

The Good News

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God's Church Expands *World Wide!*

A baptizing tour of Africa! The annual ministers' conference now makes plans for all parts of the world.

by Roderick C. Meredith

GO YE into all the world," commanded our Lord and Master Jesus Christ. This is the job WE in God's Church have to perform.

As our annual ministers' conference drew to a close the other day, God's ministers realized more than ever that this means US! For, under the leadership of Jesus Christ, we discussed plans for the future, presented by Mr. Herbert W. Armstrong, that call for literally circling the globe.

And two of us had just returned from a trip to Africa before the conference.

Baptizing Tour to Africa

At last this era of God's Church is being established in Africa!

Just a few weeks ago, Mr. Raymond McNair and I took a flying trip to Africa. The purpose of the trip was twofold. First, it was to enable us to meet and work with our representative in Central Africa, Mr. Joseph E. Mwambula. Secondly, it was to enable us to meet and baptize those who were able to meet us at Lusaka, Northern Rhodesia, and at Johannesburg and Cape-town, South Africa.

The trip had to be quickly arranged because it was not definitely decided upon until about two weeks in advance. Because of this, some of the people in South Africa could not arrange to meet us on such short notice. But even so,

the response there was most encouraging and beyond our expectations.

Mr. McNair and I left London Airport Sunday evening, December 11, 1960. We flew all night to Central Africa by way of Rome, Khartoum, Nairobi, Salisbury, Southern Rhodesia, and finally on to Lusaka, Northern Rhodesia, where we met Mr. Mwambula. As many of you know, Mr. Mwambula is a very dedicated man in God's work who was formerly a Lutheran minister until he began hearing the World Tomorrow broadcast and wanting to impart God's TRUTH to his fellow Negroes there in Central Africa.

We had been in contact by mail with Mr. Mwambula for more than two years, but none of us had ever met him personally. From the sincere and dedicated attitude of his letters we knew that God was working with him, but we did feel it was high time that we should become personally acquainted and give him any personal help that we could in carrying on God's work there among his fellow-Africans.

We spent five days with Mr. Mwambula—holding many Bible studies, private counseling sessions, and conducting Sabbath services there in Northern Rhodesia. One day, we took the long trip up to the Copper Belt of Northern Rhodesia bordering on the Katanga Province of the Belgian Congo. Many

people live there who are listeners to the World Tomorrow broadcast, and Mr. Mwambula and others helping him have been able to contact many of them and give them spiritual help. It was a joy to meet those people in Central Africa who are beginning to learn the real way of God and act upon it. In fact, in many cases, they were acting upon God's truth with a greater sense of urgency because they KNOW that these prophesied events of world tribulation are already being fulfilled. They are in many cases EXPERIENCING the fulfillment of Bible prophecy! It certainly becomes more real that way.

We found Mr. Mwambula to be a very dedicated and zealous man, and he certainly needs the prayers of *every one of you brethren!* There is much racial strife and tension there in Central Africa, as we all know, and this certainly intensifies the danger that is always present in the situations which Mr. Mwambula finds himself. So *remember him* and those whom God is calling there in Central Africa in your prayers continually!

Baptismal Services in South Africa

From Lusaka, Mr. McNair and I flew down to Johannesburg, South Africa, where we were *most encouraged* by the wonderful response of our radio listeners there and the number that we were

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*ministering to its members
 scattered abroad*

VOL. X NUMBER 2

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able to baptize. On very short notice, nearly 25 people showed up to counsel with us about baptism in Johannesburg!

Remember, that these people only hear the broadcast three times a week, and that many of them had to travel *over 400 miles* in order to see us! So this certainly showed their dedication and zeal. Out of this group, we found that 18 were ready for baptism, and God provided a wonderful place for this service to be conducted.

From there, we flew on south to the very southern tip of the African continent, Capetown. We found that this city is not as well reached by Radio Lourenco Marques, and therefore were not able to meet as many people. But we had an enjoyable and profitable visit there, and the total number of people baptized in South Africa did turn out to be 21, plus three that we baptized at Lusaka in Northern Rhodesia.

These people in South Africa are zealous and growing in the Word of Jesus Christ. They want and need *local churches* as soon as God can make possible the ministers for these churches! So we are planning—as soon as God wills—to establish two churches and a mailing office in South Africa. As a result of our visit, we know that the mailing office and the largest church should be located in Johannesburg, the largest city south of the Sahara Desert in Africa. Our second church, we now know, will undoubtedly be located in Durban, South Africa, a city about 400 miles south of Johannesburg. By flying, one minister could take care of both

churches because—as you brethren probably know—God's ministers *work hard* and often take care of two or three growing churches.

Because of the explosive racial situation, there is DANGER ahead for God's servants and children in Africa. Your earnest, prevailing PRAYERS are needed for these "firstfruits" whom God has called there in Africa. Are you remembering Mr. Mwambula and his work each day? Are you remembering the two dozen baptized brethren in God's Church there in South Africa?

Be sure that you do, for they are your spiritual "relatives"—part of the very BODY of Jesus Christ, the begotten family of God.

God's Ministers from Many Lands Attend Conference

Soon after arriving back in London from our African trip, it was necessary for us to fly back to Pasadena, California, the world headquarters of God's Church. For the annual conference of God's ministers was due to begin on Tuesday, January 10!

Indicating the world scope of God's work, this year ministers from *many lands* were in attendance. Mr. Herbert Armstrong, Mr. Raymond McNair and I all flew back from England to be in the conference. Mr. Gerald Waterhouse—in charge of God's work in Australia—had flown to Pasadena to be in attendance. Mr. Pedro Ortiguero had flown from the Philippines to be in attendance. In addition, more than three dozen of the other servants of God assembled from all over America to attend this year's conference of God's ministers.

There were really BIG problems to discuss and to solve. One of the first things on the agenda was the discussion of the need for building a larger place to hold the Feast of Tabernacles here in the United States. As you brethren know, last year more than 7,100 were in attendance! Now the idea has come of building a huge "bowl" type of auditorium on some land we already own to fulfill this urgent need. This problem was discussed and it was decided that a final decision not be made until just after the Feast of Tabernacles this coming autumn, when we would have even more facts at our disposal and be able to investigate every possible consideration in this plan.

Another most important topic of discussion was the crying NEED for more truly dedicated and consecrated ministers in God's Church. It seems that even though our ministry is growing, the spiritual harvest that God is granting is growing at an even more rapid rate. In this respect, the work of God's

Church is literally LEAPING ahead in every one of the four quarters of the globe! As Jesus said: "The harvest truly is plenteous, but the laborers are few" (Mat. 10:37).

We came up with many ideas of how to gradually solve this problem, but we certainly need the prevailing PRAYERS of you brethren that God will provide the needed laborers for this spiritual harvest! Do you realize, brethren, that there are literally DOZENS of places where we need to have local churches and yet are unable to supply the trained minister that is required?

Another problem discussed was the need of more and better radio stations to properly cover the British Isles and Africa. Great interest has been shown by the people in these areas, but we're simply *not able* to reach them properly without additional radio coverage or some other "door" through which to preach the Gospel. Again, brethren, your PRAYERS are needed!

A special highlight of this year's ministerial conference was the inclusion of the ministers' wives in many of the conference sessions. They were invited right into the meetings, and special discussions and lectures were conducted to give them help in becoming the right kind of dedicated, spiritual partners in their husbands' ministry. The wives all responded enthusiastically, and we feel sure that many of you brethren will receive greater help from them as a result of their inclusion in this year's ministerial conference. Mr. Armstrong has often said that his wife shares fully *half the load* in his ministry. That being the case, remember also to *pray* for the wives of God's ministers. Their job, too, is vital!

An Evening at the Armstrong's

Throughout the conference, there was much basic discussion on the principles of how best to serve the living Christ in this era—in this "Philadelphia" era of God's Church—the LIVING branch of God's Church which is really doing the work of the Body of Christ. The need for the total *submission, loyalty* and *dedication* of God's true servants was continually stressed. In addition, there were many evenings when God's ministers came together for social fellowship with very definite spiritual overtones and discussions of the problems in the field ministry of God's Church.

