

The Good News

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THE CHURCH OF GOD

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SHOULD A CHRISTIAN DANCE?

The world labels dancing a "pleasure." On the other hand, some claim the Bible condemns dancing! Read God's answer—from the Bible—in this revealing article.

by Albert J. Portune

DOWN through the centuries, many a starry-eyed girl and pink-cheeked young lady has anxiously and with great expectation dressed in her nicest gown in anticipation of the inspiring music and gay atmosphere of an evening of dancing! Many a young heart has thrilled with joy as he stepped out on the ballroom floor to lead his lady in the colorful, moving, laughing parade of dancing couples.

Yet, in thousands and thousands of other lives, the mere thought of dancing feet and dancing hearts has brought to mind other thoughts of SIN, LUST and EVIL. Dancing, for many, has *always* seemed a SIN! The very thought of men and women moving together to the intricate steps of the dance has been synonymous with *evil, fornication* and illicit relations.

Is dancing a sin?

Would God want us to dance?

Dancing in the Bible

First, let's be willing to seek the truth from God and to "prove all things" (I Thess. 5:21). Let's remove all prejudice and honestly look into the Bible—the Word of God—and find the answer. If dancing is a sin, then surely God will show us the plain truth in His Word. If it is not a sin, then some will have

to clean up their minds and seek God's mind instead.

The Bible has much to say about dancing! But what it has to say may surprise you. Notice what God inspired in His word: "*There IS a time to dance*" (Eccles. 3:4). So *there is* a time to dance! But *what kind* of dancing, and *where*?

Notice the examples in your Bible.

After God had delivered the children of Israel by parting the Red Sea, we find that the people *danced* in rejoicing before God. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with *dances*" (Ex. 15:20).

David, the King of Israel, danced before the Eternal while bringing the ark to Jerusalem. "And David danced before the Eternal with all his might; and David was girded with a linen ephod" (II Sam. 6:14). On this very *joyous* occasion, when the ark of the Eternal was being brought to Jerusalem, David *danced* before the Eternal wearing the linen ephod of the office of priest.

There are many other examples of the use of dancing as an expression of joy and worship before God. All these examples certainly should be sufficient to demonstrate that dancing *as such* was approved by God.

Consider what Hastings' Dictionary of the Bible says: "The religion of the Israelites was . . . predominantly social and joyful. It found its æsthetic expression in a merry sacrificial feast, which was the public ceremony of a township or clan. Then, the crowds streamed into the sanctuary from all sides, dressed in their gayest attire, marching joyfully to the sound of music. Universal hilarity prevailed; men ate and drank and made merry *together, rejoicing* before their God. To such a religion, *dancing* would be a *natural adjunct*" (Dictionary of the Bible by Hastings, article, "Dance").

We may find this joyful fellowship with God expressed in the very word of the Bible when God ordained the annual Holy Days to be observed by Israel. During the Feast of Tabernacles, the last Festival of God's sacred year, the people were told to "keep a Feast and *rejoice* before the Eternal seven days" (Lev. 23:40, 41). God's people are actually to express their *worship* of God in singing and in the dance! "Let Israel rejoice in Him that made him; let the children of Zion be joyful in their King. Let them praise His name in the DANCE: Let them sing praises unto Him with timbrel and harp" (Ps. 149:2, 3). Again in Psalm 150, verse

(Please continue on page 13)

Letters to the Editor

Changes Deep-Seated Beliefs

"Dear Mr. Armstrong:

"Your programs have not been easy on us, for we have been forced to change many deep-seated beliefs because of God's Word. I agree wholeheartedly that for a person to admit he is wrong is one of the hardest things for a human being to do. I have had to do it several times of late. We thank God daily for you and Garner Ted."

Man from Akron, Ohio

• God's Word corrects, reproves and cuts like a two-edged sword, for our good. Burying oneself will bring a multitude of blessings.

Guatemalans Want German PLAIN TRUTH

"We listen as often as possible to your broadcast from Radio SWAN (now Radio Americas). We understand both your Spanish and English broadcast. However, we are Germans living in Guatemala since 1938. We understand and read German better than any other language. We are a culture group of about 17 families all from Germany. We discuss often what you say in your broadcast. We teach our children according to the truths you expound. We would like to receive your publication in German or Spanish if possible for our study room at the club."

Man from Guatemala City, Guatemala

Bible Now Clear

"I have been a constant and keen listener to your programme for about seven months, in which time I have seen through the screen of deception so cleverly enshrouded around the truth of the Bible (by others). Most of the misinterpretations of the Bible are now made clear to me."

Newcastle, N. S. W., Australia

"You Are God's True Ministers"

"Every day I find myself longing for the next edition to come. After much mental turmoil, I have come to the conclusion that you are God's true ministers, and what you preach is not to be taken lightly."

Young man from North Perth, W. Australia

Letters from the German Broadcast

Here are several surprising letters received in our London office and translated by our staff.

"Once again many thanks for the booklet. It fits so well into one's daily life. It is, like all the other booklets, sentence for sentence, easy to understand. Your booklet gives us hope for the morning, right at the time when the people of East Germany are living in such distress."

Man from Jena, East Germany

"I must say that your broadcasts are very simple and that the layman can also hear, above all, understand them."

Man from Kaiserslautern, Germany

"Yesterday I received the first issue of your magazine 'Die Reine Wahrheit,' and I don't want to neglect to thank you for it. I would also like to express my thanks for the different papers that you have sent me up to now. I have found much in them that was unknown to me and have come to know familiar things in a totally different light.

