pasha" meaning PASSOVER. In every other place, exactly the same word is used in the original and always rendered PASSOVER. Many other translations faithfully render this verse in Acts as "intending after the Passover to bring him forth to the people."

So this verse, instead of mentioning Easter, really proves that the Church, ten years after the death of Christ, was still observing Passover.

What Does "Break Bread" Mean?

There are some denominations that read Acts 20:7 as a proof that the

"Lord's Supper" should be taken each Sunday *morning!* First notice that this was after the Days of Unleavened Bread (verse 6). Paul was preaching a farewell meeting, not on Sunday morning, but on Saturday night. It was after midnight (verse 7), that they broke bread because they were hungry. When they "had broken bread, *and EATEN*, and talked a long while, even *till* break of day," Paul departed.

So this was just an ordinary meal!

The same expression "break bread" is found in Acts 27:34, 35. "Wherefore, I pray you, take some MEAT . . . *he took bread . . . and when he had broken it, HE BEGAN TO EAT.*" Again in Acts 2:46: "and *breaking bread* from house to house, did EAT THEIR MEAT with gladness." This could not possibly have been the "Lord's Supper" or, more properly, Passover, because Paul says that if we take it to satisfy our hunger we take it to our condemnation (I Cor. 11:34). In that day, everyone "broke bread" at ordinary meals, because they did not have the kind of bread that we slice. Jesus broke bread because it was at the Passover supper, while "*at meat,*" eating a meal.

We need to return to the faith Jesus delivered to us. Let us humbly and obediently observe this sacred ordinance as we are commanded, at the scriptural time, after sunset, the 14th of Abib according to the sacred calendar. If you haven't as yet written about the observance of this ordinance as a memorial of Christ's death, write us immediately for the booklet "When and How Often Should We Observe 'the Lord's Supper?'"

WHY THE PLAIN TRUTH HAS NO SUBSCRIPTION PRICE

So many ask: "How can you publish a magazine, without subscription price, and without advertising?"

The answer is simple. The GOSPEL must go to the whole world, and it must go FREE. It must not be sold like merchandise. "Freely ye have received," Jesus said to His disciples whom He was sending to proclaim the Gospel, "Freely GIVE." Without money and without price, is God's way. We proclaim a FREE salvation. Therefore, we cannot put a PRICE upon the PLAIN TRUTH.

We have been called of God to conduct this work. It is not our work, but God's. We have set out to conduct God's work God's way. We rely, in FAITH, upon God's promises to supply every need. God's way is the way of LOVE—and that is the way of *giving*, not getting. God expects every true child of His to GIVE of tithes and offerings that His work may go FREE—that His true ministers may GIVE the precious Gospel to others. We simply TRUST GOD to lay it on the minds and hearts of His people to give of their tithes and offerings that we may be enabled to GIVE the good things of God's Word to the hundreds of thousands who hear the Message over the air, and the scores of thousands who read The PLAIN TRUTH.

Many times our faith has been severely tried, but God has never failed us. We must not fail HIM!

The Autobiography of Herbert W. Armstrong

Here is the fifth installment of the story of Mr. Armstrong's event-packed life—continuing the experiences of formative years, the groundwork for his later ministry, the early preparation for today's world-wide impact.

by Herbert W. Armstrong

APPARENTLY the "Idea Man" trip from Des Moines to Atlanta and return ended along in April, 1914. It was then that the assignment as makeup man for The Merchants Trade Journal came, related in the beginning of the preceding installment. This assignment, with a desk in the composing room of the Successful Farming plant, interspersed with writing advertising copy for clients of the Journal's Service Department, lasted six or seven months.

Becoming a Typist in Two Weeks

It was about the beginning of November, 1914, that I was assigned to the next, and last, "Idea Man" trip. This time I was to proceed west as far as Grand Island, Nebraska, then zig-zag south to Houston, Texas, then east to Birmingham, Alabama, then north to Detroit, and back to Des Moines.

Earlier that year the first portable typewriter had been put on the market. It was only some six months after the first little folding Corona had come out that Mr. Boreman presented me with one.

"Herbert," he said, "here is one of the new portable typewriters. We want all the idea material sent in typed hereafter."

"But," I protested, "I've never learned how to use a typewriter. It would take me a week to peck out one single day's reports on that thing."