The highlight of these enjoyable evenings was the buffet dinner and evening of fellowship spent in the home of Mr. and Mrs. Herbert W. Armstrong. God's ministers and their wives were all invited and a delicious buffet-type dinner

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The TRUTH About Sunday Observance

Here are the AMAZING facts about how the world's churches attempt to justify "Sunday observance"—how they have forsaken God's Sabbath! It is written by the Evangelist in charge of God's churches in Britain.

by Raymond F. McNair

ONE of the most difficult things for one to do is to *admit it* when shown to be wrong! *The* most difficult thing for one to do, is to *change* when proven wrong!

The Test Commandment

God has made the fourth command a *test* command. Obedience to it is the *one* great distinguishing sign separating true Christians from heretics.

Here, published in the Good News for the first time, are the candid admissions of Protestant and Catholic clergymen. These confessions bring to light the doubts and frank admissions of the clergy regarding their utter LACK OF BIBLE AUTHORITY FOR THE OBSERVANCE OF SUNDAY.

Most Christians profess that one must *obey* God. But they do not agree as to just what constitutes *obedience* to God. Yet Jesus explained exactly what *obedience* means.

Jesus Christ *specifically said* that He didn't come to *abolish* or *destroy* the law or the prophets—He came to fulfill, that is, to do to the fullest, to "fill full." He told the rich young ruler: "If thou wilt enter into life, KEEP THE COMMANDMENTS" (Matt. 19:16-19). The verses following show that He referred to the *ten commandments*.

The New Testament plainly shows that we are still to keep the Ten Commandments. Where, then, do men get the authority to change the *fourth commandment* by substituting Sunday in the place of the original Sabbath which Christ and the Apostles kept?

The answer to this question will astound you!

How MEN Thought to Change God's Sabbath

Here are the theologians confessions. You will be amazed!

What was the first law made to enforce Sunday?

Chamber's Encyclopedia, 1882 ed., Vol. VIII, p. 401, art "Sabbath," declares: "By none of the Fathers before the *fourth century* is it [the first day] identified with the Sabbath; nor is the

duty of observing it grounded by them either on the *fourth commandment* or on the precept or example of Christ or His apostles. *Unquestionably the first law*, either ecclesiastical or civil, by which the Sabbatical observance of that day [Sunday] is known to have been ordained, is *the edict of Constantine*, 321 A.D., of which the following is a translation: 'Let all judges, inhabitants of the cities, and artificers, *rest on the venerable day of the sun*. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and the planting of vines cannot be so advantageously performed on any other day.'

Notice what the world-famous *Britannica* admits:

"The earliest recognition of the *observance of Sunday as a legal duty*," admits the *Encyclopaedia Britannica*, 11th ed., Vol. 26, p. 95, art. "Sunday," "*is a constitution of Constantine in 321 A.D.*, enacting that all courts of justice, inhabitants of towns and workshops were to be *at rest on Sunday (venerabili die solis)*, with an exception in favour of those engaged in agricultural labour."

There is the first law made to enforce Sunday!

Here is what the *Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. IV, pp. 2259-60, art. "Sunday" says: "SUNDAY (dies solis, of the Roman calendar, 'day of the sun', because dedicated to the sun), *the first day of the week*, was *adopted* by the early Christians as a day of worship . . . *It was called the 'Lord's Day'* . . . *No regulations for its observance are laid down in the New Testament, nor indeed, is its observance even enjoined*. In the *second century* its observance was universal . . . The *Lord's Day* (Sunday) was not a continuation of the Jewish (or God's) *sabbath, which was also at first observed, but a substitute for it*."

So it was not *until the second century* after Christ that Sunday observance became general, and it was not until 321 A.D. that it was enforced by State decree!

Most Catholics and Protestants would like to *assume* that the sabbath law was changed either by *command* or by *example* in the New Testament. But this is not true! You will not find one single verse authorizing such a change from Saturday to Sunday.

HOW Sunday Observance Began

If, then, the New Testament Scriptures do not explicitly abolish or change the *fourth commandment* (as given in Exodus 20:8-11), then just *when* and *where* did the Christian-professing world begin to observe Sunday? When was Sunday substituted for the anciently observed Sabbath of Almighty God?

Yes, just who changed (or at least, *claimed to change*) the *fourth commandment*? Who thought to change the Sabbath from Saturday (the seventh day) to Sunday (the first day)?

The answer is shockingly clear to those who aren't afraid of the *truth*. History, as we have seen, reveals that it was the Emperor Constantine the Great, who made the first law which actually began to FORCE THE WORLD TO KEEP SUNDAY, and to break the Sabbath of God. And remember, Constantine was an unbaptized pagan sun-worshipper until the time of his death. On his death-bed he supposedly "embraced the Catholic faith," and received the pagan rite of "pouring"—often (but erroneously) called "baptism"!

But HOW DID CHRISTIAN-PROFESSING CHURCHES OF THIS WORLD COME TO ADOPT SUNDAY as their Sabbath instead of the Sabbath of God?

Here's how!

Satan, the Devil, the Great Deceiver, has DECEIVED THE WHOLE WORLD (Rev. 12:9). This was quite easy for him to do for, "The heart is *deceitful* above all things and desperately wicked" (Jer. 17:9). The Devil, then, has played upon the deceptive heart-strings of *human nature* in order to trick mankind into accepting a counterfeit day in the place of the Holy Sabbath of God.

Here, then, is *how* the CHRISTIAN-PROFESSING churches of this world came to observe Sunday. Admittedly, the

Catholic Church existed before the Protestant churches. And it was the Catholic Church which bowed to Constantine's dictum to observe Sunday in the place of the Sabbath, and she later bequeathed this day to her protesting daughters. Just listen to the following compelling testimonies to this historically proven fact!

First, let us go to the Catholic Church to see what she has to say on this subject: In the August 26, 1900, issue of the *Catholic Press*, of Sydney, Australia, we read: "SUNDAY IS A CATHOLIC INSTITUTION, and its claims to observance can be defended only on Catholic principles . . . From beginning to end of the Scriptures *there is not a single passage that warrants the transfer of weekly public worship from the last day (Saturday) of the week to the first (Sunday).*"

Here is an interesting comment from Cardinal Gibbon's book, *Faith of Our Fathers*, 110th ed., p. 89: "You may read the Bible from Genesis to Revelation, and YOU WILL NOT FIND A SINGLE LINE AUTHORISING THE SANCTIFICATION OF SUNDAY. *The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.*"

On September 23, 1893, Cardinal Gibbons also made this statement in the *Catholic Mirror*: "The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, CHANGED THE DAY FROM SATURDAY TO SUNDAY . . . *The Christian sabbath (Sunday) is, therefore, to this day, the acknowledged offspring of the Catholic Church as the spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.*"

The Protestant Churches Follow Mother Rome

On page 15, Vol. IV of *Clifton Tracts* (a Catholic work) we read, "We Catholics, then have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed; namely, the authority of 'the Church of the living God, the pillar and ground of the truth'; whereas, YOU WHO ARE PROTESTANTS HAVE REALLY NO AUTHORITY FOR IT WHATEVER; *for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else.* BOTH YOU AND WE DO, IN FACT, FOLLOW TRADITION *in this matter*; but we follow it, believing it to be part of God's Word, and the church to be its divinely appointed guardian and interpreter; *you (Protestants) follow it, denouncing it (tradition) all the time as a fallible and treacherous guide, which often makes the commandment of God*

of none effect."

