

The Good News

International Magazine of
THE CHURCH OF GOD

VOL. XI, NUMBER 2

FEBRUARY, 1962

Ministerial Conference Real *SUCCESS!*

Plans made for world-wide expansion. Another minister ordained. And, at last, local churches to be started in the "Deep South"!

by Roderick C. Meredith

THEY came by plane, train and automobile. God's ministers from all over America—and some from overseas.

It was a happy occasion. Deep love, joy and spiritual UNITY seemed to pervade the atmosphere as close friends and former roommates and college "buddies"—now the very *ministers of the Living Christ*—joyfully greeted one another as the Ministerial Conference began.

Mr. Raymond McNair and Dr. Benjamin Rea had flown across the Atlantic from England for these conferences. Mr. Gerald Waterhouse and Mr. Tony Hammer had come from Australia.

With these men from overseas gone for years at a time, and with the Feasts even here in America now divided, it was good to see everyone together again. It was *almost* like "old times." But a sober note of urgency reminded us that TIME IS RUNNING OUT.

There *will not be* many more years in which to hold these conferences! World events are *speeding up*. God's work must *move ahead* before it is TOO LATE!

What Was Discussed?

Vitally important matters involving the world-wide expansion of God's work were discussed. Future big-space adver-

tising in mass-circulation magazines, foreign broadcasting plans, the over-all organization of God's Church and colleges—these were just some of the major topics covered!

Ideas for improving the Spokesman Clubs, the local Church newspapers, and for improving the *economy* and *efficiency* of our field ministry were set forth and discussed by God's ministers.

Very inspiring reports were given by the directors of God's work in overseas areas. Mr. Raymond McNair, evangelist in charge of God's work in the British Isles, reported that there are now *over two hundred* people attending the London Church. There are around eighty-five in attendance in Birmingham, seventy in Manchester, and forty in Bristol.

Mr. McNair reminded us—as Mr. Armstrong has announced—that we are going on Radio Luxembourg at 7:00 p.m. twice a week starting April 1. This will be a wonderful *boost* since our time until now has been 11:30 until midnight. Also, a new station on board a ship in the Thames Estuary—called Radio Slough—will soon begin broadcasting *The WORLD TOMORROW* program every night! This should reach the southern third or half of Britain and perhaps later the entire British Isles if the station increases its power as

planned.

Dr. Benjamin Rea, Principal, or Dean, of the college in Britain, reported that there are now *two* Ambassador Clubs there and that many very good speakers are coming along. He said the college is coming along very well, and that there are about sixty-five enrolled this term.

Reporting on Australia, Mr. Gerald Waterhouse said that there are now about one hundred fifteen in attendance in the Sydney Church. There are fifty-five in regular attendance at the newer church in Melbourne, Australia. And, about fifty now attend a bi-monthly Bible study just recently started in Brisbane.

Mr. Waterhouse reminded us that we are on thirty radio stations in Australia which provide an *excellent* coverage of that continent. There are now 2100 on our mailing list—and it is constantly growing. *The WORLD TOMORROW* is beginning to have a TERRIFIC impact upon the Australian people!

Report on U. S. Churches

After these overseas reports, Mr. Armstrong called upon the recently appointed *District Superintendents* of each major area in the United States for a

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Letters to the Editor

Rheumatic Fever Healed

"Dear Mr. Armstrong:

"My son had rheumatic fever and my six-year-old girl had a bad heart, thought to be symptoms of rheumatic fever. I wrote to you and help came. Since that time these two children have been healed. I praise God for this. Some time after that I took the boy to the doctor. This is the doctor's reply as I remember, 'This boy has nothing wrong with him and if he ever had rheumatic fever it doesn't show up.' He went on to say he probably never had it, but he had been doctored over a year and all kinds of tests made to determine he did have it."

Woman from Ada, Oklahoma

• If this generation lacks any two things, it is faith and gratefulness. Maybe the gratitude expressed in the letter explains why this woman's family has been healed.

No More Arthritic Pain

"Dear Mr. Armstrong:

"I received the anointed handkerchief for the healing of my arthritis, which I have had for more than 20 years. It has deformed and crooked five of my fingers. My right shoulder was getting almost useless at times, and of late has ached and pained day and night, interfering with sleep and rest. When I got your anointed handkerchief, I applied it as you instructed. The pain eased off, and subsided so quickly that I was amazed. I have had *no* pain since."

Man from Auburn, Washington

• We receive many encouraging letters daily telling of miraculous healings.

Potential Suicide

"Dear Mr. Armstrong:

"Frankly, until I received my first copy of The PLAIN TRUTH and your other booklets I had started to withdraw my allegiance from the Church and Gospel too, for I had lost all faith in my fellow creatures AND IN LIFE ITSELF. I was heading for the 'suicide brigade.' So to you I can truly say, 'thanks for saving my life.' I would like to open my heart as it were, but I should probably bore you stiff. So I will close with the request for the booklet entitled, 'What do You Mean Salvation?' and my enrollment for The Bible Correspondence Course—that is if you do not think I am too old at 69."

Man from Warwickshire, England

Need Supplied!

"Dear Sirs:

"I had a letter from you telling how you gave up looking to man for money to carry on your broadcasts, and just looked to God. This stirred me very much, for I have been going through hard financial problems. I am a widow on pension, and I needed \$600 to pay up some back bills. I said if God will supply this need, I will send Mr. Armstrong the tithes from that amount for opening my eyes to what God will do when we trust Him. I received the amount I asked for, and was able to pay up my bills, so I am enclosing a check for \$60."

Woman from Tonawanda, New York

Pay Check Nearly Doubled

"I am sending my tithes. It's amazing what God has done for us since I began to give to God that which belongs to Him. My husband immediately began working full days with quite often overtime. His pay check for some weeks was nearly doubled. Once we worried where the money would come from to meet all the bills. Now we have money left from week to week. This is one bill I pay with great joy."

Woman from Florida

• This family learned God *does* richly bless those who faithfully pay their tithes. Be sure you have read last month's lead article in "The Good News" about handling your finances.

Amazed at Program's Growth

"I have been listening to your broadcasts and receiving The PLAIN TRUTH ever since you first started to broadcast back in Eugene. I used to hear you over XEG but the reception was very poor. I was delighted when you started to broadcast over station WOW Omaha. It is only 60 miles from Tecumseh and it comes in nice and clear. It is amazing how the program has grown to such magnitudes in such a short time. You are truly the prophet God has called to thunder His warning all over the world."

Woman from Tecumseh, Nebraska

Eyes Opened to Truth

"God has opened my eyes and revealed His marvelous truth to me. I have been a Seventh-day Adventist for several years, and there was a great deal of error to be ironed out, which it took some time for me to see through. Since I have

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*ministering to its members
scattered abroad*

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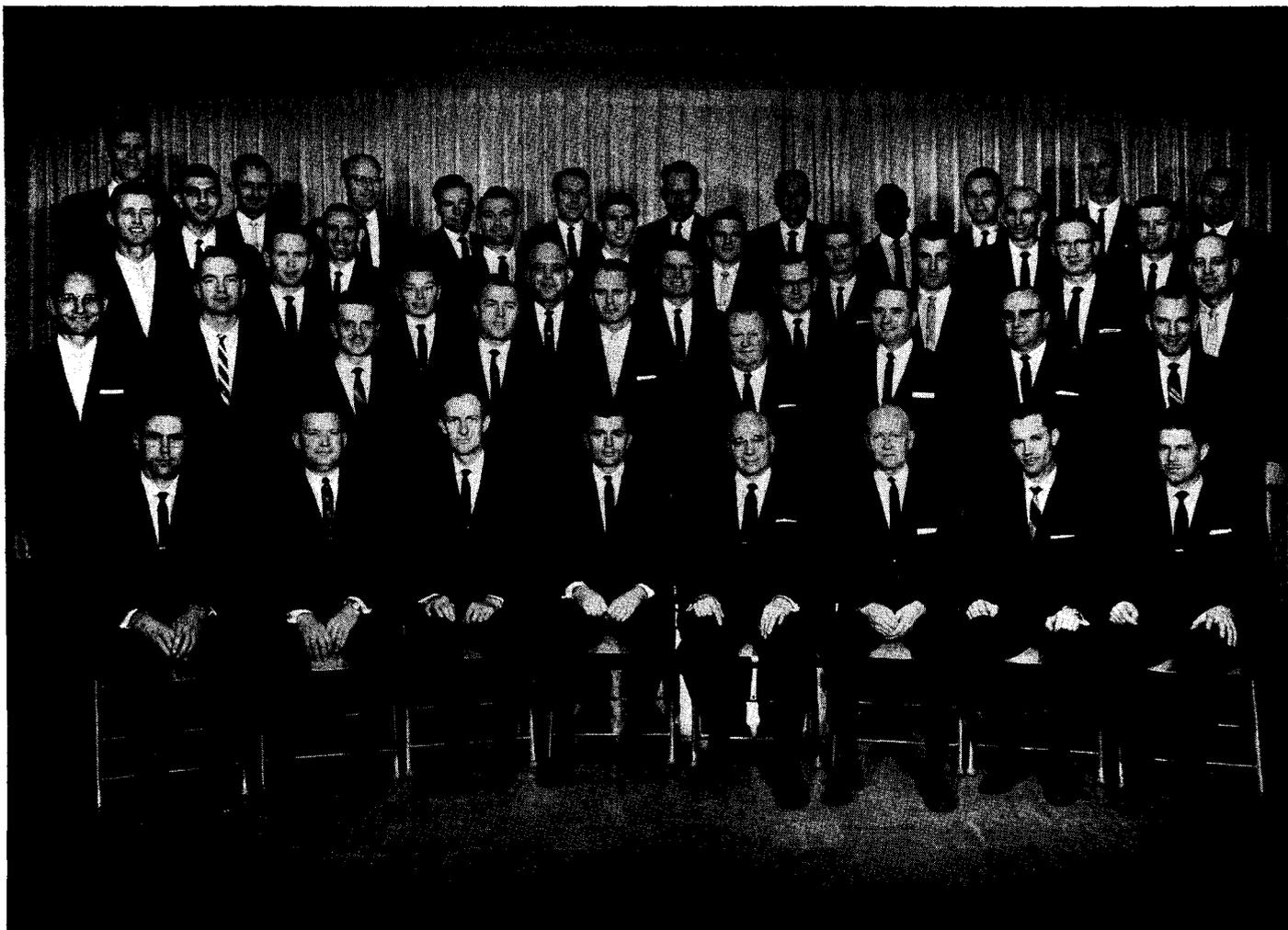
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and new address. IMPORTANT!