"Well that's *your* problem," grinned Mr. Boreman. "The way to get things accomplished is to put a *prod* on yourself. Most of us never get around to doing a thing until necessity drives us. So I guess necessity forces you to learn how to type—and *quick!* For we are

requiring that all your notes, data, and reports be typed on that baby Corona, and we require that all reports arrive here *on time!*"

What an assignment!

But the *prod* was on! Hurriedly I procured an instruction book on typing. But I saw at once that I did not have sufficient time to learn to type with all eight fingers and two thumbs as instructed in the book. I threw the book away, and began to teach myself my own way, using the first two fingers of each hand, and occasionally a thumb on the space bar.

I proceeded west thru Atlantic and Council Bluffs, Iowa; Thru Omaha, Fremont, Columbus and Grand Island, Nebraska.

At Columbus, in the Evans Hotel, I ran across a man who bore a startling resemblance to Elbert Hubbard. He even wore his hair long, with an artist's bow tie and wide-brimmed hat. He seemed very pleased when I told him he was Hubbard's double, and that I knew the famed "Sage of East Aurora," and had visited at Roycroft Inn. I forget his name, but it seems he was a state senator.

The quest for interesting and practical ideas used successfully by merchants was unusually productive, on this tour. The material for live and useful articles in The Journal was accumulating much faster than I could get them typed by the "hunt and peck" system. I worked late nights hunting for letters on the keyboard and pecking at them. I put the typewriter on my lap in train seats and pecked away furiously while travelling to the next town. But my notes were piling up on me.

From Grand Island, I cut south and

east thru Hastings, St. Joseph, and arrived in Kansas City Saturday night. By now my plight was desperate. I knew my week's reports had to be in the Journal office by Monday. I went to the old Baltimore Hotel, then Kansas City's leading hotel, but long since torn down, and hunted keys and pecked away on that little Corona all night long, going out two or three times thru the night to an all-night restaurant for coffee—and kept up the ordeal until Sunday afternoon, getting my week's reports finally into the post office.

Starting out early Monday morning the tour continued thru Lawrence, Topeka, Hutchinson, Wichita, and Arkansas City in Kansas; then thru Oklahoma, stopping at Blackwell and then Enid. An uncle, my mother's elder brother, was ticket agent out at Goltry, Oklahoma, some twenty miles west of Enid, and I was able to take an evening train to Goltry and catch an early morning train back, so it was possible to spend the night visiting relatives I had not seen in years.

Indians!

Next was El Reno. And there, for the first time in my life, I saw real Indians. In the dime-stores and the department stores, stout Indian squaws, when tired, would just squat down on the floor in the center of an aisle and remain there until rested. Other shoppers were obliged to squeeze by, if possible, or go around another aisle. Out on the main street, I saw a flash of bright red streak by, leaving a cloud of dust.

"What in the world was that?" I asked in astonishment.

"Oh," replied a local man, "that's a

young Indian just returned from Carlisle University. He recently inherited a sum of money from the government, and spent it all for the most expensive bright red racing automobile he could find. Since returning from college, he has reverted back to a semi-savage state, and drives his car recklessly wide open down the main street."

Again on a Saturday night I arrived, this time, in Oklahoma City, with a note-book full of ideas piled up on me. Once again there was the all-night ordeal at the folding portable typewriter. But by this time my four fingers seemed to begin finding the right keys almost automatically, and from that time on I was able to keep up with the typed reports. Before this three-months' tour was ended, I was pecking away on the typewriter at a speed more rapid than most stenographers.

And, come to think of it, I am this very minute, in this year of 1958, still rapping out these lines with these same four fingers. Only today, I am privileged to click the words off on a large electric typewriter.

However, this present great worldwide work of God, in its present phase, was actually begun, back in 1927, by clicking off articles on one of those early-model folding Coronas. It could not have had a more humble beginning. But we shall come to that phase of the story in due time.

Leaving Oklahoma City early Monday, Chickasha came next—another Indian reservation town—then Ardmore. Next were Gainsville, Ft. Worth and Dallas, Texas. Thanksgiving Day was spent at the Adolphus Hotel in Dallas.