T. Enright, a Catholic Priest, while president of Redemptorist Fathers' College made the following statement in 1893 in a lecture delivered at Des Moines, Iowa: "*There is but one church on the face of the earth which has the power, or claims power, to make laws binding on the conscience, binding before God, binding under pain of hell fire. For instance, the institution of Sunday. What right has any other church to keep this day? You [Protestants] answer by virtue of the third [according to old editions of the Douay Bible] commandment, which says, 'Remember that thou keep holy the Sabbath day!' But SUNDAY IS NOT THE SABBATH. Any school boy knows that Sunday is the first day of the week. I have repeatedly offered one thousand dollars to anyone who will prove by the Bible alone that SUNDAY is the day we are bound to keep, and no one has called for the money. IT WAS THE HOLY CATHOLIC CHURCH THAT CHANGED THE DAY OF REST FROM SATURDAY, the SEVENTH DAY, to SUNDAY, the first day of the week. Which church does the whole civilised world obey? The Bible says: 'Remember that thou keep holy the Sabbath day,' but the Catholic Church says, 'No, keep the first day of the week,' and all the world bows down in reverent obedience to the mandates of the Catholic Church.*"

And now I quote from the Catholic "Doctrinal Catechism," pages 101, 174, 351-355: "Question — Have you any other way of proving that the church has power to institute festivals of precept? Answer—Had she not such power, *she could not have done that in which all modern religionists agree with her, —SHE COULD NOT HAVE SUBSTITUTED THE OBSERVANCE OF SUNDAY THE FIRST DAY OF THE WEEK, FOR THE OBSERVANCE OF SATURDAY THE SEVENTH DAY, A CHANGE FOR WHICH THERE IS NO SCRIPTURAL AUTHORITY.* Question—When Protestants do profane work upon Saturday, or the seventh day of the week, *do they follow the Scripture as the only rule of their faith?—do they find this permission clearly laid down in the Sacred Volume?* Answer—On the contrary, *THEY HAVE ONLY THE AUTHORITY OF TRADITION FOR THIS PRACTICE. In profaning Saturday, they violate one of God's commandments, which HE HAS NEVER CLEARLY ABROGATED, 'Remember that thou keep holy the Sabbath day.'*"

More PROOF of the Protestant Dilemma

Walter Drum, S. J., of Woodstock College, Maryland, challenges (on pp. 230-232 of *The Ecclesiastical Review*,

Feb., 1914, Vol. 50, No. 2). "THE OBSERVANCE OF SUNDAY thus comes to be an ecclesiastical law entirely distinct from the divine law of the Sabbath observance. The prescriptions of Gen. 2:2, 3 in regard to the Sabbath have nothing whatever to do with the law of the church about Sunday, the Lord's day. Catholics should observe the law of the church, not by the Old Testament observances of the Sabbath, nor by the dictates of Protestants or of Jews, but by the prescription of the church herself. THE AUTHOR OF THE SUNDAY LAW is the only one who has a right to interpret that law; and THAT AUTHOR IS THE CATHOLIC CHURCH." And on page 236 he states, "THEY (the Protestants) DEEM IT THEIR DUTY TO KEEP THE SUNDAY HOLY. Why?—Because the Catholic Church tells them to do so. THEY HAVE NO OTHER REASON."

Let me give you one more statement from the Catholics before turning to Protestant sources. I now quote from pages 3 and 4 of *The Library of Christian Doctrine*, by Burns and Oates of London, art. 'Why Don't You Keep the Sabbath Day?':

"You [Protestants] will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. CHANGED! *But by whom? WHO HAS THE AUTHORITY TO CHANGE AN EXPRESS COMMANDMENT OF ALMIGHTY GOD?* When God has spoken and said, 'Thou shalt keep holy the seventh day,' who shall dare to say, 'Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead?' This is a most important question, which I know not how you can answer. You are a PROTESTANT, and *you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, YOU GO AGAINST THE PLAIN LETTER OF THE BIBLE, AND PUT ANOTHER DAY IN THE PLACE OF THAT DAY WHICH THE BIBLE HAS COMMANDED.* The command to keep holy the seventh day is one of the Ten Commandments; you believe that the other nine are still binding: WHO GAVE YOU AUTHORITY TO TAMPER WITH THE FOURTH? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered."

The above testimony amply shows how the Catholics feel on this subject of who changed the Sabbath. They believe that the Catholic Church has
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Is JUDAISM *the Law of Moses?*

Here is the third installment—revealing what really happened under Ezra and Nehemiah, and how the Government of God functioned in the Old Testament Church.

by Ernest Martin

THE religious condition of the Jews during the time of Christ had not evolved in just a few years. It took over 200 years for Judaism to firmly implant itself in Palestine.

If we are to adequately understand the full development of Judaism, we will have to go back in history over 500 years before Christ. In these centuries history shows why and how "Judaism" replaced the Law of Moses as the religion of the Jews!

The Babylonian Captivity

The proper place to begin a study of the development of Judaism is with the Babylonian captivity of the Jews.

Between the years of 604 B.C. and 585 B.C., Nebuchadnezzar, king of the Babylonians, made war with the Kingdom of Judah. The Jews were not successful in any of the skirmishes with the Babylonians. In the first years of this war, Nebuchadnezzar carried away the majority of the Jews from Judah to Babylon. At the end of the war, in 585 B.C., *all the Jews*, except those under Gedaliah, were finally carried to Babylon. And even those under Gedaliah finally fled Palestine. This was a complete captivity.

The Babylonian captivity came to an end with the downfall of the Babylonian Empire in October 539 B.C. Isaiah had prophesied, about 200 years before, that Cyrus, the king of Persia, would be responsible for the overthrow of Babylon and for making it possible for the Jews to return to Palestine (Isa. 45:1-4). Thus, Cyrus and his armies captured the capital of the Empire and Babylon was absorbed into the Persian Empire.

Cyrus was so betook over the exact prophecy by Isaiah concerning himself, that he determined to honor the God who had granted him victory over the Babylonians. He issued an edict that the Jews who had been carried captive by the Babylonians could return to Palestine and rebuild the Temple of God (II Chron. 36:22,23; Ezra 1:1,2).

The issuance of this decree resulted in about 50,000 Jews later returning to Palestine. These Jews were under the leadership of two men: Zerubbabel, a descendant of David, and Joshua, the High Priest. The reason for the Jews' return was to rebuild the Temple, which had been destroyed by the Babylonians, and to again establish the true worship

of God. The books of Haggai and Zechariah were written during the period when these Jews were returning to Palestine and during the building of the Temple. These books describe the condition of the Jews at this time.

Majority did NOT Return

It must be remembered, however, that the majority of the Jews did *not* return to Palestine. Most of them elected to remain in the Babylonian area. Under the benevolent rulership of Cyrus, many of the Jews had their own homes, substantial properties and not a few were wealthy and influential. They did not want to give all of this up in order to go back to the wasted land of their forefathers. Even Cyrus did not want all of them to leave the Babylonian area since the bulk of the population in some provinces was principally Jewish. Depopulation would have been a serious setback to the *economy* of the area (Edersheim, *Life and Times of Jesus the Messiah*, vol. i, p. 8).

The majority of the Jews were content with the situation in Babylon. They had no desire to return, and in consequence, they built permanent schools, colleges, and synagogues. They were settling down to stay. And, even though there were several migrations from Babylon back to Palestine, the bulk of the Jews remained in the Mesopotamian area. Even as late as the New Testament times, there were still more Jews in Babylon than there were in Palestine (*ibid.*, vol. i, pp. 7-9). *This explains why the apostle Peter was in Babylon in the later years of his life.* He wrote his two epistles from near Babylon on the Euphrates (I Pet. 5:13). Since the Apostle Peter was the apostle to the Circumcision scattered abroad—the Jews in the Diaspora (Gal. 2:7), it is not difficult to see why he went to Babylon, where many of the Jews lived.

Ezra Goes to Jerusalem

After the deaths of Zerubbabel and Joshua, who led the first wave of returning Jews to Palestine, the people began to take a lackadaisical attitude concerning the services in the Temple and religion in general. Even though the Temple had been completed in the early months of 515 B.C., the people of Palestine took no interest in rebuilding the city of Jerusalem. It still re-

mained in ruins! The people had also begun to intermarry freely with the idolatrous Gentile people round about. The religious life of the people in general was becoming corrupt. This condition was prompted because the people in general did not have any real spiritual leaders after the death of Zerubbabel and Joshua. As the years rolled by, the condition became worse and worse.

Finally, in the summer of the year 457 B.C., the seventh year of Artaxerxes, Jewish reckoning, Ezra came to Palestine to rectify the situation that was beginning to get out of hand (Ezra 7:7-8).