MINISTERS WHO ATTENDED CONFERENCE — Seated left to right: Messrs. Norman A. Smith, Raymond C. Cole, Herman L. Hoeh, Garner Ted Armstrong, Herbert W. Armstrong, C. Paul Meredith, Roderick C. Meredith, Raymond F. McNair; Second row left to right: Gerald Waterhouse, Bryce G. Clark, Charles V. Dorothy, Dean C.

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Antion, Roger Foster, Dale Hampton, Ronald Kelly, David Jon Hill, Carl McNair, Richard Prince, Jr., H. Burk McNair; Top row left to right: Billy Irl Glover, Al Dennis, Selmer Hegvold, Alton Billingsley, Sidney Hegvold, A. Ray Jantzen, James F. Kunz, Harold Jackson, Wilbur A. Berg, Frank McCrady, Lester McCole.

Ministerial Conference

(Continued from page 3)

report on the churches under their jurisdiction. As some of you may know, the direction of the churches in the field has now been placed in the charge of an entire *staff* of men at God's Headquarters in Pasadena as the multitudinous reports, details and correlation of financial expenditures made this decision imperative. To help guide and advise the local ministers in a personal way, *District Superintendents* have now been designated to be in charge over the churches in each major area of the United States.

First to report was the senior Superintendent and evangelist, Mr. Raymond Cole, from Eugene, Oregon. Mr. Cole is Superintendent over all of the churches in the Pacific Northwest and British Columbia. Mr. Cole reported that the

new Bible study now being conducted in Vancouver, British Columbia, already has an attendance of around 50 persons. He said that the attendance of all the churches in his area was constantly growing with about 270 in Seattle, 154 in Tacoma, 340 in Portland, 125 in Salem, and 250 in Eugene.

Mr. Cole voiced the hope that we would be able to establish a church before too many months in the Medford-Grants Pass area, and turn the Bible study in Vancouver into a full church with regular Sabbath services. These plans are certainly something to consider and *pray about*, brethren.

Mr. Dean Blackwell, Superintendent over the churches in the northern Midwest, reported next. He stated that there were now about 100 in attendance in

the Milwaukee Church, 360 in Chicago now that it is divided, 250 in the La Grange Church (formerly attending at Chicago), 250 in the new church in South Bend, Indiana, 220 in St. Louis, 110 in Bloomington, 275 in Kansas City, 225 in Springfield, 120 in Wichita and 50 in Garden City.

Mr. Blackwell certainly indicated that his area was growing also and mentioned several cities where additional churches are *needed* within a few months, *if possible!*

Next, Mr. Carlton Smith reported on the church area over which he is Superintendent, the Northeastern section of the U.S. He stated that the church in Akron, Ohio, now has about 185 in regular attendance, with 350 in Pittsburgh, Pennsylvania, and 375 in New York City!

Mr. Smith stated that he was receiving almost 10 letters *a week* from new people in his area asking about attend-



MINISTERS' WIVES — First row left to right: Mrs. Clint C. Zimmerman, Mrs. David Lee Antion, Mrs. Norman A. Smith, Mrs. Garner Ted Armstrong, Mrs. Herbert W. Armstrong, Mrs. C. Paul Meredith, Mrs. Roderick C. Meredith, Mrs. Raymond F. McNair; Second row left to right: Mrs. R. Carlton Smith, Mrs. Charles V. Dorothy, Mrs. Dean C.

Blackwell, Mrs. Bill L. McDowell, Mrs. Albert J. Portune, Mrs. Jimmy L. Friddle, Mrs. George Moeckor, Jr., Mrs. Allen D. Manteufel, Mrs. Kenneth R. Swisher; Third row left to right: Mrs. Bryce G. Clark, Mrs. Roger Foster, Mrs. Ronald L. Dart, Mrs. David Jon Hill, Mrs. Ronald Kelly, Mrs. Carl McNair, Mrs. Leslie L. McCullough, Mrs.

L. Leroy Neff, Mrs. Lester McColm; Top row left to right: Mrs. Billy Irl Glover, Mrs. Al Dennis, Mrs. Selmer Hegvold, Mrs. Alton Billingsley, Mrs. Sidney Hegvold, Mrs. James F. Kunz, Mrs. Wilbur A. Berg, Mrs. H. Burk McNair. Several of the minister's wives were not available for this picture.

ing one of God's churches! He also stated his desire to start a new church in Philadelphia, Pennsylvania, and it now appears that a church can be started there within the near future! So this area in the northeast is destined to *expand greatly*.

Mr. Ken Swisher, District Superintendent over the churches in the South-central states and Texas, reported constant growth in his area. He stated that the new churches in Little Rock and Memphis had finally stabilized at about 100 members for Little Rock and 113 in attendance at Memphis, the Houston Church now has 230 in attendance, there are 235 people attending in Dallas, 130 in Tulsa, 220 in Oklahoma City, 90 in Corpus Christi, 110 in San Antonio, 120 in Minden, and about 360 attend the Sabbath services held on our own grounds near Gladewater.

Report on the Negro Brethren and the Member Visiting Tour

After the District Superintendents finished their reports, Mr. Harold Jackson—only Negro elder in God's Church so far—was asked to give a report on his tour last summer visiting our scattered Negro brethren and a summarization of the problems faced by these scattered brethren and those with whom he works in the Chicago and New York churches.

Mr. Jackson reported that he felt his tour last summer was a great success and tremendous help to the Negro brethren. He stated that the current racial tension in the South has hindered many from furthering their education—and this has been a drawback to many in *acting on* the truth they know. In the United States alone, we had approximately 435

in attendance at the Feast of Tabernacles last year, but *scores* of baptized Negro members did not attend because of the lack of zeal, finances and understanding.

Mr. Jackson reported that our two Negro deacons in the Chicago area, Mr. Crim and Mr. Mars, are both doing a very fine job. He stated that 16 Negro brethren in this area are attending a remedial English class which he is conducting. And there is an Epistles of Paul class which he conducts each Friday night with about 22 adult Negro brethren in attendance.

Mr. Clarence Bass, Jr., formerly from the Houston area, has moved to Chicago to assist Mr. Jackson in the work among the Negroes in God's Church there. Many more elders and deacons are needed to properly *feed* our Negro

(Please continue on page 11)

What Was BALAAM'S SIN?

The answer is astounding, yet clearly proved in your own Bible. It is a warning and example for us today!

by L. Leroy Neff

JUDE the apostle warned Christians shortly after A.D. 70 to earnestly contend for the faith once delivered to the saints. For certain men had crept into God's Church unawares as fifth columnists! "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam" (Jude 11).

Who was Balaam? What was his terrible error? What does it have to do with us today?

Balaam's error was so dangerous that it is mentioned *three times* in your New Testament! It is important for us to understand today so that we will not make the same mistake.

Who Was Balaam?

The book of Numbers devotes several chapters to the little-known account of Balaam. But, even after reading the account in Numbers, most people do not see the great, the awful sin of Balaam.

The New Testament account condemns this man in most serious words. However, to many worldly scholars the Old Testament account does not appear at first glance to speak so unfavorably of him. Many Biblical scholars have puzzled over this question. Some theologians have thought that the New Testament writers grossly misunderstood poor Balaam!

The very noted Bible commentator of the last century, Adam Clarke, has given the following naive comment concerning Balaam.

"The badness of this man's character has been *very far overrated*: and that it does not appear that he was a hypocrite, false prophet, or a sorcerer in the common acceptance of the term, and that he risked even life itself in following and fulfilling the will of the Lord!" Clarke's Commentary, volume 1.

Dr. Adam Clarke did not understand the scripture!

But to get to the root of the problem. Who was Balaam? Where did he come from? And what do the scriptures reveal about him personally?

He was a man from Pethor, a city in Mesopotamia, located by the Euphrates River.

This town was located about 350 miles north of Jericho. It was near the present border of Turkey. Since he lived in a Gentile land apart from Israel he

was a Gentile. He had a gift of prophecy. On occasions God talked directly to Balaam.

By having such communication with God, he had knowledge of who God blessed and who He cursed. Therefore, he knew those nations on which God pronounced a curse were cursed, and those on which God pronounced blessings, were blessed.

He was a man of renown and of note all over the Middle East. Even the five kings of Midian knew about him.

The children of Israel had come out of Egypt about 40 years before Balaam is introduced into the Bible account. God had been with them, had performed stupendous miracles in protecting, guiding, and helping the children of Israel. These things were known by all the nations round about. God had given them victory over their enemies.

At the beginning of the story the children of Israel were encamped in the plains of Moab beyond the Jordan River near Jericho.

"Come and Curse Israel"

Balak, King of Moab, had seen what Israel had done to the great nation of the Amorites. As a result, he and his people were jealous and in great fear of Israel. They knew that if they started a war against Israel their nation would be completely destroyed—unless supernatural means were taken to rid them of Israel.

Balak knew of the fame of Balaam. He knew that "He whom you (Balaam) bless is blessed, and he whom you curse is cursed" (Numbers 22:6 RSV). So Balak sent his emissaries to have Balaam come and curse Israel. After their journey of 350 miles to the north they explained their mission to Balaam.

Now notice what Balaam did! Instead of refusing to see them he invited the emissaries to stay for the night. In the meantime he would pray to God to see if he might get God to change His mind and curse Israel. God spoke to Balaam and Balaam explained the mission of the elders of Midian. "God said to Balaam, You shall not go with them; you shall not curse the people, for they are blessed" (Numbers 22:12 RSV).

In the morning Balaam told the princes to return to their own land since God ordered him not to go or to curse

the children of Israel.