The Adolphus in Dallas in those days carried the architectural appearance of being a slightly smaller sister of Chicago's Blackstone—tho additions have made it several times larger today. In those days the most exclusive hotel in America, with the possible exception of the Waldorf-Astoria in New York, was the Hotel Blackstone in Chicago. It was commonly reported that guests were not admitted into the main dining room of the Blackstone in the evening, unless they were in full evening dress; and that the noted diva Mary Garden, coming in after an evening performance at the Blackstone theatre, was refused ad-

mittance because she was not in formal attire.

Also, in those days, The Adolphus maintained, as nearly as possible in a city not much over 100,000 population, as Dallas then was, the atmosphere of The Blackstone.

The main dining room was plush and ornate, serviced with a "maître d'hôtel" and two or three head waiters, besides waiters and bus boys. Most everybody was home for Thanksgiving dinner, and the hotel dining room was almost empty. The "maître d'hôtel" ushered me to a table and spent the entire time of the meal chatting with me.

"I'm a long way from home on Thanksgiving," I said, "and on a reasonably generous expense account. I wish you would order my dinner for me. This is once I'm not going to keep down the cost. Go ahead. Shoot the works. Order the finest dinner you can serve."

He did, and I have never forgotten that Thanksgiving dinner a thousand miles away from home.

A Strange New "Coke"

Sunday was spent at Waxahachie. Directly across from the hotel was the largest drug store in any town of 5,000 in America. Waxahachie is listed at more than 11,000 population in my latest 1957 Atlas, but it was around 5,000 in 1914. It also was the largest cotton ginning center in America, as I

recall. But this drug store interested me.

Sunday afternoon I walked over to the drug store soda fountain, and ordered a "coke." After the attendant squirted into the glass the coca cola syrup, and then the soda water, he took the mixing spoon and dipped the edge of it into a saucer containing a few drops of some liquid which looked like milk, shook it off the spoon, then stirred the spoon into the coca cola.

"What kind of a strange new 'coke' do you call that?" I asked. "What was that you dipped the spoon into and then shook off?"

"Milk," answered the attendant.

"Why," I inquired, "what's the idea? You shook the milk all off the spoon. You didn't mix enough into the 'coke' to even notice it. What's that supposed to do?"

I was really puzzled.

"Well," grinned the soda-fountain attendant, "that's the only way I can serve it to you, according to law."

I was more puzzled now than ever.

"You see," he explained, "it's against the law to serve coca cola on Sundays—but it's perfectly legal for us to serve *food*. Milk is food. That tiny portion of a drop of milk I stirred into it made it *food*."

I had heard of a lot of ridiculous Sunday "blue laws," but that one really took the prize. However, Texas or the municipality of Waxahachie must have



The train depot at Goltry, Oklahoma, where Mr. Armstrong's uncle, William Wright, was ticket agent. Mr. Armstrong visited the Wrights on his tour in November 1914.

gotten "fed up" with it and abolished that law long since.

I Saw General Funston

I continued in the search of interesting and usable ideas in retail stores in Waco, Temple, Austin, Houston, and Galveston, Texas. It was quite an event to catch my first glimpse of an ocean at Galveston, on the Gulf of Mexico. I went in swimming on the beach, so I could say I had been in the ocean.

Also I was quite impressed with the Hotel Galvez. General Funston, at that time General Pershing's boss, was there, and I rode up the hotel elevator with him. He was short, not tall, but wore a short goatee beard, and carried himself with very dignified military bearing. However, the dignified military bearing was a little lacking that night, as he was being helped from the bar up the elevator to his suite.

From Galveston I proceeded on thru Beaumont, and Lake Charles, Louisiana.

The Crucial Letter

At Lake Charles, I received a letter from Mr. Borcman. It was very critical. By this time he had taken over a large part, or all, of the editorial duties from Mr. Vardemann. Mr. Boreman's letter threw me into consternation.

He was not pleased with my work. I was going to have to step on it—get on my toes—produce more and better material.

I was really frightened. I saw visions of being fired. That was a disgrace I felt I could never take. But Mr. Boreman had not directed me to take the next train home. Apparently I was to be allowed to wind up this trip, at least.

Nevertheless, from that time on, I brooded over the thought of "having a can tied to me" upon return to Des Moines. The vision built up in my mind. I did really "step on it," from that moment. I hustled harder than ever before. I feared being suddenly called in and fired if I did not.

Actually, I learned afterward—too late—that Mr. Boreman had not the slightest intentions of discharging me. I had apparently gotten into a temporary slump, and he wrote me a rather sharp letter in an effort to help me snap out

(Please continue on next page)

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. While we cannot promise that all questions will find space for answer in this department, we shall try to answer all that are vital and in the general interest of our readers.