Ezra was a priest of no mean standing. He was a direct descendant of Aaron and some of his forefathers had been former High Priests in Israel. His grandfather was the High Priest who returned with Zerubbabel and Joshua to Jerusalem in the first migration back to Palestine (*Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, vol. iii, p. 435). Ezra, himself, was a "scribe," a "ready scribe of the law of Moses," "a scribe of the words of the commandments of the Lord and of His statutes to Israel," "a scribe of the law of the God of heaven" (Ezra 7:11, 12). He was considered by Josephus, the Jewish historian of the apostles' days, to have been, in a sense, the "High Priest" of the Jews who were still living in Babylon (*Antiquities of the Jews*, xi, 5,1).

The Scriptures say that Ezra "had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:10). From these Scripture references alone, we can say confidently that Ezra was determined to live by the laws of God and to teach them to the people. So profound an influence had Ezra over the Jews, and so righteous was his character, that a later Jewish writer said he would have been the lawgiver to Israel had not Moses preceded him (*The Talmud, Sanhedrin*, c.ii).

Ezra knew the laws of God—he was well trained in them. And God directed that he go to Jerusalem to beautify the Temple, establish its services in proper order, to teach the people the laws of God, and to rebuild the city of Jerusalem.

He went to Palestine, in the year 457 B.C., with authority from the Persian government to carry out these reforms.

About 2,000 people went with Ezra to Palestine. These were notably priests, Levites and servants of the Temple. The object of Ezra and these other important dignitaries in going to Jerusalem, was to restore the worship of God that was fast becoming defiled.

Ezra's Restoration

When Ezra and his retinue went to Jerusalem from Babylon, they went with a royal decree from the king of Persia—Ezra had the power he needed to carry out the reform. The decree gave him authority not only to establish the true religion in its purity, but also he had governmental orders to "appoint magistrates and judges which may judge all the people that are beyond the river (in Palestine), all such as know the laws of thy God; and teach ye him that knoweth them not. And whosoever will not do the law of thy God and the law of the king, let judgment be executed upon him with all diligence, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment" (Ezra 7:25, 26). In other words Ezra was going to Jerusalem not only as a priest of God to re-establish the religious worship, but also to establish law and order by rebuilding Jerusalem as a Jewish capital city.

Why was the king of Persia so interested in the Jews' religion and why did he want Jerusalem to be rebuilt and inhabited? The answer is plain.

The Bible records how Esther, a Jewish girl from the tribe of Benjamin, became Queen of Persia, and Mordecai, her uncle, became Prime Minister of the kingdom (Esther 2:17; 10:3). Esther was married to King Xerxes (Ahasuerus) who ruled, according to Persian reckoning, from 485 to 465 B.C. The king under whom Ezra was appointed to rebuild Jerusalem was Artaxerxes I—the son of Xerxes. Esther was still, undoubtedly, the Queen Mother, when Ezra left for Jerusalem in 457 B.C. Thus we see that there was considerable Jewish influence in the king's palace at this time. No wonder Ezra was given such responsibility by the Persian king. He had power from the king to perform the needed restoration. Ezra's personality and authority had a tremendous effect on the people.

The real intent of Ezra was to establish the Law of Moses as the constitutional law throughout Judea (Herford, *Talmud and Apocrypha*, p. 33)—to make Judea a model state within the Persian Empire—once adhering to the law of Moses. The laws of the king were to be few, dealing mainly with taxation. Herford, the Jewish scholar, continues, "The Persian rulers, living far from Judea, seldom interfered with the in-

ternal affairs of their Jewish subjects, and were content to leave their public business in the hands of the governor of the province. If the royal taxes were paid, and order maintained, the Jews might organize their own life as a community in the way that seemed best to them" (*ibid.* p. 45). This was the policy of the Persian rulers for the two centuries they governed Palestine. This gave the Jews ample opportunity to settle down firmly in Palestine and to practise their religion without undue molestation.

Jews Had Married Foreign Wives

The first thing Ezra found upon his arrival in Palestine was that most of the people possessed only a nominal religion. The Temple services were not being conducted properly and a great number of the people had intermarried with foreign women. Ezra, in no uncertain terms, warned the people that these very acts were violations of the Law that caused their forefathers to be carried into captivity (Ezra 9:5-7). Upon hearing this, many of the people covenanted before God to disentangle themselves from their foreign wives (Ezra 10:2-5). However, we find that not all of the people were so willing to do this. Some became quite obstinate. It took about 13 years to get all the people to forsake their own ways and be obedient to the Laws of God.

The reason that the Law had commanded the Jews not to marry with the heathen is that the natural tendency of a person is to lean towards the religion of the wife or husband. Solomon even set up heathen idols in Jerusalem and throughout Israel to please his pagan wives (1 Kings 11:4). And because the Law specifically commanded the Israelites not to marry heathen women or men (Exodus 34:15, 16), Ezra commanded the Jews to repent of their erroneous ways and to begin keeping the Law. (See also Deut. 7:3.)

A paramount issue in the mind of Ezra was the establishment in Palestine of the civil Law as given by Moses. In other words, he was determined to see that the Jews obeyed the commandments of God as revealed in Exodus, Leviticus, Numbers and Deuteronomy. Within these four books are found the basic spiritual commandments of God, plus many basic laws and statutes of a civil nature for the governing of the physical nation of Israel. Also within these books are the ritualistic and ceremonial laws of purity and the sacrificial ordinances that formed such a distinctive part of the Law of Moses that by New Testament times the term "Law of Moses" often became a special and exclusive term for the sacrificial cere-

monies and physical rituals (Acts 13:39; 15:5). Ezra was commissioned by God to teach the people *all* these laws—from obedience to the spiritual laws—to the observance of physical rituals.

Ezra was fully qualified in education, political power and divine favor to accomplish the job of establishing the Law of Moses as the law of the land.

"To place the Torah (the Scriptures) in the position of supreme authority in Judaism, and to win the people to that recognition and acceptance of that supreme authority was what Ezra set out to do" (Herford, *Talmud and Apocrypha*, p. 37). And, we find that Ezra succeeded in transforming the Jews from a nominal Mosaic religion to the real thing. It took, however, the help of Nehemiah to finally and fully implant the Law of Moses as the law of the land.

Nehemiah Comes to Jerusalem

Nehemiah was a Jew who was a high government official in the Persian kingdom (Neh. 2:1-8). After learning of the plight of the Jews in Palestine and the difficult time Ezra was having getting the Jews to obey the laws of Moses, he resolved to do something about the situation. Being in close communication with the king of Persia and in good favor with him, he petitioned for the right to become governor of the province of Judea, directly under the king himself. The petition was granted!

Ezra, who had also gone to Palestine in an official capacity, was not the governor of the province. He acted more as a civil servant of the king. But Nehemiah came with much more power. He went to Jerusalem as governor of the whole province of Judea.

Upon the arrival of Nehemiah in Artaxerxes' twentieth year, Ezra's position was greatly strengthened. Nehemiah was as much inclined toward getting the people back to God as was Ezra. Nehemiah and Ezra both worked together in harmony towards accomplishing their goal. And accomplish it they did! They established the Law of Moses as the law of the land, they set up the Temple service in proper order and they made the people put away their foreign wives. They established meeting places where the law was preached and expounded. The ordained priests were judges, teachers, and administrators of the government. This was a phenomenal task to accomplish among thousands of Jews who were not always in favor of the law. But it was done.

Jews Sign a Covenant With God

Ezra and Nehemiah brought all of the leaders of the people, the priests,

Levites, and all the principal men, and had them sign a covenant that they would henceforth obey the laws of God. In the covenant they signed, they all agreed to perform seven things. These articles of the covenant were mandatory: 1) They were to keep all the laws, statutes, judgments and commandments of God; 2) not to intermarry with the heathen; 3) to keep the Sabbath holy; 4) to observe the Sabbatical year; 5) to pay the annual third of a shekel for the upkeep of the Temple; 6) to supply wood for the altar in the Temple; 7) to pay all the tithes that were commanded in the Law (Nehemiah 10:28-39).