Balak was not satisfied with Balaam's answer. He sent more princes to Balaam to entreat him once again to come and curse Israel. "Let nothing hinder you from coming to me; for I will surely *do you great honor*, and whatever you say to me I will do; come, curse this people for me" (Numbers 22:17 RSV).

In response to this second appeal, Balaam again asked his guests to remain for the night while he sought God's counsel. "And God came to Balaam at night and said to him, 'If the men have come to call you, rise, go with the men but only what I bid you, that shall you do'" (Numbers 22:20).

Notice, God allowed Balaam to go. We will understand *why* in a moment!

The next morning Balaam arose and went with the princes of Moab on the long journey to the land of Moab. Along the way a remarkable thing occurred. An angel of the Lord appeared to the ass on which Balaam rode. At first Balaam could not see the angel, and struck the ass three times. Then, the ass was given the power of speech to speak to Balaam. Only after this was Balaam able to see the angel of the Lord and to see that he had almost been killed by the angel. The angel said, "Behold I come to withstand you, because *your way is perverse before me*" (Numbers 22:32).

Balaam acknowledged his sin (verse 34). *But what was the sin?*

Let us go back briefly. At the first visit of the Moabites Balaam asked God whether he should go and curse the children of Israel. God told him NO! Then the princes came again the second time. Balaam already had his answer from God. He knew what God's will was. Yet, he was like an impudent child *who wanted to have his own way*. He did not take God's Word the first time—he wanted God to change His mind. Therefore, as punishment, God let Balaam have his way by permitting him to go.

Sometimes God permits us to have our own way just as He did Balaam. However, our ways end up in death, just as Balaam's was to end in death. When shown his error, Balaam did admit that he had sinned. He knew what he was doing! But this knowing disobedience is not the sin of Balaam that is recorded in the New Testament! We

still have not seen what that great sin was!

Balaam went on to the city of Moab to meet Balak and said, "Lo I have come to you! Have I now any power at all to speak anything? The word that God puts in my mouth that must I speak" (Numbers 22:38).

Balaam's Prophecies

Chapter 23 records the blessings concerning Israel that God revealed through Balaam. Balak was very distressed and angry. He asked Balaam to come a *second time* to a different place and curse Israel. Again, Balaam wanted God to change His mind, but Balaam again realized God had blessed Israel and would not change. Balaam was afraid to say anything else!

A *third time* Balak tried to get Balaam to speak against Israel (Chapter 24). Again Balaam blessed Israel. At the end of his prophecy about Israel he stated: "Blessed be everyone that blesses you (Israel) and cursed be everyone who curses you" (Numbers 24:9). This made Balak even more angry since he was trying to bring a curse upon Israel.

After this conversation Balaam again prophesied. This remarkable prophecy concerned the *latter days*, meaning our time today, and into the World Tomorrow. He prophesied of Jesus Christ (verse 17), and showed that He would crush or destroy the very same people who were now trying to bring a curse upon Israel.

After this prophecy concerning Israel we read: "Balaam arose, and went back to his place; and Balak also went his way" (Numbers 24:25). But this is not the end of the story!

All scripture is given by inspiration of God and any particular scripture cannot be "privately" understood (II Peter 1:20). The Bible is written "here a little and there a little" (Isaiah 28:10, 13).

New Testament Key

In the message of Jesus Christ to the seven eras of God's Church, we find a special warning to the church at Pergamos. This church was not perfect before God.

"But I have a few things against thee, because thou hast there them that hold the *doctrine of Balaam*, who taught Balak to cast a stumbling block before the children of Israel" (Rev. 2:14). God told this church to repent (verse 16) or he would come and fight against the rebellious who held such doctrines. What was this doctrine of Balaam? Part of the answer is in this very verse. Notice, Balaam taught Balak to cast a stumbling

block before the children of Israel. In other words Balaam taught Balak how to cause the children of Israel to *curse themselves*. Balaam knew that Israel was blessed if they continued to obey God. He also knew that if they would *sin*, they would come under a curse of sin. So Balaam cleverly told Balak how to cause Israel to bring curses upon themselves by sins!

What sin did Balaam teach Balak? "To eat things sacrificed to idols, and to commit fornication" (same verse).

This same account is also recorded in the book of Peter. Peter records that in apostolic days there were going to be false prophets just as in ancient times. These false prophets were sensual, lustful and beguiled unstable souls. They "have forsaken the right way, and have gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness" (II Peter 2:15).

This verse gives more information about the sin of Balaam. Balaam forsook the right way and loved the wages of unrighteousness. Unrighteousness is breaking God's commandments (Psa. 119:172, Deut. 6:25).

Balaam showed Balak how to cause the people of Israel to disobey God's commandments. The specific commandments that they disobeyed concerned idolatry and fornication.

Let's go back to Jude 11. At the beginning of this article only part of this verse was quoted. Now read the whole verse. "Woe unto them! for they have gone in the way of Cain and ran greedily after the error of Balaam for reward and perished in the gainsaying of Core." Balaam was greedy for money, for a reward, and because of that he committed great sin and led others to sin also.

How Balaam Taught Balak

The details of how this came about are clearly given in the Bible. This is what Balaam probably told Balak: "I cannot curse the Children of Israel, since God has commanded me not to curse them. But, there is a way that they can bring curses upon themselves. There is a way that will bring retribution, punishment, and the absolute displeasure of God upon them. Seduce them to *disobey* their God and His commands. If they desert the true God, and follow your religious practices they will bring this curse upon themselves. You must be subtle in causing them to follow your religion. They have been warned beforehand that they are not to learn the ways of the heathen about them—that they are not to learn how the other nations serve their gods and then do likewise.

"Here is the way that you can cause them to sin. Take your most beautiful women and cause them to seduce the young Israelite men. After these Israelites are 'hooked,' have your women lead these men into following your religious practices. These young women can then subtly influence their new husbands into following their religion. Get them to believing each one is entitled to his own religion—that God understands if they disobey Him so long as they keep peace and harmony in the home. By doing this they will think they are 'free' and can really enjoy life! After all, Balak, doesn't the whole nation of Moab enjoy these religious practices? This is something that is acceptable and right! Everyone does it! It is popular and the accepted thing."

This is exactly what the Bible says Balaam did—read it again in Revelation, Peter and Jude!

It is the old story of *permissiveness* to deceive people into believing that they can have *permission* to disobey God, and get away with it. That it is not necessary to obey God. God does not see or know, and anyway Jesus Christ lived a good life for us. Therefore we can live as we think best. We need not obey God since Jesus Christ lived that perfect life for us. It is the same siren song of destruction that is being preached in *most* of the pulpits of our own land *today!*

The Account of Josephus

There is even an historical account beside the Bible of just what did happen. It is found in the works of the historian Flavius Josephus who lived during the time of the Apostles.

"But Balak being very angry that the Israelites were not cursed, sent away Balaam without thinking him worthy of any honor. Whereupon, when he (Balaam) was just upon his journey, in order to pass the Euphrates, he sent for Balak, and for the princes of the Midianites, and spake thus to them: "O Balak, and you Midianites that are here present (for I am *obliged even without the will of God to gratify you*), it is true no entire destruction can seize upon the nation of the Hebrews, neither by war, nor by plague, nor by scarcity of the fruits of the earth, nor can any other unexpected accident be their entire ruin; for the providence of God is concerned to preserve them from such a misfortune; nor will it permit any such calamity to come upon them whereby they may all perish; *but some small misfortunes, and those for a short time, whereby they may appear to be brought low, may still befall them;* but after that

they will flourish again, to the terror of those that brought those mischiefs upon them. So *that if you have a mind to gain a victory over them for a short space of time, you will obtain it by following my directions; Do you therefore set out the handsomest of such of your DAUGHTERS AS ARE MOST EMINENT FOR BEAUTY, and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree you are able. Then do you send them to be near the Israelites' camp, and give them in charge, that when the young men of the Hebrews desire their company, they allow it them; and when they see that they are enamoured of them, let them take their leaves; and if they entreat them to stay, let them not give their consent till they have persuaded them to leave off their obedience to their own laws and the worship of that God who established them, and to worship the gods of the Midianites and Moabites; FOR BY THIS MEANS GOD WILL BE ANGRY AT THEM.* Accordingly, when Balaam had suggested this counsel to them, he went his way" (*Antiquities of the Jews*, Book IV, Chapter 6).

Josephus continued in the same chapter to show what followed. "So the women, as soon as they perceived they had *made them their slaves* and had caught them with their conversation began to speak thus to them..." (Section 7). Then continues the suggestion by these young women to cause them to commit fornication and to take part in the pagan idolatrous rites of the Moabites.

Many other details of this same event are also recorded in this same chapter of Josephus.

Bible Account of Israel's Sin

In the Bible account of Numbers, the story appears to close at the end of Chapter 24. We have now seen that the story did not end there. Notice, now, Numbers, chapter 25, where the story is *continued*: "While Israel dwelt in Shittim the people began to play the harlot with the daughters of Moab. These invited the people to the sacrifices of their gods and the people ate, and bowed down to their gods. So Israel yoked themselves to Baal of Peor. AND THE ANGER OF THE LORD WAS KINDLED AGAINST ISRAEL" (Numbers 25:1-3).

As a result of this terrible sin, those who had yoked themselves to these pagan idolatrous rites were killed. God also brought plagues against the Israelites and twenty-four thousand of them died altogether (verse 9).

This great sin had become so common in Israel that a man of Israel brazenly brought a Midianite woman to his tent in the sight of Moses. One of the Levitical priests followed the two into an *inner room* and pierced through both of them with a spear. These two were slain in the very act of defying the Living God by disobeying His commands against fornication.

The story continues in chapter 31. The children of Israel warred against Midian. The five kings of the Midianites were slain; however, some of the women were permitted to live. "Moses said to them, *'Have you let all the women live?'* Behold, these caused the people, by the counsel of Balaam, to act *treacherously against the Lord* in the matter of Peor, and so the plague came among the congregation of the Lord" (Numbers 31:15-16).

Balaam's Lack of Character

Notice the retrogression of character in Balaam. At first he listened to suggestions that he knew were wrong, then he weakened, and asked God a second time if he might go with the princes of Moab. He knew he sinned, but went along anyway. He was still afraid of God enough that he said God's words, yet he tried to *get around God*. He obeyed in the letter but did not obey in the spirit! Finally, he rebelled completely and deliberately told them how they could *ensnare Israel*.