Should You Join a Church?

A listener writes: "I have been listening to your program on the air for about two years. I have been converted since I first heard you. When I was converted I joined the (—a popular denomination —) church. I am like you; I don't believe in denominations, but I felt I had to join someplace so that I could have someplace to go to church. Do you think I should keep my membership there?"

ANSWER: While we are instructed, in Heb. 10:23-25: "Let us hold fast the profession of our faith without wavering; and let us consider one another to provoke unto love and to good works: *not forsaking the assembling of ourselves together*, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching"—yet, notice carefully, we are not instructed to assemble with blinded, deceived people in the denominations. The instruction is not to forsake the assembling of *ourselves* together—that is, true Christians who have the TRUTH, who are filled with God's Holy Spirit, truly converted, and WALKING IN THE LIGHT, living by every Word of God.

The fallen "woman" of Rev. 17 is clearly identified as the great false Church, which ruled over the kings of the Roman Empire from 554 until 1814. Her doctrines and practice, falsely called by Christian names, are actually the same identical "Chaldean mysteries" of the ancient Babylonian Baal worship, denounced in the Bible as the most idolatrous of all false worship.

Notice, Rev. 17:5. She is called "BABYLON THE GREAT, THE MOTHER

OF HARLOTS." She is a MOTHER Church. She has *daughter churches*. They came out of her, *in protest*, calling themselves "Protestant." They, like their mother Church, participate in the governments and politics and affairs of this world. Thus they reject the Government of God! This (verse 2) is the cause of her fall from grace.

All Protestant sects and denominations contain a certain mixture of false Roman doctrines which have been handed down from the ancient Babylonian idolatry. They constitute an ORGANIZED SYSTEM, even though divided into hundreds of sectarian organizations. Shall the true Christian JOIN, and thus become a *part* of this apostate system?

Notice, "the inhabitants of the earth have been made drunk with the wine of her fornication" (Rev. 17:2). They are spiritually drunk on her false doctrines, until they are unable to see clearly Bible TRUTH—their spiritual eyesight is blurred. They are spiritually BLIND.

The truth is, GOD DID NOT PLANT THESE CHURCHES. And Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up. *Let them alone*: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Mat. 15:13-14).

This listener feels, and rightly, he should HAVE FELLOWSHIP with Christians—meet with them, study with them, worship with them. But the point is, we must be sure it is with those who are CHRISTIANS—those *in the Truth*—those living by the directions in the Bible—those keeping God's Commandments—

those filled with His Spirit, those in whom Christ is living His life. Not those merely professing to be Christians; professing to know God, *but in works denying Him* (Titus 1:6), being abominable.

If you are converted and made righteous by the Spirit of God, "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14.)

No, God commands us, "Have NO FELLOWSHIP with the unfruitful works of darkness" (Eph. 5:11). If God has opened your understanding to His TRUTH, it is precious beyond price. "If there come any to you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds" (II John 10).

When the disciples asked Jesus if MANY were being saved, He explained that the many turn into the broad way that leads to destruction—but FEW find the straight and narrow way that leads to everlasting life. Those in His true fellowship He called the "Little Flock."

Remember, our fellowship is WITH THE FATHER, AND WITH JESUS CHRIST first of all, and with one another *only in and thru Christ* (I John 1:1-7). You can have communion and fellowship with Him wherever you are. Withdraw at once from all other fellowship, except that of CHRIST, and those who are IN CHRIST, and Christ IN THEM!

The next issue of The PLAIN TRUTH will have an article explaining in full detail the answer to this most important question.

AUTOBIOGRAPHY of Herbert W. Armstrong

(Continued from page 19)

of it. But all thru the remainder of this trip the fear of being fired built up in my mind.

Nevertheless I kept on working with increased zeal.

From Lake Charles I continued on thru Lafayette and Baton Rouge to New Orleans, Louisiana. I remember picking up quite a story of how an aggressive dry goods merchant in Baton Rouge beat the big-city competition of New Orleans, and held his trade at home.

This was my second visit to New Orleans.

A Girl-Friend Let Down

Next stop was Poplarville, Mississippi. While I was previously, in 1912, in the Southern Mississippi Infirmary in Hattiesburg, with typhoid fever, an event occurred which I purposely omitted in that part of the autobiography, feeling it belonged rather at this juncture of the story.