The leaders signed the covenant on behalf of all the people. Consequently, all the Jews who lived in Palestine, solemnly entered into this covenant. They all pledged to carry out its requirements.

Before this time, the people were content with a nominal form of religion, but after the surge of spiritual zeal and determination of Ezra and Nehemiah, with the Persian monarch backing them up, the people took on a new outlook towards the truth of God. There arose a new kind of constitutional government—a government which had as its laws the Law of Moses. It was a kind of Church and State government, under the authority of the Persian kingdom, but with its own schools, colleges, synagogues, court houses and Supreme Court. With this kind of central government established in Judea, the result was a religious unity not known since the days of Joshua. No wonder that Ezra, the principal figure of the time, was called the "second Moses." This was a new beginning in the history of the Jews.

The Great Assembly

The convening of these Jewish elders was of great importance. This assemblage was actually a religious and political body of priests which was, under the leadership of Ezra and Nehemiah, empowered by God to maintain the obedience of the people to the Law of Moses for that and future generations.

This organization was known as "The Great Assembly." It was an assembly comprised of Ezra and Nehemiah, two of God's chosen ministers, along with all the principal priests of the Jews. This assembly was the ruling institution to guide the religious life of the Jews. It was the religious supreme court. It was the center of authority in regard to education and regulating the priests and Levites in teaching the people the Law of Moses. In effect, the Great Assembly was the governing body of the Jewish people in Palestine.

This assembly initiated by Ezra and Nehemiah has often been called by the Greek name "The Great Synagogue." The word "synagogue" in Greek means *assembly*. This is the name most modern writers use when referring to this authoritative body of priests. But whether the name Great Synagogue or Great Assembly is used, it represents the same institution.

"According to the most ancient tradition, this assembly or synagogue was styled *great* because of the great work it effected in restoring the divine law to its former greatness, and because of the *great authority and reputation which it enjoyed*" (*Cyclo. of Bib., Theo., and Ecc. Lit.*, vol. x, p. 82).

This assembly actually represented the executive, judicial and legislative congress of the Jews. It was convened to insure the observance of the Law of Moses. From history we know that it accomplished its task. It brought the people back to the Law of Moses, and established that Law as the constitutional law of the land.

Some of the decisions of this Great Assembly have had far-reaching effects—even unto our present age. It is necessary that we learn about this organization established by God under the supervision of Ezra and Nehemiah.

Members of the Great Assembly

The Jewish historians are united in telling us that there were 120 members in the original Great Assembly (*Berakoth*, ii, 4; *Megillah*, 17b). All of these members were *priests* (Herford, *Talmud and Apocrypha*, p. 59). There were no laymen in this authoritative assembly.

The president or ruler was the High Priest. According to rank, this should always be the case. However, when the Great Assembly was organized by Ezra and Nehemiah, the High Priest, Eliashib, did not meet with the Assembly. He did not entirely agree with the covenant that the Great Assembly made binding. See Nehemiah 13:4-7.

He did not agree with the specific part of the covenant which commanded all Jews to give up their Gentile wives. His grandson, Manasseh, was married to a very important Gentile woman, of which more will be said later, and Eliashib did not necessarily want this particular union to be broken. Because of this attitude, he was rejected from having a part in the Great Assembly. Later on, however, the High Priests did assume their proper place as head of the Assembly.

The rest of the Great Assembly were priests of varying rank occupying different positions within the institution. Their jobs were to carry out the actual work of the Assembly while the High

Priest would supervise and oversee.

These priests were the leaders of the Jewish nation at the time of Ezra and Nehemiah, about 440 years before Christ. They and their immediate successors were responsible for many weighty and authoritative decisions that affected the whole mode of Jewish life, and, in reality, settled a very important question, the effects of which reach unto our own day.

We shall see in the next installment, how this Great Assembly, with the Spirit of God guiding them, put together the Scriptures of the Old Testament. Our Old Testament comes to us because of the work of this Great Assembly!

Sunday Observance

(Continued from page 4)

power to make laws and to change the Word of God. But the Protestants are supposed to believe in no authority but the Bible.

Shameful Protestant Admissions

Next, let us see what the Protestants have to say, or admit, on this important subject.

"Some BAPTISTS are fond of demanding a 'Thus saith the Lord' for everything and profess to accept nothing for which explicit authority cannot be produced from the word of God. Probably not a reader [meaning a Baptist] of this paragraph would be willing to follow this principle to its legitimate conclusion. It would involve the immediate return to Sabbath worship, the abolition of Sunday schools." Quoted from the Baptist 'Examiner,' January 4, 1894.

Quite a candid admission!

The following confession, by Dr. Edward T. Hiscox, author of "The BAPTIST MANUAL," was made before a New York Ministers' Conference, Nov. 13th, 1893. "To me it seems unaccountable that Jesus, during three years intercourse with His disciples, often conversing with them upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false glosses, NEVER ALLUDED TO ANY TRANSFERENCE OF THE DAY; also, that during forty days of His resurrection life, no such thing was intimated. . . . Of course, I quite well know that *Sunday* did come into use in early Christian history as a religious day, as we learn from the Christian fathers and other sources. BUT WHAT A PITY THAT IT [Sunday] COMES BRANDED WITH THE MARK OF PAGANISM AND CHRISTENED WITH THE NAME OF THE SUN GOD, WHEN ADOPTED AND SANCTIONED BY THE PAPAL APOSTASY, AND BEQUEATHED AS A SACRED LEGACY TO PROTESTANTISM!"

In this same article, read before this

Baptist Conference, he went on to say: "Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction (from seventh day to the first day) be found? NOT IN THE NEW TESTAMENT, ABSOLUTELY NOT. THERE IS NO SCRIPTURAL EVIDENCE OF THE CHANGE OF THE SABBATH INSTITUTION FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK."

What an admission!

Now a quotation from the LUTHERAN CHURCH. "*The observance of the Lord's day (meaning Sunday) is founded not on any command of God, but on the authority of the church,*" states the "Augsburg Confession," part 2, chapter 1, sec. 10. Also we discover the following statement in Article 28 of the "Augsburg Confession": "They [Catholics] allege the sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it appears; NEITHER IS THERE ANY EXAMPLE MORE BOASTED OF THAN THE CHANGING OF THE SABBATH DAY. Great, say they, is the power and the authority of the [Catholic] church since it dispensed with one of the Ten Commandments."

Next, let us hear from a PRESBYTERIAN source, *The Christian at Work*, April 19, 1883, and January, 1884. "Some have tried to build the observance of Sunday upon apostolic command, whereas the apostles gave no command on the matter at all . . . The truth is, as soon as we appeal to the LITERAL WRITING OF THE BIBLE, the Sabbatarians [Sabbath keepers] have the best of the argument."

Continuing: "We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, IT IS NOW SEEN, AS IT IS ADMITTED, THAT WE MUST GO TO LATER THAN APOSTOLIC TIMES FOR THE ESTABLISHMENT OF SUNDAY OBSERVANCE."

And what have the Methodists to offer? Notice!

From *A Theological Dictionary*, by Mr. Charles Buck, a METHODIST Minister, art., "sabbath," page 403: "Sabbath in the Hebrew language signifies rest, and is the seventh day of the week . . . and it must be confessed that there is no law in the New Testament concerning the first day."

Alexander Campbell (of the CHRISTIAN CHURCH) made the following statement in the Washington (Pennsylvania), *Reporter*, on October 8, 1821. "I do not believe that the Lord's day came in the room of the Jewish sabbath, or that the sabbath was changed from the seventh to the first day, for this plain

reason, that where *there is no testimony, there can be no faith. Now there is no testimony in all the oracles of heaven that the sabbath was changed, or that the Lord's day came in the room of it . . . There is no divine testimony that the Lord's day came in the room of it; therefore, there can be no divine faith that the sabbath was changed or that the Lord's day came in the room of it.*"

Protestants Admit They Follow Tradition Instead of Bible

The CHURCH OF ENGLAND (in one of its catechisms) makes the following statements, "And where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the FIRST DAY . . . The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it." That is from Plain Sermons on the Catechism, by Mr. Isaac Williams, D.D., Vol. I, pp. 334-36. London: Rivingtons, 1882.