This man, who knew God's will, ended up by being destroyed by the very people he once blessed. "And they also slew Balaam the son of Peor with a sword" (Numbers 31:8).

"Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

Beware of Modern "Balaams"

There is another important lesson from this account which we should understand. Balaam taught Balak how to cause Israel to sin and disobey God. He showed Balak how to deceive them into thinking that they had *freedom* or *license* to disobey God, that it was permissible to disobey God. That is the same sin that most of the ministers of our land are following today.

The ministers are telling the people that it is all right to sin. They have permission to sin, to disobey God and His commands. They may not say so in these exact terms, possibly, but *that is what it amounts to*. They tell people that they may have freedom in disobeying God. The ministers, *for hire* (just like Balaam), are telling the people to break God's commands and no harm will

come. They condone and permit adultery and fornication in their congregations. They even try to join in marriage people who are already married to others.

Some ministers are even suggesting that it is all right to commit fornication before marriage. They teach the people that it is all right to commit idolatry, though they do not call the false pictures of their Jesus that. They teach the people that it is all right to commit *spiritual* fornication. Spiritual fornication is an illicit affair with the pagan practices of the heathen. These pagan practices of the heathen have come down to us under different names. Today the pagan Brumalia is called Christmas. The pagan rites of fertility of the ancient goddess Astarte now masquerades under the name of Easter. The devilish and satanic teachings concerning unclean spirits and witchcraft are carried down today in our Hallowe'en.

Our people have learned the ways of the heathen. They have found how the other pagan nations have served their gods and *they have done likewise*.

This is spiritual fornication and idolatry!

Today the ministers are giving people "license" to disobey God. These terrible heinous sins, which seem right to a man, lead to death, just like the personal sin of Balaam led to his death.

Here is an example of just how these ministers are *causing* the people of our land to *disobey* God. A world-famous minister and evangelist was asked: "Where did the idea of Santa Claus originate? We have decided we are not going to tell our children about him this year, because we have been told that it is wrong." What was the minister's answer? "The matter of telling your children about Santa Claus is one that you must decide in your own conscience before God. The Scripture teaches that in these matters, we have great liberty. This principle is taught in Romans 14."

There is no Santa Claus. The story of Santa Claus is a LIE! This minister knows that it is. Yet he says that we may decide in *our own conscience* whether or not to *lie to our children*. He states that Romans fourteen gives us liberty to LIE to our own children! The fourteenth chapter of Romans does not give us liberty to LIE and he knows it.

This is a way that seems right to a man but it ends in death (Prov. 14:22; 16:25). The way of permissiveness, or license, to disobey God's commands is the chief way that seems reasonable and right to man but leads to death. *Don't let it deceive you.*

Question Box

Your questions answered in these columns! Your opportunity to have discussed those problems pertaining directly to members of God's Church.

"You mentioned a decent wage for a decent day's work. How can one tell when he is giving a decent day's work and receiving a decent wage?"

A decent wage would vary according to varying living costs in different areas, and according to training and skills required in varying types of work.

The one weakness of most workers is their unwillingness to improve themselves, either on the job, or at night school, etc. Too many just stagnate and don't care to learn any new skills. If you are a day laborer, improve yourself, become semi-skilled or skilled. Drive yourself; don't just assume you cannot learn anything new. There is no excuse for earning only the minimum national wage.

A man who is a profitable servant and gives his employer a decent day's work must work hard all day at whatever his boss gives him to do, and should go *even farther than is required*, and give his employer *even more than he is paying for* (Luke 17:10).

Even that man who has an overbearing employer should serve him *with all his might*, as if he were working for Christ—and then look to Christ for his reward (I Pet. 2:18; Col. 3:22-24). Each employee should also use his mind to *learn his job better and improve his ability*, so he will become increasingly more useful to his employer and to himself. If there is no opportunity for advancement, find a job that will provide it.

A decent wage for an industrious employee is a wage that will adequately feed, clothe, and house his family (I Tim. 6:7-8; Prov. 12:11) and provide a *little saving* if he uses his money wisely (Prov. 13:11, 22). But a decent wage will not suffice when one tries to live beyond his means (Prov. 22:7; 23:21).

Every good worker is worthy of a decent living (I Tim. 5:18). But a man who has willingly worked hard and has trained himself to handle *increasingly greater skills* and *higher responsibilities* should receive a higher wage than the person who works hard but *does not improve himself as diligently*. A worker

who is exceptionally profitable to his employer is worthy of a bonus (Prov. 27:18).

My wife is a very poor housekeeper. What can I do to encourage and correct her?

Everyone of you has stepped into a home where you felt that everything was pleasant, comfortable, and under control. You would not have felt that way if the home had *not* been clean, orderly and well arranged.

On the other hand, you have probably also been in a home where the messy surroundings made you feel uneasy and inconvenienced—having to clean a place to set your things, watching to see that you don't sit on any spilled jelly, etc.

Your wife should have learned from her mother how much more pleasant and convenient it would be if everything were clean and in order. Before you can correct your wife, you should see that faults are not greater in yourself (Matt. 7:1-5). Some men are the cause of their wives' disorderliness. They expect their wives to pick up after them!

Is your workshop or den well organized? Are you keeping things that aren't worth saving? Are your personal items as orderly as you would like your wife to keep the rest of the house? Have you provided your wife with *enough drawer space to store her things*? Do you provide her with new items when the old ones wear out? Worn-out items can easily discourage women. You must set the example. But setting the right example is not all there is to it.

You must also command the respect of your wife and show her that you love her. Correction without love is nagging, and can only build resentment. See to your example and love first, and then you are ready to show your wife how you would like the house to be kept, by explaining the right habits and keeping your own things in order. If you really love your wife, she will love you in return—and one of the ways she will do it is by taking correction when you point out the changes that should be made, and she will feel that an orderly house is worth the effort. Every converted woman ought also to realize it is her duty to *obey* her husband's admoni-

tions when it comes to keeping her home in order.

The booklet on the resurrection shows that Christ rose late Sabbath afternoon, but can't this be more easily proved from Matthew 28:1?

Plain Scriptures, such as Matthew 12:40, prove that Christ rose late on the Sabbath, exactly three days and three nights after His crucifixion and burial. But the exact time of the resurrection cannot be proved from Matthew 28:1. "In the end of the Sabbath" is not a proper translation.

The Greek word *opse*, here translated "In the end of," occurs only three times in the New Testament. Other Greek literature of Christ's time shows that this word can mean either "late in the day" or "after." (See *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, by Arndt and Gingrich.)

But the real key to this verse lies in the Greek word mistranslated "Sabbath." The inspired Greek word is *plural*, as you can verify in Ferrar Fenton's translation, "After the Sabbath." Fenton explains that the "Greek original is in the plural" in a footnote. It was impossible to be "in the end of" two different Sabbaths (Thursday and Saturday) at the same time that week, but it was possible to be "after" two Sabbaths that week!

Matthew was referring to the *two Sabbaths* mentioned in Luke 23:54-56. "That was a Preparation day, and a Sabbath was approaching. . . . And returning, they prepared aromatics and myrrhs; but they rested upon *the actual Sabbath*, in accordance with the command" (Fenton translation).

Mark's account proves that the women purchased the spices *after* the annual Sabbath, and then came to the tomb early Sunday morning "at the rising of the sun" (Mark 16:2). They certainly did not come during the Sabbath, the day of rest, as some have assumed from a misinterpretation of Matthew 28:1.

The correct translation of Mat. 28:1 should read, "After the Sabbaths. . . . Mary Magdalene and the other Mary came to see the tomb." This proves there were two Sabbath days between the crucifixion and the resurrection, but doesn't indicate the exact time when Christ rose from the dead. For that one must turn to Matthew 12:40.

* * *

IMPORTANT NOTICE: About a year ago our readers were cautioned against using Knox Gelatin. Additional information supplied by the company since then has indicated that Knox Gelatin is derived entirely from beef materials and therefore acceptable for our use.

IS JUDAISM *the Law of Moses?*

Jesus said: "The scribes and Pharisees sit in Moses' seat: whatsoever they bid you, that do!" What did Jesus mean? What was "Moses' seat?" What was its authority?—and what about that authority today?

by Ernest Martin

CHRIST said: "The scribes and the Pharisees sit in Moses' seat: *all* therefore *whatsoever* they bid you observe, *that observe and do...*" (Matthew 23:2,3).

Scribes and Pharisees Sat on Moses' Seat

What did Jesus mean?

This command has perplexed many people. The example Jesus gave while on earth was clearly *against* the tradition and commandments of the Pharisees. Christ *openly* repudiated not a few of them, claiming them as nothing more than the commandments of men (Mark 7:7).

He rejected, for example, the Pharisaic commandments when He healed on the Sabbath (Mark 3:1-6). When He and His disciples got some handfuls of grain to eat on the Sabbath day, the Pharisees told Him He broke *their* law (Luke 6:1-2). Christ also rejected the traditions of the elders which required the ritualistic washing of the hands before meals (Luke 11:37,38). Christ and His disciples did not fast each Monday and Thursday according to the laws of the Pharisees (Matt. 9:14 and Luke 18:12).

Does this mean that in some parts of Scripture, Christ taught His disciples, by example and by commandments, not to acknowledge the traditions of the Pharisees, and then in Matthew 23:2,3 He commands them to observe them *all*? Does this mean that the teachings of Christ are inconsistent? Not at all! The KEY is to understand the *difference* between the Jewish traditions and the authority vested in certain leaders when they sat on Moses' seat.

What Did Christ Mean in Matthew 23?

The teachings of Christ are completely consistent! He was not commanding His disciples to reject Jewish traditions in one breath and then to obey them in another. Even so, to obey every single teaching issued by the Pharisees would have been impossible of fulfillment! Conceive trying to observe one teaching from the School of Hillel and another completely opposite teaching from the School of Shammai.

What, then, did Christ mean?