I mentioned that my hospital room was a sort of rendezvous for the nurses, since I was the only young man in the hospital. They began telling me about a girl patient, about my age. They gave her a huge build-up—and at the same time they were giving me a big build-up to her. Naturally my curiosity about her increased.

Then one day when I was able to get into a wheel chair, they wheeled me out onto a roof-veranda, and up to the window of her room, and introduced us. The nurses were all a little older than this girl or I, and so there was no spirit of jealousy to prevent attempting to build up a romance between us. The nurses had arranged this girl's blond hair beautifully, and she appeared quite pretty. Two or three times they wheeled me around to her window, but I was soon well enough to be discharged.

I had continued to carry on an occasional correspondence with this girl, tho I had noticed a little regretfully that her letters did not reflect very superior education or culture. She lived at Poplarville. So now, in December, 1914, after more than two years, since I was passing directly by her home town, I decided to look her up.

I did. It was one of those sudden let-downs one occasionally experiences thru life. When I saw the girl in her own home and environment, it became at once apparent that the nurses at the hospital had "prettied her up" to present to me as a bit of fun.

But in her own environment, she and her family were slovenly, messy, cluttered, uncouth. I didn't stay long. I have no memory whatever of her name even, today. There was never any further correspondence.

Too Conceited? Yes!!—BUT . . .

Perhaps I was entirely too proud in

those days. Actually there is no "perhaps" about it. I was! Later I was forced to suffer for years to have this vanity and conceit crushed out, before I could ever have been fully converted and prepared for the work of God.

But I was young and unconverted then. And I have often wondered if it is not really *better* for a young upstart to *be* conceited, self-confident, cocky—and with it, ambitious, energetic in trying to accomplish something, than to be an ambitionless, spineless, lazy, shiftless fellow who is utterly lacking in spark, drive, and the zeal to try to GET SOMEWHERE!

Such ambitious fellows, of course, don't know where they are going. They may not have right goals—they may not know the real PURPOSE of life, or the true way of life, and they may be energetically pressing on only toward more vanity, and "a striving after wind," as Solomon puts it. But at least they are mentally ALIVE, and not dead! And, once God does shake them and bring them to themselves, and humble them and open their minds to the true values, they are already in the *habit* of exerting enough energy so that, turned at last in the right direction, something is REALLY accomplished.

At least one reader of this autobiography—and so far as I know, only one—has written very disapprovingly of it, condemning me for having been vain and conceited in those early formative years. I have stated all the facts about that overabundance of self assurance. Indeed I have put emphasis on it.

To be converted is to be *changed*. This, then, is one of the things I had to be changed *from!* This is a candid and true life story, and the bad is being told along with what good there may have been. But, if there was ego and cocky conceit, there also was *ambition, determination, fire, drive, and honest and sincere effort* toward what then seemed to be a right goal.

When the Eternal God took a hand, shook me up, knocked me down, took away what financial success I appeared headed toward, beat out the proud conceit and punctured the inflated ego, He opened my eyes to what they had not seen before. The goal was changed. The self confidence was replaced with

faith in GOD. But the fired up *desire* now flamed forth in the new direction of the Kingdom of God. The sincere *drive*, zeal, and energy now was applied with increased zeal to the new goal.

And if FAITH, and CONFIDENCE, and positive ASSURANCE in what GOD has set out to do thru a poor human instrument has been by some critics misunderstood as vain conceit, then I am sorry—but the dynamic and ever-expanding work of God cannot stop, just to please the whim of critics who stand on the sidelines, themselves *doing nothing* except to complain and criticise.

Jesus was *perfect* in every respect, yet HE had His critics who always thought He was doing everything the wrong way; and felt that they could do it much better. Yet, like the critics of His work today, they did not do better—they simply didn't *do*, period! They sat on the sidelines and watched the procession empowered by the Spirit of God speed by, on to the true goal of accomplishing God's PURPOSE here below!

So I have deemed it proper that the full truth about that self-conceit of those formative pre-conversion years be brought out. But let me emphasize, it was not DECEIT. It was honest and sincere.