That is quite an admission!

But now what does "*The Christian Sabbath*," by N. W. Rice, D.D., (PRESBYTERIAN) p. 60, have to say about the change of the sabbath from the seventh to the first day? Dr. Rice says: "There is no record, no express command, authorizing this change."

Dr. Lyman Abbott in "Christian Union," Jan. 19, 1882, has to confess: "*The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament.*"

This CONGREGATIONALIST writer, Dr. Abbott, is quite frank in his admission and so is this statement from another *Congregationalist Minister*, Mr. Orin Fowler, A.M. "There is no command in the Bible requiring us to observe the first day of the week as the Christian sabbath."—"Mode and Subjects of Baptism," by Mr. Orin Fowler.

William Prynne in his "*Dissertation of the Lord's Day*," pages 33, 34, 44 (1633) says, "*The seventh day sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the LAODICEAN COUNCIL DID IN A MANNER QUITE ABOLISH IT . . . The Council of Laodicea (about 364 A.D.) . . . first settled the observance of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema.*"

"*The Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three*

hundred years together kept that day which was in that (the fourth) commandment."

The renowned preacher, Henry Ward Beecher, made the following statement: "There is no direct command on the subject [of observing Sunday]. The only obligation resting upon us to observe Sunday is that which comes up through our nature." From "*Bible Studies*," p. 242, by Henry Ward Beecher.

Here is also a final admission: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday." From "*The History of Christian Religion and Church*," Neander, page 186, translated by Henry John Rose, D.D.

There are many more confessions which could be added to this list, both Catholic and Protestant. But the above list will suffice to prove that Sunday-observance was not instituted in the New Testament, but was instituted by Constantine the Great in 321 A.D., and enforced by the Catholic Church [at the Council of Laodicea—about 364 A.D.]—and the Catholic Church bequeathed this pagan first day of the week, wrapped up in a Sunday wrapper, to the Protestant churches—her daughters!

Sometimes an atheist or agnostic dares to put in plain words the real reason why he cannot accept the teachings of the churches. Did you know why Ingersoll was an agnostic? Here is one reason—found in his book, "Some Mistakes of Moses", 1892, New York: C. P. Farrell, tenth ed., Chapter XIV, page 106. He says: "Since the establishment of the Christian religion, *the day (the sabbath) has been changed, and CHRISTIANS DO NOT REGARD THE DAY AS HOLY UPON WHICH GOD ACTUALLY RESTED, and which He sanctified. The Christian Sabbath, or the Lord's day was legally established by the murderer Constantine, because upon that day Christ was SUPPOSED to have risen from the dead. IT IS NOT EASY TO SEE WHERE CHRISTIANS GOT THE RIGHT TO DISREGARD THE DIRECT COMMAND OF GOD, to labour on the day He sanctifies, and keep as sacred, a day upon which He commanded men to labour. THE SABBATH OF GOD IS SATURDAY, AND IF ANY DAY IS TO BE KEPT HOLY, that is the one, AND NOT THE SUNDAY OF THE CHRISTIAN.*"

Do you now see WHY there are so many infidels? The veritable Babylon of hundreds of competitive religious bodies and conflicting teachings, has led many into rank atheism. If people
(Please continue on page 12)

RECIPES for Days of Unleavened Bread

*The spring festival season is only two months away.
Be prepared for it!*

by Isabell F. Hoeh

HERE we publish a *new series* of tested recipes for the Days of Unleavened Bread. Many of you who live in or near a large town will probably find no problem in purchasing unleavened bread. But it is always wise to have handy certain recipes you can immediately turn to when you want to bake your own bread and cookies. These tested recipes will help all the members of the family enjoy the Festival more.

UNLEAVENED BREADS

Whole Wheat Flatbread

Set oven temperature at 390°-400°F.

- 4 cups whole wheat pastry flour
- 1½ teaspoons salt
- 3 tablespoons butter
- 2 egg yolks
- 2 tablespoons vegetable oil
- ⅞ cup milk or water

Sift the flour, then measure. Add the salt to the measured flour and sift again or stir thoroughly.

Cut the butter into small pieces, adding them to the flour as they are being cut. With a pastry blender or 2 knives, cut the butter into the flour as when making pastry.

In another bowl beat the egg yolks until lemon-colored. Add the oil slowly to the egg yolks, continuing to beat as it is added. An electric mixer is good for doing this. Add the milk or water to the mixture, adding only about one fourth of it at first, then the remainder.

Pour this liquid mixture into the flour-and-butter mixture and stir with a fork or spoon until it forms a ball of dough that comes away from the sides of the bowl. Knead lightly on a floured board for about a minute to shape the dough into a smooth ball.

Lightly flour the bread board again. Pinch off about one-third cupful of the dough and place it on the floured board. With the hands, pat it as thin as can easily be done; then roll it a little thinner with a rolling pin. Pick up the dough, lay it over one hand and with the other hand spread a little flour on the board. Replace the dough and roll again. Repeat this operation until the dough is so thin that it just holds together without breaking when handled.

Place the rolled dough on an ungreased baking sheet and mark into squares of any desired size with a knife. If it is to be used for the Passover service, make only one cut across the middle to make pieces only small enough that they may be conveniently carried.

Slide the sheet into the preheated oven. Bake 8 to 12 minutes or until puffed and very lightly browned.

Whole wheat pastry flour makes the most tender bread, but whole wheat bread flour may be used. In that case, the liquid (water or milk) will need to be increased to one cup (or, in California, the El Molino flour will require 1⅓ cups). If bread flour is used, it is also advisable to use the egg yolks as they help lighten the bread.

If this bread is made for use in the Passover service, be sure to use water instead of milk and leave out the egg yolks. Increase the water to one cup, mix it with the oil and add to the butter-flour mixture.

This recipe makes sufficient for about 500 people in the Passover service.

These Graham Crisps are very simple and very good. It may be a good idea to double or triple the recipe.

Graham Crisps

Sift whole wheat bread flour and measure ½ cup.

Stir in a scant ¼ teaspoon of salt.

Add ¼ cup of cream and stir until the dough leaves the sides of the bowl and forms a ball. If it does not quite hold together, add a teaspoon or two of milk.

Place bits the size of a large marble on a cookie sheet (biscuit sheet for our English readers) and spread each one thin with a wet fork.

Bake in a 350° F. oven until just touched with brown around the edges. Remove from oven and transfer the crisps to a plate immediately.

If the cream is very heavy, you may use 3 tablespoons of cream and 1 tablespoon of milk.

Corn-Lace Puffs

- ½ cup boiling water
- ½ teaspoon salt, scant
- ½ cup corn meal
- 2 egg whites

Mix the first three ingredients, cool, and fold in the stiffly beaten egg whites. Drop by teaspoonfuls onto greased baking sheet, and bake in a moderate oven about 30 minutes. (Oven: 350° F.) Makes about 14 small cakes.

Three tablespoons of sautéed and crumbled dried beef may be added for variation.

Beaten Biscuits

- 2⅔ cups whole wheat bread flour
or 3 cups whole wheat pastry flour
- 1 teaspoon sugar
- 1 teaspoon salt
- 3 tablespoons butter
- 1 tablespoon oil
- ½ to ⅞ cup of milk or water

Sift the flour and measure. Then sift flour, sugar and salt together.

Cream the butter, then slowly add the oil while continuing to cream. Add this mixture to the flour and work it in with the hands.

Add just enough milk to make a very stiff dough. One-half cupful will probably be enough for the pastry flour; the bread flour will require up to as much as the larger amount given. Different flours require different amounts of liquid.

Turn the dough onto a barely floured surface and knead it into a smooth ball. Then take a wooden rolling pin or a wooden potato masher and beat the dough. Beat it hard for 20 to 25 minutes, stopping frequently to fold the edges under toward the center of the dough.

When the dough blisters and snaps on being pulled, it is ready to be rolled to about a half-inch thickness.