The important point to note in Matthew 23 is that Christ told His disciples to obey *everything* the scribes and Pharisees issued *FROM MOSES' SEAT!* These *laymen* had seated themselves on Moses' seat of authority in place of the Levites. Even so, they were to be obeyed when acting in that capacity. There was a difference between the ordinary independent teachings of the Pharisees which varied from time to time—and were often contradictory with one another—and the commands which came *from Moses' Seat*. The commands *from Moses' Seat* did not entail matters of opinion among differing Pharisees, but rather they involved decisions of community importance which affected the whole of the Jewish nation. The commands from *Moses' Seat* were not enacted exclusively for the Pharisees, as were the Pharisaic commands. They were *for all Jews*. Christ is not telling His disciples to obey the ordinary teachings of the Pharisees, but He *is* commanding them *to obey every command* that came from Moses' Seat.

What Was Moses' Seat?

In New Testament times there were two organizations under the Romans which were governing the Jews. One was called the Sanhedrin. This body of men has already been mentioned. The Sanhedrin was the successor to the Great Assembly, the governing body among the Jews in the days of Ezra and Nehemiah. The Great Assembly was composed only of priests, but the Sanhedrin, which was established after the period of religious anarchy, was composed of laymen and priests alike. The functions of the Sanhedrin were similar in many ways to the older Great Assembly, but there was one main difference in New Testament times. The Sanhedrin had gravitated to being more or less a *civil* Supreme Court among the Jews, while the Great Assembly had been both civil and religious.

That brings us to the second organization among the Jews in Christ's time. This organization was attached to the Sanhedrin, at least in principle, but did not form an integral part of the Sanhedrin. This was called the *Great Beth*

Din—which means in English *the Great House of Religious Judgment*. This was the *religious* Supreme Court of the land, while the Sanhedrin was primarily the *civil* Supreme Court. There was a major difference between the two. In the Sanhedrin there were represented both Sadducees and Pharisees, but the Great Beth Din was composed *only* of the scribes—the authoritative copiers of the Bible—and Pharisees—the most eminent of religious leaders, the Doctors of the Law. (See Herford, *Judaism in the New Testament Period*, pp. 153, 154.)

"The Great Beth Din... was *entirely Pharisaic* and composed of 'doctors of the law'" (*ibid.*, p. 153).

There were minor civil and religious courts among the Jews throughout the land; but in Jerusalem were the Sanhedrin—the civil Supreme Court, and the Great Beth Din—the religious Supreme Court. Both these organizations were of national importance to all Jews everywhere (*ibid.*, pp. 153, 154).

"The Great Beth Din, as the final court of appeal, was undoubtedly a body of experts, the most eminent and experienced teachers of the time" (*ibid.*, p. 157).

The scribes and Pharisees who sat in *this* religious Supreme Court—the Great Beth Din—were the religious judges over the entire nation of the Jews. When they issued a decision in their official capacity as members of the Great Beth Din, that decision was mandatory *on all Jews*. Thus it was the scribes and Pharisees who were members of the Great Beth Din WHO SAT IN MOSES' SEAT!

Only very few Pharisees sat in this religious Supreme Court; the majority of the Pharisees had nothing to do with its function. This was the organization to which Christ was referring when He commanded His disciples to observe all they commanded even if their commandments were burdensome and hard to bear. He said to obey all the commands issued from Moses' Seat!

Only Those in Great Beth Din Sat in Moses' Seat!

We have clear proof from the Jewish history, in Rosh Hashanah 25a, 25b,

that only members of the Great Beth Din were sitting in Moses' chair of authority. What was commanded from the Great Beth Din was, in the Old Testament congregation, of the same authority as Moses. And, when we understand what kind of decision emanated from this religious Supreme Court, we can easily perceive why such authority was given to it.

One of the major tasks of the Great Beth Din was to proclaim each year the proper time for the beginning of the calendar year. The Great Beth Din had to give their learned and authoritative approval before the calendar year could officially begin. The mathematical calculations used to determine when the year began were understood by many, but the authoritative pronouncement of its beginning had to come officially from the Great Beth Din—from Moses' Seat.

"It [the Great Beth Din] had entire charge of the calendar system, and hence became the religious and national center not only of Palestine, but also of the Diaspora [the dispersed Jews]" (*Jewish Encyclopædia*, vol. III, p. 114).

The Great Beth Din also determined the settlement of religious matters that were *too difficult for individuals to ascertain on their own*. It was to this organization, the Supreme Court—those in Moses' Seat—that Christ was referring when He told His disciples and the multitudes to observe all they commanded.

How plain! The decisions of the Great Beth Din affected *all* the Jews, and were unlike those varying and conflicting teachings issued by the various Pharisaical Schools which were designed mainly for the Pharisees only to observe.

Why the Expression: "Moses' Seat?"

The organization of the Supreme Court of Israel goes back to Moses. He was the first ruler, under God, of a Great Beth Din. Notice Exodus 18:13-26. In this section of Scripture we find that many of the Israelites were coming to Moses with their various problems. They were completely overburdening Moses with their many problems—wanting to understand the will of God in particular matters. Jethro, the father-in-law of Moses, told Moses that the proper thing to do was to ordain local judges (local Beth Dins) over the people and that only the most difficult cases should be brought to Moses.

"So Moses hearkened to the voice of his father in law and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the

people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged [in courts] the people at all seasons: *the hard cases they brought unto Moses*, but every small matter they judged themselves" (Exo. 18:24-26).

This was exactly the same manner in which the Jews were being judged in the time of Christ. There were the lower courts of judgment for minor questions and also the Supreme Court—Moses' Seat!

As long as Moses was alive, he sat, under God, in the highest chair in the Supreme Court. It was he, and the other few leaders of Israel, who anciently determined when the calendar years would begin. He and the others in the Supreme Court also judged what the will of God would be in the hardest cases of disagreement among the people.

The Supreme Court did not cease with Moses. Moses was the first to sit in that highest seat of authority in the *Supreme Court*. But after him were to come others who would assume the same authority—others who were to sit in Moses' Seat.

Just before his death, Moses ordained that the Supreme Court be perpetuated in Israel. In Deuteronomy 17:8-13 you will notice the express commands of God, issued through Moses, concerning the duties of the judges of Israel who were to sit in the place of Moses after his death. They were to carry on the same form of organization set up by Moses, and the people of Israel were to obey explicitly whatsoever was issued from the Supreme Court as though it were from Moses himself. Notice the instructions to the Israelites as recorded in Deuteronomy 17:8-11.

"If there arise a matter *too hard for thee in judgment*, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates [within Israel]: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites, and **UNTO THE JUDGE THAT SHALL BE IN THOSE DAYS**, and enquire; and they shew thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; **AND THOU SHALT OBSERVE TO DO ACCORDING TO ALL THAT THEY INFORM THEE: according to the sentence of the law** which they shall teach thee, and according to the judgment which they shall tell thee, **THOU SHALT DO**: thou shalt not decline from the sentence

which they shall shew thee, to the right hand nor to the left."

Notice the striking similarity of the language used by Christ in Matthew 23:2, 3. Following the pattern of Deuteronomy, He said the scribes and Pharisees "sit in Moses' seat: *all* therefore *whatsoever* they bid you observe, **THAT OBSERVE AND DO...**" Christ is paraphrasing Deuteronomy 17:10, 11!

Yes, as long as the decisions of the scribes and Pharisees were issued from Moses' Seat—in the capacity of religious judges, making decisions for the whole of the people—all those decisions **HAD TO BE OBEYED!**

If Christ had told the multitudes and His disciples to disobey the decisions of the religious Supreme Court established by God, He would have violated a fundamental teaching of Scripture. Therefore, Christ commanded the people to respect in every way the decisions which came from Moses' Seat—all of them!

While Moses was still living, he and the other elders of Israel formed the Supreme Court, but the command of God said that the decisions of the judges "in those days"—at later times—were also to be observed just as the Israelites had obeyed the decisions of Moses. God said that no Israelite was to decline either to the left or to the right from observing the decisions of Moses' Seat.

The next ruler of the Supreme Court after Moses was Joshua. He was ordained to sit in the same chair of authority as Moses (Deut. 34:9). Many others followed Joshua on down to Ezra and Nehemiah (*Rosh Hasbanah*, 25a, 25b). And, in the days of Christ, there were some of the eminent leaders of the Jews also sitting in Moses' Seat such as Gamaliel who instructed Paul.

Decisions of the Great Beth Din

The decisions of the religious Supreme Court were not the commandments of men enacted by the Pharisaic Schools. The Pharisaic commandments were mainly intended for the Pharisees themselves or those who desired to follow their ways. But, the decisions of the Great Beth Din affected all the Jews. The Zealots, Herodians, Sadducees, and other sects were to follow the decisions issued by the Great Beth Din.

As long as Jewish Christians attended sabbath services in synagogues and were thus *part* of the *religious* Jewish community, they had to obey the Great House of Judgment—the Beth Din. This ceased when Jewish Christians were forced to flee Jerusalem after Cestius (Please continue on page 16)

Ministerial Conference

(Continued from page 4)

brethren. So we should all PRAY very much about this—and REJOICE in the wonderful progress being made so far!

Next, Mr. Carl McNair was called upon to report on the Member Visiting Tour which he and his wife had taken this past fall. They covered the states of Tennessee and Kentucky and visited a total of 147 people in 12 weeks. They took their time in each case, and often returned for an additional visit where extra help seemed necessary or desirable.

Mr. McNair reported that some of our scattered members are doing *very well* but that a goodly portion are simply WEAK and *desperately need* local churches in order to feed them regularly from God's Word. Many are having financial troubles, health problems, and others are simply weak in faith and zeal.

Overall, it certainly appears that in addition to having more local churches, regular *Member Visiting Tours* are a necessary and growing need in God's work today. Many of you scattered brethren reading this should join with us in earnest PRAYER that God would provide the ministers for such churches and such tours. We NEED more dedicated, consecrated, properly trained servants of Christ to do the work that lies before us!

Foreign Broadcast Reports

During the course of the conferences, we also heard reports on each of the foreign language broadcasts.