Angered into a Survey

The "Idea Man" tour continued on thru Hattiesburg and Meridian, Mississippi, then Selma, Montgomery, and Birmingham, Alabama. What route was taken from Birmingham north I do not now remember. It seems that the next stop was Decatur, Alabama, I think I must have made stops at Columbus and Nashville, Tennessee, and Bowling Green, Louisville, and Lexington, Kentucky.

In any event, the next distinct recollection is in Richmond, Kentucky. Apparently I back-tracked some distance south to arrive there. Why, I can't remember, unless, as seems possible in those dim recesses of memory, I had heard from travelling men along the way that Richmond was the "deadest" town in all America, and I thought there might be a worth-while story in finding the reasons for this.

What I do distinctly remember is getting into a discussion with a furni-

ture merchant in Richmond. I might better have said a heated argument. For I had instantly formed the impression that Richmond was then the most backward, lifeless town of around 5,000 population I had ever visited.

I hope that the bombshell I exploded before the merchants of that town had something to do with waking it up—for apparently it did come to life, since I notice in the latest census it is now over 10,000 population.

In any event, I was so utterly disgusted with the lack of civic pride and development, and the lackadaisical inertia of the merchants after interviewing several of them, that I must have expressed my disappointment to this furniture merchant. He argued heatedly that Richmond was a very live town.

"Is that so!" I came back. "Do you realize that probably more than *half* of the trade of the consumers in your town and immediate trade territory is probably going to the mail order houses, and to the stores in Cincinnati and Lexington?"

"Why, we don't lose *any* trade to outside competition," he yelled.

"Is that so!" I shot back. "That shows how sound asleep you are! Why, you don't know what's going on right under your nose here in your own town. I'll tell you what I'm going to do! I'm going to show you that an outsider can come into your town and learn more of the REAL FACTS of merchandising conditions here in three days than you've learned in a life-time!"

I was good and mad! I was determined to show this sleepy storekeeper, whom I felt unworthy to be dignified with the name "merchant," just how ignorant he was of conditions, and just how dead the businessmen of this town were.

The prod was on! I was only supposed to spend one day in Richmond. I knew I had to work fast. I had to account for my time at the office. This was not routine "Idea Man" work. I was doing this on my own. So I had to hurry. I was fired up! I was determined to *get the facts!*

I had no pattern to go by. To my knowledge no survey—no sampling of public opinion—or investigation into facts based on information from a representative portion of the people, accord-

ing to the law of average, had ever been made. I had to think my own way thru. But I was so angered that I did a lot of fast thinking—and planning.

The Pioneer Survey

Early each of the three mornings I went to the freight house and the express office. I knew well the big Chicago mail order house methods of shipment. The tags did not contain the mail order house names. Only the street addresses. But I knew well the Homan Avenue address of Sears Roebuck and the street address of Montgomery Ward. Also the smaller mail order houses. Rapidly I jotted down notes of the names and addresses of all local citizens receiving merchandise from Chicago mail order houses, listing the description of the merchandise.

As soon as the banks were open on that first morning, I went to the bankers, told them of the survey I was making, and asked their cooperation in checking thru their stubs and giving me the amount of bank drafts that had been purchased for mail order houses during the past 30 days. Also to go thru the cancelled vouchers of customers, and add up the total, over a given period, of checks that had been sent by local depositors to either mail order houses or stores in Lexington and Cincinnati. All agreed to cooperate fully.

Next I went to the postmaster. I asked if he would cooperate to let the merchants know conditions by checking back thirty days thru the stubs of money-orders purchased for mail order houses or big city stores. There was a postal regulation allowing the postmaster to use his own judgment about giving out such information, and this postmaster was willing to cooperate.

Then, while they were tabulating this information, I devoted the three days to house-to-house and farm-to-farm interviews. For this latter purpose I hired a "rig," for there were very few automobiles in service as yet in 1914, especially in towns of this size. So I drove with horse and buggy ten miles out in two or three directions from town.

I learned that the farmers west of town were so indignant at Richmond merchants that they were actually organizing to boycott these stores altogether.

Housewives in town were eager to talk to an investigator. They vehemently poured forth their scathing denunciations of their local merchants.

The women universally said they were forced to go either to Cincinnati or Lexington to buy clothes. The stores there sent their expert buyers to New York seasonally to select the latest styles. But the styles at local Richmond stores were completely out of date, and of poor design, quality and workmanship.

The main street, downtown, was not paved, and often shoppers were forced to wade thru mud ankle deep in crossing the main intersection.