Cut with a small biscuit cutter, prick the tops once with

a fork and place on a greased baking sheet.

Place in a moderate oven (350° F.) and bake 10 minutes. Then increase the heat to 375° F. and bake 15 to 20 minutes longer. They should be very lightly browned and then usually only on the bottom. Makes about 2 dozen biscuits, depending on their size.

If you do not wish to do the work of beating the dough, another method is to run the dough through a meat chopper or food grinder, using the coarse blade. Do this four or five times or until the dough feels elastic. Knead it just until smooth before rolling out.

Flatbread

- 2 cups whole wheat bread flour
- ½ cup yellow cornmeal
- ½ teaspoon salt
- 4 tablespoons butter
- ⅔ cup warm water

Sift flour, measure, then sift again with the cornmeal and salt. Cut in the butter and mix until crumbly. Stir in the warm water and chill.

Roll chilled dough into balls the size of large marbles. Roll out into paper-thin rounds about 4 inches in diameter.

Bake on an ungreased cooky sheet in a moderately hot oven (375° F.) for 5 minutes or until very lightly browned.

Cool and store in a tightly covered can.

This dough may be wrapped in waxed paper and kept in the refrigerator to be baked as needed.

Whole wheat pastry flour may be used instead of the bread flour. But in this case, instead of ⅔ cup water, use ½ cup plus 2 tablespoons of water.

Vegetable oil may be used instead of the butter. Use 3 tablespoons. Sprinkle the oil into the flour mixture, tossing the flour with a fork as you do so. Use milk instead of water.

Cottage Cheese Pancakes

- 3 medium eggs
- ¼ teaspoon salt
- ¾ cup cottage cheese
- ¼ cup whole wheat flour

Separate the egg whites from the yolks. Beat the egg whites until stiff but not dry.

With the same beater, beat the egg yolks until thick and lemon-colored. Stir in the salt and cottage cheese, then the flour. Fold the beaten whites in last.

Drop the batter onto a medium hot, lightly greased griddle. Cook on both sides until golden. The griddle should not be smoking hot. There should be a low sizzling sound as the cakes fry.

Serve at once with butter and honey or maple syrup. Cranberry sauce is good on these, and also sour cream.

For smoother textured pancakes do the following: Use the large curd cottage cheese instead of the regular curd. Place it in a bowl and with a wooden spoon mash the curds against the side of the bowl until you have made a smooth paste of the cottage cheese. It is then ready to add to the egg yolks.

Large size instead of the medium size eggs may be used. In that case increase the cottage cheese to one cupful.

Here is a party-type pastry that you may like to make for nibbling.

Cheese Napoleons

- 1 cup flour
- ½ teaspoon salt
- ¼ cup salad oil
- 2 tablespoons milk
- 1 cup grated or shredded cheddar cheese
- Celery seed (optional)

Sift flour, measure, then sift again with salt into a mixing bowl; slowly add the oil, tossing the flour with a fork as you do so. Then cut with knife or pastry blender if the mixture seems too lumpy. Add the milk and stir until the dough clings together. A little more milk may be needed for some flours.

Roll out between two 12-inch squares of wax paper into an 8 by 12-inch rectangle. Peel off the top sheet of paper and sprinkle the dough with cheese. Fold the longer side of the pastry over about ⅓ of the way and press down lightly. Then fold over the dough from the other side and press down so that the cheese is now entirely covered.

Press the dough strip slightly with your fingers until it is 16 inches long and 2 inches wide. Cut across into 1-inch wide pieces and place on an ungreased baking sheet. Sprinkle the tops with celery seed. Bake in a hot oven (425° F.) for 10 to 12 minutes, or until golden brown. Makes 16 sticks.

UNLEAVENED BATTER BREADS

A kind of unleavened bread can be made in heavy iron gem or cornstick pans. (Gems are a kind of small muffin.) The texture of these is somewhat like leavened bread, but they are unleavened.

The oven is set at 425° F. and the iron pans placed in it to heat sizzling hot while the batter is being mixed. Before spooning in the batter, butter the pans with a pastry brush. Do not use salad oil for greasing bread pans as it has a tendency to make bread stick.

For a small family, make only half the recipe as gems are not so good after they have cooled.

Whole Wheat or Graham Gems

- 2 cups whole wheat or graham flour
- ¾ to 1 teaspoon salt
- 2 teaspoons brown sugar
- 1 egg
- 1½ cups cold top milk

Sift and measure the flour, then mix in the salt and sugar. Beat the egg well, add the milk to it and stir well. Add the flour in three additions, beating the batter vigorously after each. Fill sizzling hot, buttered iron gem or cornstick pans and bake 20-30 minutes in a quick oven. Makes 12 gems or 10 sticks.

Unlike the whole wheat gems, these gems of cornmeal bake perfectly well in regular muffin tins.

Cornmeal Gems

- 2 cups yellow cornmeal
- ¾ teaspoon salt
- 2 tablespoons brown sugar
- 2 cups milk, scalded
- 2 tablespoons butter
- 2 eggs, well beaten

Mix cornmeal, salt and sugar together and stir in the hot scalded milk; add butter and cool until cool enough that the eggs will not be cooked as they are stirred in. Add the beaten eggs to the mush and fill buttered muffin pans ⅔ full. Bake in a hot oven (400° F.) about 30 minutes. Yields about 1 dozen large muffins.

Popovers

- 1 large egg
- ½ teaspoon salt
- ½ teaspoon oil or melted butter
- 1 cup milk or half milk and half water
- 1 cup whole wheat flour
- 1 teaspoon sugar, optional

Start oven 10 minutes before baking; set to hot (450° F.). Butter a popover pan with 9 to 12 medium cups or use custard cups. Sift flour, measure, add salt and sugar and resift into mixing bowl.

Now place prepared pans in oven to heat 3 or 4 minutes.

Combine milk, egg and butter, add to flour mixture, then beat thoroughly with rotary beater a minute or two. The batter should be bubbly. Pour batter quickly into the hot pan or cups, filling them half full.

Place in the hot oven and bake 15 minutes. Then reduce heat to moderate (350° F.) and bake 15 minutes longer. Do not open oven until the baking time is nearly up. Serve immediately on a hot plate.

If custard cups are used, they may be more easily handled if they are placed on a sheet which has low sides.

Commercial Breads

Good unleavened breads can now be purchased at most well-stocked grocery stores. Ry-Krisp is perhaps the most commonly available, though there are other brands of rye crackers now on the market. Some rye flatbreads contain yeast, so be sure to read the label before you buy. Swedish hardtack is another type that is often found. Old Country Pumpernickle is a solid, dark rye-and-wheat bread that is generally sold only in the larger cities. There is also a wafer made of thin sheets of rolled cooked whole wheat or rice called "Hol-grain Wafers" that is very satisfactory to serve with cheese and soups.

If bakery pies are used, inquire whether leavening is used in the crust. Sometimes leavening is used, sometimes it is not. The best idea is to make your own pies during this time. When buying baked products, always read the list of ingredients found on the label. Often the kind of leavening that was used is not defined. That is, it will merely say "leavening" without saying whether it was soda, baking powder, yeast or something else. Examine the products offered in your store before the time arrives so that you will know what is available.

While you may find satisfactory unleavened products at your grocery, you may decide to try some of these recipes to provide variety in your daily bread.

UNLEAVENED COOKIES

The proportions of the basic ingredients in the following recipe are those of most unleavened cookie recipes.

Coconut Slices

- 2 cups sifted whole wheat flour
- 1 cup butter
- ¾ cup brown sugar
- 2 cups shredded coconut
- 1 egg

Sift the measured flour into a bowl. Cut in the butter with two knives or with a pastry blender as when making pie crust. Add the sugar, coconut and slightly beaten egg and knead with your hands just until the dough holds together and the egg has all disappeared.

Shape the dough into a roll approximately 2½ inches in diameter, wrap in waxed paper and chill until firm enough to slice, about 1 hour.

Set the oven temperature at 375° F. Slice the chilled cookie dough about ⅛ inch thick, place on ungreased cookie sheets and bake 10 to 12 minutes. Immediately remove the cookies from the pan and place them on a flat surface to cool.