Mr. Dibar Apartian, Director and speaker on the French broadcast, spoke first. Mr. Apartian, as many of you know, came to Ambassador College as the Professor of French in 1955. He grew up in Switzerland, and spent many years in France as well. Mr. Apartian was formerly with the United States Embassy in Bern, Switzerland, during the second world war. After the war, he immigrated to the United States and has since become an American citizen, and, more recently, a member of God's Church and a direct *servant* of Jesus Christ.

Mr. Apartian reported that the French broadcast started October 9, 1960, on one tiny station in St. Jerome, Quebec Province, Canada, about 50 miles from Montreal. Then, on April 3, 1961, it started on Radio Luxembourg once a week at 5:40 in the morning. Yet, in spite of these poor times, about 80 letters a week are now coming in from the French broadcast!

On October 3, 1961, we went on

Radio Europe No. 1, but response was not great at first because of not having a *local address*. The French people have to write England, and, of course, writing a foreign country would slow down any great response.

More recently, we went on Radio Martinique for a few months, reaching the entire island of 250,000 population. Yet, in spite of its highly Catholic leaning, the broadcast there brought 20 letters a week of great interest!

We now have many hundreds of people on our French mailing list, 32 booklets and reprint articles have now been translated and printed *in French*, and 12 lessons of the Correspondence Course have been translated and printed. Volume I of the Bible Story is now in print *in French*, and Volume II is now in the process of being translated.

Remember, brethren, that France is *Reuben* in Bible prophecy and was the *firstborn* of Israel. Therefore, God will certainly want us to effectively REACH this nation with His truth before the Great Tribulation begins. So remember to PRAY earnestly for Mr. Apartian, the other dedicated people in the French broadcast, and that God will *bless and guide* in getting this message to His people Reuben!

The German and Spanish Broadcasts

Next, Mr. Herman Hoeh reported on the German broadcast. We started on Radio Luxembourg in German in January, 1960. We average 80 letters a week for each 15-minute broadcast! Mr. Hoeh reported that there is exceptional interest even *behind* the Iron Curtain, although all religious literature is stamped "Anti-Democratic Literature." It is allowed to go through the mails nevertheless.

There is a great deal of interest throughout Europe for such booklets as "Does God Exist?", "Why Were You Born?", and "Why Must Men Suffer?" You can see that the people of Europe have SUFFERED—*especially* the Germans—and that they are interested to really KNOW and *understand* the basic truths of God's existence and purpose here below.

As you should all know, God identifies Germany in the Bible as the descendant of ancient *Assyria*—the nation that originally attacked ancient Israel and will give a REPEAT PERFORMANCE within a few years! So Almighty God certainly intends that modern As-

syria be WARNED of what lies ahead, and that those individuals within Germany who are called will have opportunity to "come out" of that system and serve the Living Christ instead.

Brethren, your PRAYERS should continually back the German broadcast, Mr. Hoeh as the over-all Director of the German work, Mr. Erhard Klammer, the speaker on the German broadcast, and the entire staff. We need to really *reach* Germany with God's message of what lies ahead—and its meaning—*before it is too late!*

Dr. Benjamin Rea was called on to report on the Spanish broadcast. He stated that although the program had been on the air on small South American stations for three or four years the response has been rather small because of the lack of Bibles, education among the people, and even financial ability to write all the way to America or Britain in response to broadcasts. However, there are now over 1000 on our Spanish mailing list, and it is constantly growing.

As in Germany, some of the popular booklets are "Why Were You Born?", "Does God Exist?", and, in these Catholic countries, "Immortality of the Soul?" is also very popular.

Dr. Rea mentioned that as a result of the broadcast one Catholic priest had already renounced the Catholic Church and completely left it! He said that the impact of the broadcast is primarily in the cities where people have radios and that a huge problem in reaching the South American and Spanish peoples with ANY message is their lack of education, and radio and television facilities.

Brethren, you can all see that this is another facet of God's work to remember in your earnest PRAYERS. God is concerned with these people every bit as much as with you and me. Although God may not purpose to call as many of these Gentile peoples at this time, nevertheless they must receive the message of God's Kingdom as a WITNESS. So let's get behind the Spanish work with our interest and our *earnest prayers*.

Another Minister Ordained

One of the highlights of the entire conference was the ordination—during one of the regular conference meetings—of Mr. Les McCullough to the office of Preaching Elder in God's Church. This took place in one of the meetings when all of the wives were present—so a goodly number of people were there to witness this impressive service.

We had just finished having a photo-

graph taken of all the ministers, and then one of the ministers' wives. Then, as soon as the photographers were out of the room, Mr. Armstrong came to the podium. He remarked with a warm but half-humorous smile that there was one among us in the conferences and in the photograph who was not really a minister! He said: "We're going to have to do something about that!"

Then he called for Mr. Les McCullough and the evangelists to come forward. Immediately, everyone smiled and realized what was going to happen. Then we laid our hands upon Mr. McCullough and, as Mr. Armstrong led in prayer, ordained him as a full minister of Jesus Christ.

To introduce Mr. McCullough to you brethren who may not know him yet, he came to us as a married man older than the normal college age. He had formerly been in business and, among other things, was assistant manager of a Kress store for some time. Becoming vitally interested in The WORLD TOMORROW broadcast and in God's work, he gave up his business career and came to Ambassador College to prepare for service. He and his wife now have three children—two girls and a boy.

Mr. McCullough graduated from Ambassador College last spring, and since that time has been acting as an administrative assistant to Mr. Garner Ted Armstrong and Mr. Albert Portune. Also, he has acted, until recently, as Pastor of the Temple City Church of God. Then, just a few weeks ago, a switch was made and he has now become Pastor of the Santa Barbara Church of God to which he drives and ministers each weekend. Mr. McCullough is a man of many talents, thoroughly dedicated, and a powerful speaker.

All of you brethren should REJOICE with us that God continues to add such men of this caliber to His ministry in these end times!

Two Unforgettable Evenings!

Two of the social highlights of the conference were the evenings that the ministers and their wives spent at the homes of Mr. and Mrs. M. B. Scott and Mr. and Mrs. Herbert W. Armstrong.

Mr. Scott is our American advertising representative, placing all United States broadcasting for The WORLD TOMORROW program. He and his wife and family have lived in the Hollywood and Beverly Hills area for many years and now own a beautiful home in Beverly Hills formerly occupied by James Roosevelt—son of former President

Franklin D. Roosevelt.

To add to the enjoyment of the ministers and their wives during the conferences, Mr. and Mrs. Scott graciously invited all of us over to their home one evening for food and fellowship. It was certainly an enjoyable occasion, and the breathtaking view of the sparkling lights of Hollywood and Los Angeles spread out in the valleys below their home was certainly inspiring. Many of us were taken on tours through the home, and several of the ministers gathered around the piano for a song fest led by none other than Mr. Ted Armstrong! As many of you brethren know, he is one person who would about as soon sing as eat!

On the final night of the conferences, Mr. and Mrs. Herbert Armstrong had all of the ministers and their wives as guests in their home for a buffet dinner. It was a most enjoyable occasion, and after everyone finished eating, Mr. Armstrong personally selected and played for us a number of outstanding recordings in stereophonic sound. Certainly the warmth and fellowship among God's ministers and their wives was heightened during this final evening as all of us realized that we might not be together again in this same way for at least another year—and it might be several years for many who would be sent overseas.

Final Discussions

Next day, the final conference was held and a number of doctrinal points were covered which will be explained to you brethren in the future by your local ministers or in articles coming in The GOOD NEWS.

During these final meetings, it was definitely decided for Mr. Gerald Waterhouse and Mr. Carn Catherwood to go to the state of Alabama and raise up two churches—one in Birmingham and one in Montgomery, Alabama! This will put two of God's churches in the very center of the Deep South—the only major area in the United States where we have not as yet had local churches. Be sure to PRAY for the success of these new churches, brethren, and REJOICE that God has made this possible!

Also, it was decided that Mr. Carl McNair and his wife—after a brief period in the churches in Little Rock and Memphis—will continue their Member Visiting Tour wherein they visit the scattered members of God's Church throughout the United States. As we have already mentioned—these scattered members without local churches really NEED HELP! It would

be easy for any of us to grow discouraged without regular fellowship. So remember this tour in your *earnest prayers*, and REJOICE again that God is making possible this added help to His children in this age.

As the conferences closed, all of us realized the ringing CHALLENGE to finish this work of God *faithfully to the end*. We may have only ten more years to go!

And, as Mr. Armstrong has stated, *it may NOT be that long!*

Someday, perhaps another book like the book of Acts may be inspired of God to be added to His written Word. A brief record of these conferences may be put in this book like the conference mentioned in Acts 15. The labors of Mr. and Mrs. Herbert Armstrong up and down the Willamette Valley in Oregon, later throughout the entire United States and finally to the entire world, may be recorded in this book.

Perhaps the faithful *laborers and Co-Workers* such as Aquilla and Priscilla in the book of Acts may be mentioned in this book.

Will YOUR name be there? How would such a book describe YOUR contributions to this end-time work of God preparing the way for the second coming of Christ?

Let us *press on*, brethren, and put our whole BEINGS into getting out this message to a dying world! And let us do it with *joy and zeal* knowing the blessings we have in being called at this time to a "better resurrection!"

Letters to Editor

(Continued from page 2)

been taking the Bible Study Course, and listening to your daily broadcast over WKYB, I have learned that what I thought to be the truth was truly error."

Woman from Paducah, Kentucky

It Makes Sense

"My husband and I have become very interested in your program on KGO. It makes more sense to us than anything we have heard for a long time. We have gotten so discouraged with man-made movements and silly little negative sermons that both of us gave up going to church and became just a little bitter. But we have gained a new hope and interest now and thank God for your courage and honesty in the way you set forth Gospel truth."

Couple from Redwood City, California

Recipes for the SABBATH

This fifth installment on the long-awaited subject of Sabbath meal planning is a real eye-opener! You will find dozens of helpful hints prepared by our staff.

THE Sabbath is a day of rest. On it physical activity is at a minimum. Sabbath meals therefore do not need to be large. But they do need to include the basic foods needed for health. Too often the Sabbath menu is a repetition of such foods as potato salad, baked beans and cookies or of cold roast and leftovers. With the variety of foods available, this ought not be.