The merchants and their clerks were sleepy, unaccommodating, uncheerful, and seemed to feel they were imposed upon to wait on a customer. If merchandise was unsatisfactory and returned, the customer was always wrong, and the merchant always wroth.

I went to the ticket agent at the depot. "These sleepy so-called merchants of ours," he said, "have no idea at all of what goes on. In order to go to Lexington—or to Cincinnati—the women shoppers have to take an early morning train leaving at 5 A.M. Lexington shoppers have to change trains at Winchester. Whether they go to Lexington or to Cincinnati, they have a whole day for shopping, and the return train doesn't arrive until long after local stores close in the evening. So local merchants are never up early enough to see them go, or late enough to see them return. But we have a train-load almost every shopping day."

My First Public Speech

After working furiously day-times on this quick survey, I typed rapidly of evenings, writing up reports of every interview. On the third day I collected all the data from the banks, post office, and express office. Then I carefully tabulated all the information, reduced the equations, by the law of averages, to indicate the whole picture of the conditions of the town—and the results were truly ASTOUNDING!

Among all these drowsy storekeepers, I had found one live and alert merchant—the local Rexall druggist. Consequently I had kept him informed as to what I was uncovering in Richmond. He was intensely concerned, and urged me to

stay over in Richmond one more day, so he could have opportunity to arrange a dinner for the following evening and get all the merchants to attend, and hear my report.

I felt I could not remain another day in Richmond. I was already three days behind schedule. I did not, at the time, realize that this survey would be of any use or value as editorial material in the magazine. The fear that I was slated to be fired on return to Des Moines had been haunting me. Actually I wrote up this complete report of the survey for the express purpose of explaining this three-day loss of time—and I actually felt I would be reproved for it, and now, more surely than ever, fired.

But this druggist was very persistent. "Mr. Armstrong," he argued, "you simply do not have any right to come into our town, unearth all these sensational facts, and then slip on out and refuse to share this information with our local merchants. Why, this is just what we've all been needing for years. It will wake this town up."

When he put it as a moral DUTY, and an obligation, I could not refuse. I think I must have had some kind of illusions about sacrificing my job, however, to fulfil this moral obligation. However, it gave me this fourth day to complete the typing of my report of the survey, together with all tabulations, and final recommendations.

So on this fourth evening there was a dinner arranged by this Rexall druggist. How he ever managed to induce all those merchants to attend I did not know, but apparently all were present.

This was probably the first public speech I ever made in my life. But I was so filled with sensational facts that I forgot to be self-conscious or embarrassed.

I remember making the recommendation that, since no local ready-to-wear department was large enough to hire an expert woman buyer and send her to New York on buying trips, that they all go together and co-operate, employing one buyer for all of them; and that on her return from New York at each buying season, they have her give public lectures in their various stores, giving the women advance information on what

(Please continue on page 24)

MERCHANTS TRADE
The First of Each Month By W. J. PILKINGTON, at Des Moines, Iowa
Office as Second Class Matter
DES MOINES, IOWA, APRIL, 1958

Journal's Special Report—Richmond

Continued from M

By H. W. Armstrong

...te: "Taking up his report
...him last month, we find Mr.
...going into the country to in-
...farmers living in the territory
...Richmond. Mr. Armstrong
...the country in different direc-
...distance of about eight miles in
...igation. The reader should bear
...d, as he reads this report, that he is
...ing the words of these people inter-
...ed, and he should remember that Mr.
...business men of the city of Richmond,
...nothing to do with these opinions
...ideas and prejudices expressed by the
...people interviewed.
...Continuing from last month, Mr. Arm-
...strong's report is as follows:
Farmer No. 1. H. H. W. Lives about three
miles from town. Buys groceries at Richmond,
and other goods anywhere—Whitehall, a country
store, about three miles the other way from
town, or other inland stores. These other places
are all farther away than Richmond, and just
crossroads stores. Had a Sears-Roebuck catalog
ten years ago, but the goods were unsatisfactory,
and hasn't bought there since. Has one mail
order catalog now. Thinking of buying a baby
carriage of the way the carriage was described,
W. told of the way it was made for all conditions
its many uses, how it was made for the vivid
of weather, etc., showing that it was the
Whitehall stores. - Seems to distrust the Rich-
mond merchants. - Says that many of them are
now advertising sales, with goods at half price,
and that she knows that they are not selling
the goods at half price as they advertise. Wouldn't
tell how she knew, but she was certain that the
were not truthful in their ads, and says they
they advertise goods at greater reductions than
they actually give. Attitude very unfriendly
toward Richmond merchants.
Farmer No. 2. A. E. D. The people
were not home, excepting a little girl. She
they have a Montgomery Ward catalog, and
quite a bit from it. Trade some at Richmond
and buy all garments of National Catalog
Suit Company. Reasons not given.
Farmer No. 3. Mrs. I. and another
who did not give his name, calling
These people own hundreds of
and are known as one of the
farm families in this community
Buys groceries in Lexington,
most convenient place.
Buys dry goods at Lexington
more to pick from. Says she
ready made at Lexington.
she gets at Lexington.
cheaper. Says the Rich-
to give as little as possible
eggs and produce, and
and sell it at an advance
cents, on all they can
of marking up goods
no cost