Cookies can also be made with this recipe without chilling the dough. Simply take small pieces of the dough, roll them into balls between the palms and press them flat on an ungreased baking sheet with the fingers.

Variations:

Caraway Butter Cookies: Leave out the shredded coconut and add 1 teaspoon vanilla. After the slices are placed on the

cookie sheet, sprinkle with caraway seeds. Then bake as usual.

French-Swiss Cookies: Omit the coconut and mix 2½ teaspoons cinnamon with the flour.

Butter Cookies: Omit the coconut and add 1½ teaspoons vanilla.

Note: These cookies do not need added salt. The large amount of butter used contains enough for them.

Raisin Squares

Filling:

- 1 cup seeded (not seedless) raisins
- 2 tablespoons lemon juice
- Grated rind of ½ lemon or
- ¼ teaspoon lemon extract
- 1 cup water

Crust:

- 1⅓ cups crushed oat meal
- 1¼ cups sifted whole wheat flour
- ½ teaspoon salt
- 6 tablespoons butter
- 1 tablespoon vegetable oil
- 3 tablespoons sorghum molasses or honey
- ½ cup brown sugar

Prepare the oatmeal by taking a handful at a time and crushing it.

Cook the raisins, lemon juice, rind and water for 5 minutes. If lemon extract is used instead of rind, add it after cooking the raisins.

Cream the butter, then beat the oil into it. Add the sugar and cream well. Beat in the molasses. Lastly stir in the oatmeal and flour.

Press half the mixture into a 9-inch square pan. Spread the fruit filling on it, then sprinkle the remaining flour mixture over it. Smooth with the hands and press down.

Bake in a moderate oven, 375° F., for 25 minutes. When cool cut into squares.

The filling may also be made of ½ cup chopped figs and ½ cup seedless raisins instead of raisins alone.

Variations:

Date squares: Substitute chopped dates for raisins in the filling. Add ½ cup chopped nuts or coconut after filling is cooked. Use either grated coconut or shredded coconut which has been chopped.

Prune Triamonds: Use a filling made as follows:

- 1½ cups chopped pitted prunes
- ¼ cup water
- ½ cup honey
- 3 tablespoons lemon juice
- Grated rind of 1 lemon
- ¼ teaspoon salt
- ¼ cup whole wheat flour or
- ⅓ cup dry cake or bread crumbs
- ½ cup chopped walnuts
- 2 tablespoons brown sugar

Mix everything together except the last 3 ingredients. Place over heat to come to a boil. Mix the crumbs or flour and the brown sugar. When the fruit mixture cooks, remove it from the heat and stir in enough of the flour mixture to thicken the filling. All of it may not be needed. Return to heat to cook until thickened. Stir in the chopped nuts and cool.

After the cookies have baked and cooled, cut into diamond shapes. Note: An easy way to clean the grater after grating rind is to rub it with a tablespoon or so of sugar. This sugar may then be used in the recipe.

Snowflake Crisps

Set oven to heat at 375° F. Grease a small cookie sheet. Break 1 egg into a bowl and beat. Add gradually ⅓ cup raw

or brown sugar, 1 teaspoon melted butter and 1/2 teaspoon vanilla; beat until light and fluffy.

Stir in 1/2 cup rolled oats, 1/3 cup chopped walnuts, 1/2 cup shredded or flaked coconut and a dash of salt.

Drop mixture by teaspoonfuls onto the prepared cooky sheet. Flatten the top of each with a knife or spatula. Bake 8 to 10 minutes. Remove these from the cooky sheet immediately.

Honey Moons

- 1 egg yolk
- 1/4 cup vegetable oil
- 2/3 cup honey, any kind
- 1 1/2 cups oatmeal
- 1 cup sifted whole wheat flour
- 1/2 teaspoon salt

Mix the oatmeal, flour and salt together.

Beat the egg yolk a minute, then gradually add the oil,

beating as you pour. Pour in all except 3 or 4 tablespoons of the honey and beat until well mixed.

In a separate bowl whip the egg white until it forms peaks. Add the remaining honey and whip until stiff. Fold this into the first mixture, folding just until the mixtures are well blended.

Thoroughly grease a cooky sheet with butter and drop the oatmeal mixture on by teaspoonfuls

Bake in a moderate oven (375°) for 8 minutes. They should be browned around the edges and only faintly on top. Leave them on the cooky sheet for about 2 minutes in order to stiffen before removing them.

It is unnecessary to use whole wheat pastry flour in these.

Brown sugar may be used instead of honey. Add 2 tablespoons of water to the egg yolk-and-oil mixture and proceed as above.

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Question Box

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

Does the command of Leviticus 19:23-25 apply today? If so, how does it apply, and how do we count the ages of our trees?

Read these verses yourself.

This command concerns a *principle* that still applies today. The three years in which fruit is prohibited pertains to the age of the tree—from the time it came up, or was rooted—not the number of years it has been bearing.

Scripture tells us that in the fourth year—after three years of growth—the fruit is holy, to be used in praising God. In ancient Israel it was given to the priests and Levites, along with the tithes, for their personal use. Today we praise God with the fruit by giving it to His work. Verse 25 tells us that "in the fifth year shall *ye* (the owner) eat of the fruit thereof." Notice, also, in this verse that God promises to bless

the increase of our trees—make them more productive — if we obey this command.

This law pertains only to *trees* that bear fruit, and does not pertain to small shrubs, bushes, brambles, and grape vines or olives. These latter types of fruit, having a different length of life span and production cycle, are classified with field crops, as is shown in the laws of gleaning (Lev. 19:9-10) and of the sabbatical-year rest for the land (Lev. 25:3-5). God makes a clear distinction between these small fruits and the *trees* bearing fruit, which are dealt with in this law of Leviticus 19:23-25.

If we are diligent in obeying God in this matter, and also take proper care in the management of our fruit trees, God will cause them to provide us with fruit for many years.

God's Church Expands

(Continued from page 2)

and spiritual fellowship was deeply enjoyed by *everyone*. Adequate room was made possible for this fair-sized crowd by setting up folding tables and chairs in the garden and backyard of Mr. and Mrs. Armstrong. Since this January in Pasadena the weather is almost like summer, the occasion was even further enhanced by eating outdoors in this beautiful setting.

After dinner, everyone repaired to the living room of the Armstrong home

and we were treated to a concert of recordings including delightful excerpts from the "Messiah" by our own Ambassador College Chorale. If it may be described in that manner, the spiritual atmosphere of love and real brotherhood of God's servants—many of them former roommates and friends in God's college was indeed "thick" on this happy occasion. Our gratitude goes to Mr. and Mrs. Armstrong for making possible this enjoyable evening, and it was a fitting climax to the evenings during this important conference.

On the day after this happy occasion,

a final morning session was held in the Rose Room of Ambassador Hall. Loose ends of the previous discussions were tied together, and the conference closed on a note of CHALLENGE in the expanding world-wide operation of the work of God's Church. The need of deep spiritual UNITY and unswerving LOYALTY toward *God's cause* was stressed.

More than ever—with God's ministers now coming from all around the world, and discussing the globe-girdling problems of our great commission—a deep realization that we are in a truly world-wide CRUSADE came upon every one of us. Can you brethren catch this vision?

Unless we fail in our calling, within the next few years the living Christ is going to work *through* US in reaching the nations and cities of this world with His last warning message before the plagues of God descend! Jesus Christ prophesied of God's ministers *now*: "Ye shall not have gone over the cities of Israel, till the Son of man be come" (Mat. 10:23).

This is the mightiest CHALLENGE ever given to any group of men! That so very few of us are already able to reach so MANY already proves that this is the very work of Almighty God.

Let us, then, do *our parts* with renewed *faith* and zeal that each of us may hear Christ's words at His return: "Well done, thou good and faithful servant."

Sunday Observance

(Continued from page 8)

would only accept and obey the plain teachings of the Bible, including Sabbath keeping, INFIDELITY WOULD VANISH FROM THE EARTH!

How grateful are we for the knowledge of this TRUTH?