Be Prepared in Advance

But it takes a little forethought and effort to get out of a rut. The going will become easier as your stock of recipes increases. Hence *these* menus and recipes—intended as examples of what can be done toward making the mealtimes on the Sabbath pleasant for all.

Where church services are held in the afternoon, many families have only two meals on the Sabbath. But for the benefit of those who may need to have three meals as on other days, we are including special suggestions useful for planning breakfasts.

Eggs are a favorite mainstay food for breakfast. But egg dishes that can be prepared the day before are hard to find. However, the following recipe answers that requirement and is easy to make, too.

Cheese-Egg Timbales

These egg timbales would be enjoyed while warm any day of the week, but they are also good cold, and for that reason the recipe is included here. They furnish adequate protein for either breakfast or lunch.

- 4 medium eggs
- 2 cups milk
- ½ teaspoon salt
- ¼ teaspoon powdered basil
- ⅓ cup shredded cheddar or swiss cheese
- 2 tablespoons minced onion or green onion

Five large custard cups holding ⅔ cup each or 6 smaller custard cups will accommodate this recipe. They do not need to be buttered unless you wish to turn the custards out onto a plate or other dish.

Set the custard cups in one or two large shallow pans so that water may be poured around them.

Break the eggs into a one-quart bowl and beat until yolks and whites are thoroughly mixed. Add the milk and salt and mix well.

Combine the ingredients which remain and place a small amount of the mixture in the bottom of each custard cup. Pour the egg-milk mixture into the cups.

Pour hot, not boiling, water around the cups to a depth of about one inch. Set them in a medium hot oven (350° F.) and bake until slightly puffed and lightly browned on top.

Do not overbake or the egg will become tough and the custards will be full of tiny bubbles. Take them from the oven when they still appear a little soft in the center. This can be seen by tilting or shaking one of the custards. The mixture will become firm as the timbales cool. Set them out of the pans as soon as they have been taken from the oven.

The baking time may be considerably shortened by warming the milk before adding it to the eggs.

If you wish to bake something else which calls for a different temperature, these timbales may just as easily be baked at the

same time in any temperature up to 400° F. only do not place them on the top grate or they may brown too much. A temperature lower than 350° F., of course, will not make any difference except that they will need to bake longer.

To increase the food value, ⅓ cup of powdered milk may be beaten into the egg-milk mixture.

If you do not have custard cups, semi-porcelain china cups will serve just as well. The mixture may also be baked in one large baking dish. Just be sure to set it in a larger pan containing water.

Fresh fruit dishes are more easily found. Indeed, a fresh apple, a piece of muskmelon, or any other fruit in season cannot be improved upon by recipes, but sometimes a combination of flavors has more taste appeal. This Orange-Coconut Ambrosia enhanced with a wine-flavored custard offers such a combination.

Orange-Coconut Ambrosia

- 6 to 8 medium oranges
- 1½ cups grated fresh coconut or flaked coconut
- Sherry Custard Sauce

Peel and section the oranges, being sure to remove any stringy fibers. Put them in a bowl, cover, and refrigerate until time to serve.

If fresh coconut is being used, grate it and refrigerate in a covered jar or bowl also.

This may be served either in a single bowl or individual dishes. Place a thin layer of the custard sauce in first, then a layer of orange sections, then coconut. Repeat custard sauce, oranges and coconut. Makes 6 to 8 servings.

Sherry Custard Sauce

- 1 cup milk
- 1 cup heavy cream
- 3-4 tablespoons honey
- 4 egg yolks
- 2 tablespoons flour
- ¼ teaspoon salt
- 3 tablespoons sherry or 1 teaspoon vanilla

Put the milk, honey and ⅔ cup of the cream into the top part of a double boiler. Place over boiling water in the lower part and heat.

In a small bowl, beat the egg yolks slightly. Add a tablespoon of the remaining ⅓ cup of cream and blend. Add the flour and salt and beat smooth. Stir in the rest of the cream.

Add this mixture to the heated milk and cream, stirring as you pour. Cook until about the thickness of cream. Remove from over hot water and set in a pan of cold water to cool. Stir occasionally.

When cooled, add the sherry or vanilla and pour into a jar and cover. Chill until ready to use.

This is a rather large recipe. If fewer servings are needed, reduce the number of oranges and the amount of coconut and use only as much of the custard sauce as required. Whatever remains can be used another time, perhaps on other fruits.

Other fruits which combine well with this custard sauce are drained canned pears, drained canned peaches, a combination of strawberries and oranges, a combination of bananas and oranges.

With modern stoves and appliances which are operated with the twist of a knob or the flick of a switch, it is no problem to make hot bread for a Sabbath breakfast if preparation has been made the day before.

Two particular types of hot bread lend themselves to such preparation—waffles and muffins. On Friday, measure and sift the dry ingredients—flour, sugar, leavening and salt. Beat the egg (or eggs) in another bowl, add the oil or melted butter and beat until well mixed. Gradually stir in the milk or whatever liquid is called for. Set this liquid mixture in a refrigerator or other cold place until time to bake. In the case of muffins, oil or butter the pans. Only the bottoms of the cups need oiling; the sides may easily be loosened with a table knife. If oil is used, the cups should also be floured to prevent sticking.

The next morning all that needs to be done is add the sifted dry ingredients to the prepared liquid mixture and stir lightly to mix. Place muffin dough in pan and set to bake in a preheated oven, or in the case of waffles bake them quickly on an electric iron.

These oats muffins are well adapted to this method.

Oats Breakfast Muffins

- 2 cups rolled oats
- 1½ cups sour milk
- 1 egg, beaten
- 1 tablespoon oil
- 2 tablespoons butter, melted
- 1 tablespoon honey, molasses or sugar
- ¾ teaspoon salt
- 1 cup sifted whole wheat flour
- 1 teaspoon soda
- ½ teaspoon cream of tartar

Beat the egg with the oil and melted butter. If honey or molasses is used, add it also. Stir in the milk, then the oats. Set away as directed above.

Sift the flour, measure and sift with the salt, soda and cream of tartar, also sugar, if that is used.

The next morning set the oven temperature at 425° F.

Mix the liquid and dry ingredients, place in prepared muffin tins and bake 25 to 30 minutes in the heated oven. Makes 18 to 24 muffins.

These recipes can then be used as the basis for a menu as follows:

ORANGE-COCONUT AMBROSIA

EGG-CHEESE TIMBALES

OATS BREAKFAST MUFFINS

BUTTER

HONEY

COFFEE OR MILK BEVERAGE

These items require a minimum of last-minute preparation and furnish all the elements of a good breakfast.

The muffins may be replaced by biscuits. They may be mixed and placed on pans ready for baking if double-acting baking powder is used. Keep the pans of unbaked biscuits in the refrigerator until time to bake them.

Menus for Main Meals

Three types of main-dish foods have been used—beef, tuna fish and dried beans. The first menu reads like this:

BEEF FILLED POTATO SHELL

COLE SLAW WITH A CHOICE OF DRESSINGS

PEARS IN WINE

or

RHUBARB IN WINE

And, of course, bread and spreads with a beverage, but these items will not be written in the menus since they are staple foods usually included in most meals anyway.

Beef Filled Potato Shell

To vary the way you serve mashed potatoes, try dressing them up with grated cheese and an egg. Then use the potato mixture as the crust for a tasty ground beef filling.

Ground Beef Filling

- ½ lb. lean ground beef
- 1 tablespoon vegetable oil
- ½ cup diced celery
- ¼ cup finely chopped onion
- ¼ cup finely chopped green pepper
- 2 tablespoons butter
- 2 tablespoons whole wheat or unbleached white flour
- ⅓ cup dried milk
- 1 teaspoon salt
- 1 cup water

Put the tablespoon of oil into a hot skillet, then spread the ground meat over the bottom of the skillet.

When meat is browned on the under side, stir in the chopped vegetables and cover the skillet. Turn heat to low and let the mixture steam until vegetables are tender. Remove from heat and cool immediately.

Make a cream sauce from the remaining ingredients as follows:

Melt the butter over low heat in a small saucepan. Mix the flour, dried milk and salt. Gradually add the water to the flour mixture to make a smooth paste. Add the liquid mixture to the melted butter. Cook over low heat, stirring constantly until the mixture thickens. Remove from heat. Cool immediately by setting in cold or ice water.

When both the meat and cream sauce are cool, blend and refrigerate in a covered saucepan in which the mixture can be reheated.

Mashed Potato Shell

- 2 cups hot mashed potatoes
- 2 tablespoons potato water
- ¼ cup grated natural cheddar cheese
- 1 egg, beaten
- ½ teaspoon salt, or to taste
- 2 tablespoons minced parsley, if desired

Blend all ingredients. Butter a nine-inch pie dish. Line bottom and sides of dish with the potato mixture. Allow to cool and then refrigerate.

When ready to prepare this main dish for serving, place the cold potato crust in a cold oven. Turn the oven on or heat to 350° F. Allow the crust to stay in the oven till heated thoroughly or lightly brown on the edges. Place the saucepan with the meat mixture over low heat and allow to come to boiling point; then simmer over low heat for ten minutes. Pour into heated potato crust. Serve. Four servings.

When you want to make the above recipe to serve soon after preparing, do not cool. Combine the meat and cream mixture while hot. Simmer over low heat for ten minutes. Bake the potato crust by placing in a heated 350° F. oven and baking about fifteen minutes. Remove from oven. Pour the hot meat mixture into the crust and serve.

The cabbage for the cole slaw should be shredded just before serving and moistened with one of the dressings given below.

This oil-base dressing is an old standby. Being tart, a little goes a long way so use only enough to moisten the cabbage. It keeps one or two weeks in the refrigerator.

Tart Cole Slaw Dressing

- 1/2 teaspoon salt
- 1/4 teaspoon celery salt
- 1/8 teaspoon pepper
- 1/2 teaspoon dry mustard
- 1/2 teaspoon celery seed
- 2 tablespoons sugar or honey

Mix the above ingredients in a small bowl or jar. (If honey is used, mix it with the lemon juice-and-vinegar mixture.)