Letters to the Editor

(Continued from page 2)

A Former Buddhist of Japanese Ancestry writes:

"Thank you for giving me meat when I was hungry and drink when I was thirsty. Praise the Eternal with me in gratitude and sincerity for I was naked and He clothed me with a blessing so rich that I am not quite sure I deserved it. I am overflowing and I wish to share with you and all God's people the wonderful joy and life God gave for surrendering my miserable, useless life to Him. If only the people outside would understand how wonderful is my Father, my Creator, then will they know the useful purpose of mankind on earth.

"I want to thank you and your staff for all you've done for me, for your encouragement and prayers. Surely this great work of God is not in vain."

Woman from El Cajon, California

"I Am Much Better to Get Along with Now!"

"I am enclosing a check, which my husband gave me and asked me to send to you this morning. I don't know why he did this because he is not a religious man, but he has higher standards than most 'religious' men I have known. Making a living from our beef cattle has been anything but easy the last few years and this amount means a lot to him. Anyway he sincerely wanted to send this offering.

"He listens to your program and reads 'The Plain Truth.' Perhaps he did this in appreciation for what you have done for me. He says I am much better to get along with since I have studied the Bible. He's right."

Woman from Washougal, Washington

JETZT IN DAS DEUTSCHE ÜBERSETZT!

In nächster Zeit wird
„Wie oft sollten wir das heilige
ABENDMAHL nehmen?“
veröffentlicht!

Postanschrift:

Die Welt von Morgen
P.O. Box 1030
Pasadena, California

Notice: The AMBASSADOR COLLEGE Catalog is scheduled to be published about the end of May.

AUTOBIOGRAPHY

(Continued from page 22)

would be the styles for the coming season.

Possibly some of these suggestions of mine, based on the survey, had something to do with the fact that Richmond today is a growing town more than twice as large as it was then.

My First Magazine Article

It was some weeks later that I received the shock of my life.

I received a copy of the latest issue of The Journal in the mail. I had heard nothing from Mr. Boreman or anyone at the office in regard to the long report I had sent in about the survey. At least, no news had been good news. They had not fired me for it—yet!

But now, some weeks later, I opened the latest copy of The Journal, and there, in big headlines as the leading article, I was told of the most sensational article The Journal had ever published.

They played it up BIG!

And, for the first time—*under my own by-line!*

The accompanying editor's note explained that they were publishing this astonishing report verbatim, just as their "Idea Man" had written it.

Also, it seems now that in this same issue was another smaller article under my by-line. For the past several weeks, I had begun to write up my material in article form. Always before, however, the editors at The Journal office had done a complete re-write job on my material. But now, my own articles began to appear.

Mr. Boreman wrote instructions to put on another survey, this time in a larger city, suggesting Lansing, Michigan.

Next month you will read about the survey in Lansing, my visit to interview Henry Ford about his famous \$5-per-day wage plan, and how I "beat the Journal to the punch" and avoided being fired by resigning and becoming assistant secretary of the South Bend, Indiana, Chamber of Commerce.

CORRECTION: March issue, page 10, col. 2, "Jehovah" should have been "Jeremiah."

The PLAIN TRUTH
 Printed in the U.S.A.
Box 111—Pasadena, California
RETURN POSTAGE GUARANTEED

Nonprofit Organization
U. S. POSTAGE
PAID
 Permit No. 703
 Pasadena, California