Put the juice of 1/2 lemon into a one-third cup measure. Add vinegar—cider, malt, or wine—to fill the measure. Stir this into the above ingredients. Then add the following:

- 1/4 cup minced green pepper
- 1 tablespoon chopped pimiento, if desired
- 1/2 teaspoon grated onion
- 3 tablespoons salad oil

Shake and chill.

A simple sour cream dressing is easily made and good on either shredded cabbage or sliced cucumbers. A tablespoon of finely chopped parsley or a sprinkle of black pepper improves it when used on cucumbers.

Sour Cream Dressing

- 2 teaspoons vinegar
- 1/4 teaspoon salt
- 1 tablespoon sugar or honey
- 2/3 cup sour cream

Dissolve the sugar or honey in the vinegar. Add this and the salt to the sour cream and mix well.

One-eighth teaspoon prepared mustard may also be added when the dressing is to be used on cabbage. A sprinkling of diced pimiento would also create color appeal.

Now for dessert, either one of the following recipes would be appetizing. The "Pears Baked in Wine" would fit a winter-time menu while the "Rhubarb in Wine" would be for an early spring meal.

For an unusual and delicious dessert, try winter pears baked in a wine sauce. These improve in flavor for two or three days after being made, so baking them ahead of time is an advantage.

Pears Baked in Wine

- 6 winter pears
- 1 1/2 cups hot water
- 1 1/2 cups red port wine
- 1/3 cup honey
- 6 whole cloves
- 2 or 3 thin slices of lemon

Wash the pears (use firm late autumn or winter pears) and cut out any bruised or rough spots. Leave whole and do not peel. Place them in a baking dish of suitable size.

Set the oven temperature at 325° F.

Combine the remaining ingredients. Pour this over the pears and set the dish in the oven. Let bake until the pears are tender when pierced with a knife point. Don't overbake or they will become mushy.

Mix 2 or 3 teaspoons of cornstarch with 3 or 4 tablespoons of water and stir this quickly into the liquid around the pears.

Leave the dish in the oven a few minutes until the sauce thickens, then remove and cover with a waxed paper or a lid left ajar while the pears cool.

Set the dish in refrigerator or other cold place until serving time. Serves 6.

If the core is objectionable, cut the baked pears in half and carefully remove the core and connecting fibers. Serve with some of the sauce poured around each pear and a spoonful of whipped cream on top.

Rhubarb most often appears on the table as sauce or in pie. As a change from these old favorites, try "Rhubarb in Wine." You may decide to class it among your new favorites!

Rhubarb in Wine

- 3 1/2 cups rhubarb, cut into 1-inch pieces
- 1 cup water
- 2 cups red table wine
- 3 thin slices of lemon
- 1/4 teaspoon grated nutmeg
- 1/4 teaspoon ground mace
- 1 2-inch cinnamon stick
- 2 tablespoons cornstarch
- 2/3 cup honey

Put the water into a 1-quart saucepan and place over heat. Wash and cut the rhubarb. When the water boils, add the rhubarb, cover, and cook 5 to 10 minutes. The time will depend on the tenderness of the rhubarb.

When the rhubarb can be easily pierced with a knife-point, add 1 3/4 cups of the wine, lemon slices and spices. Heat to simmering. Stir the remaining 1/4 cup of wine into the cornstarch and quickly stir this into the simmering rhubarb mixture. When thickened, take it from the heat and add the honey.

Pour into a bowl or jar and chill. Makes about 4 1/2 cups. When serving, top each serving with a spoonful of whipped cream. Makes 6 to 8 servings.

The next menu features a main dish made of two economy foods—canned tuna and macaroni.

GREEN BEAN-TUNA CASSEROLE CARROT-RAISIN-APPLE SALAD BUTTERMILK CUSTARD BEVERAGE

In the following recipe, tuna and green beans are combined in a celery sauce and poured over cooked macaroni to provide the main portion of the meal.

Green Bean-Tuna Casserole

- 3 cups cooked macaroni (preferably whole wheat or soy-wheat macaroni)
- 1 1/4 cups celery sauce (may use a can of cream of celery soup instead, if desired)
- 2 6 1/2- or 7-ounce cans solid pack tuna, chilled
- 1 cup cream style cottage cheese, chilled
- 1/4 cup sour cream, chilled
- 2 tablespoons lemon juice
- 1 teaspoon salt
- 1 package frozen green beans, *cooked* (or 2 cups canned or cooked green beans) and cooled
- 1/2 cup fine bread crumbs, if desired

There is little gained as far as food value is concerned if you cook whole wheat spaghetti or macaroni by the old method. By pouring off the excess water, you are losing a large share of the vitamins, and taste values as well.

Try cooking it this way for added flavor and food value. For this casserole recipe, put $4\frac{1}{8}$ cups of water and one teaspoon of salt into a large pot. Place it over high heat and let the water come to a rolling boil. Add $1\frac{1}{2}$ cups of macaroni gradually so as not to cool the water too much. Stir the contents, cover the pot and let the macaroni come to a boil again. Stay near and watch it until it does boil as it may cook over before you notice it.

When it has again reached the boil, stir the macaroni. Replace the lid, leaving it considerably ajar so that steam escapes as the cooking continues. Turn the heat low and let cook about 20 minutes. Stir two or three times during this period. A small amount of oil or butter added will keep the pieces separate. One or two teaspoonfuls is enough.

At the end of this time, the macaroni should be tender with little or no excess water remaining. If more water than is wanted remains, remove the lid and let it steam uncovered a few minutes.

The general rule for cooking macaroni or spaghetti this way is $5\frac{1}{2}$ cups of water and $1\frac{1}{4}$ teaspoons salt to 8 ounces (about 2 cups) of uncooked spaghetti or macaroni. This method is most satisfactory when cheese, tomato or other sauce is mixed with the cooked product.

Place the cooked macaroni in buttered 7 x 11 x 2 inch baking dish or a 2-quart casserole baking dish. Cool. Place in refrigerator.

Make the *celery sauce* as follows:

- $\frac{1}{2}$ cup finely chopped celery
- 2 tablespoons butter
- 2 tablespoons whole wheat flour or unbleached white flour
- $\frac{1}{3}$ cup dried milk
- $\frac{1}{2}$ teaspoon salt
- The cooking liquor drained from cooked celery with enough water to make $1\frac{1}{4}$ cups.

Cook the celery in one inch of water for 10 minutes. Pour liquid off into a cup. Add enough water to make $1\frac{1}{4}$ cups liquid.

Blend flour, dried milk and salt. Add liquid to make a smooth paste. Add butter to the celery in pan in which it was cooked. Place over low heat to melt the butter. Add the flour mixture to the melted butter and celery. Cook over *low* heat, stirring constantly until the mixture thickens. Remove from heat. Cool immediately in cold or ice water.

When *all* ingredients for the casserole are *cool* combine the celery sauce, tuna, cottage cheese, sour cream, lemon juice, salt and green beans. Pour over the chilled macaroni. Sprinkle with buttered bread crumbs, if desired.

Place in refrigerator until ready to heat for serving. To heat for serving, place the cold casserole in an *unheated* oven. Turn oven to 350° F. Heat casserole thoroughly. Serve.

To prepare this dish for serving right after it is made, do not chill the ingredients after preparation. Combine the hot ingredients with other items called for. Placed in *heated*

350° F. oven for about 30 minutes. About 6 servings.

For a salad that may be prepared ahead of time, one made from carrots, apples, and raisins is practical and appealing.

Carrot-Apple-Raisin Salad

- 2 medium carrots (or 4 small)
- 1 large apple (or 2 small)
- $\frac{1}{2}$ cup raisins
- 1 tablespoon orange or lemon juice (to keep the apple from turning dark)
- 1 tablespoon mayonnaise or enough to moisten

Grate the carrots and apples and sprinkle with orange or lemon juice. Wash raisins, if needed, and drain. Add to grated carrots and apple. Add mayonnaise. Cover and set in the refrigerator until serving time.

This custard is a less-sweet version of an old recipe. More sugar may be added, if desired, but try it this way before you decide.

Buttermilk Lemon Custard

- 3 tablespoons sifted whole wheat pastry flour or white flour
- 2 tablespoons raw or brown sugar, packed
- 3 large or 4 medium eggs
- $\frac{1}{4}$ cup heavy sweet cream
- 3-4 tablespoons hot water to wash rind off grater
- 2 tablespoons lemon juice
- $\frac{1}{3}$ cup honey
- $1\frac{1}{2}$ cups buttermilk or sour milk

Mix the flour and sugar.

Separate the egg yolks from the egg whites, placing them in separate bowls. Beat the egg yolks until creamy. Add the cream, then the sugar-flour mixture. Stir smooth.

Grate the lemon rind into the mixture and pour the hot water over the grater while holding it over the bowl to rinse off whatever rind sticks to the grater. Add the lemon juice and stir. Add the honey and beat until blended. Add buttermilk or sour milk and mix.

Butter 8 custard cups or a 1-quart baking dish.

Set oven to heat to 325° F.

Beat egg whites until they form peaks, but not until they are dry or they will not fold in smoothly. Fold them gently into the milk mixture.

Ladle the mixture into the prepared custard cups or pour into a baking dish. Set the cups or dish in a larger pan and pour in hot water to a depth of about one inch. Place in the heated oven and bake until lightly browned on top and an inserted knife comes out clean, about 45 minutes for the cups, one hour for a single dish.

This custard forms a cake-like layer on top. Keep in a cool place until ready to serve or if the weather is hot, refrigerate it.

If sour milk is used, it may be clabbered but should not be so sour that the curd and whey have noticeably begun to separate.

(To be continued next issue)

JUDAISM

(Continued from page 10)

tias' Roman army surrounded the city in 66 A.D. Thereafter, Christians in Judaea were forced to live separate

from their Jewish neighbors.

These facts of history show that the authority of the Great Beth Din always exceeded that of the Pharisaic Schools alone. The independent teachings of the Pharisees were never issued from Moses' Seat.

The only authority of the Great Beth Din today is in the matter of the continual preservation of the written Word of God—the Bible—in Hebrew. God has committed this responsibility to them as leaders of the Jewish community.

(To be continued next issue)