"I have often asked myself what sort this 'church' or 'association' might be, in order to avoid the word sect, and I would like very much to learn something about this. Who is this? *How and from where did you arise?*"

Man from Seeweg-Siedlung

"Many thanks for sending the booklets as well as for your correspondence. "Even if much is totally new to me and contradicts old church tradition, I still have to admit that it is so, as you proclaim it."

Man from Truchtelfingen, Württemberg

"The amazing proof has astounded me and also others. Yes, all that we have believed. Thanks to God that He is once again choosing men to Himself who are exposing these false teachings and lies. I thank the true and almighty God, that I have never yet taken part in an Easter sunrise service. I am not going to color eggs anymore."

Woman from Garlitz, East Germany

"The booklets you have sent me are extremely valuable. One can read them over and over again. Nowhere else, but in these booklets are clear answers to be found. They clearly prove the existence of God; no other booklets can prove it so clearly and straightforwardly by the facts. If one looks up the reference in

(Please continue on page 16)

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scattered abroad*

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change in your address. Please inclose both old
and new address. IMPORTANT!

Why You *SHOULD* Sing in Church

Why do we have *Congregational singing* in the Churches of God? Is there any reason why YOU *SHOULD* sing in church? Here is an important article by a staff member of the Correspondence Course.

by William H. Ellis

MANY of the churches of this world have form and ceremony. The average Sunday church devotes at least one third to one half of its service to congregational singing.

Perhaps, because of this, the question has come to mind, "Should *we* be singing in the services of the Church of God? Isn't congregational singing just another carry-over from paganism?"

The real question we need to answer is, "Where does congregational singing come from? Who determines whether or not *you and I* will sing in church?"

Already Decided

Did you know that God has already decided this question for us? It has been in our Bibles all this time! But first, let's consider some ideas we may have been entertaining.

Some members of local congregations have assumed that their voices are weak and squeaky. Because some have never learned to carry a tune, they think that their voices would *detract* from the service. Some others may feel that the sound of their small voices is not going to make much difference whether they sing or not, so *THEY DON'T!*

At first glance, these may seem like good reasons for not singing, but they really are not even good *excuses!* Some have their minds centered on themselves and have not been able to put their hearts into singing because of self-embarrassment!

Now let's notice the surprising historical record of congregational singing.

Amazingly enough, even secular scholars must admit that "for the origin and idea of Christian hymnody we must look, not to Gentile, but to Hebrew sources" (*Ency. Brit.* vol. 12, article, "Hymns").

Some of the Psalms of David were written specifically to be sung by groups of people! Notice the inspired sub-headings to Psalms 45, 46, 47 and 48. These subheads should not be in small type as in the King James version. In the Jewish translation they are properly in large type!

David employed many choirs to sing the melodies of the Psalms. He had choirs composed of men and others composed of women. Notice in the sub-heading to Psalm 46, the Hebrew tells us this was a song "upon Alamoah." Properly translated, this is, "a song to be sung by the young women." The voices of girls made a beautiful contrast to the deep, resonant tones of male bass and baritone singers. Notice also, the overwhelming majority of Psalms are designated, "To the chief musician." He was the choir director and orchestra leader—the *leader* of the song service! Simple songs were sung by the whole congregation under his direction. More complex ones were specially sung by choirs on the Sabbath and Holy Days.

Jesus Christ left us an example to follow! When He gave the final instructions to His disciples before His crucifixion, He concluded by singing with them a psalm. The record is found in Matthew 26:30—Jesus Christ sang with the disciples who later became the Apostles of the New Testament Church!

Do we find that the early New Testament church continued the practice of unified, congregational singing? Turn to Colossians 3:16, and see the positive evidence that **THIRTY YEARS** after the death of Christ, in a *Gentile* area, the customs of the Church of God included *congregational singing!*

The Apostle Paul says, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another; in psalms, and hymns and spiritual songs, singing with grace in your hearts *to the Lord.*" How were the Colossians to let the word of Christ dwell in them richly? By singing psalms and other songs! *How* were they to sing? With their **WHOLE HEARTS**, as though they were singing with Jesus Christ Himself!

Apostasy Corrupts Church Music

Soon after the death of the apostles, congregational singing received the death blow!

As early as the second century, the

so-called "church fathers" introduced the beginnings of the modern chants and meaningless responsive singing that has been adopted by modern churches. Socrates, the church historian, attributes to Ignatius, a "church father," the introduction of chants and antiphonal singing after he had had a *dream* in which he claimed he saw "angels" singing and chanting praise to the *trinity!*

In recorded musical history we find little evidence of congregational singing from this time on. Hillary of Pottiers and Ambrose of Milan carried on congregational singing until the time of Pope Gregory the Great. This Pope made the famous—originally heathen—Gregorian Chants popular.

Reformation in Church Music

Until the time of the Protestant Reformation, congregational singing was practiced in remote areas of France, Portugal, Sardinia and Bohemia. A few pieces of this music has survived in Germany since the 12th century. These were Dark Ages indeed for the beautiful church music that had inspired singers in the days of David. No longer were people familiar with the accounts of spiritual edification that the Apostles and early church received from singing hymns together.

Nevertheless, in spite of persecution, the true Church of God, with Jesus Christ as its living Head, had preserved the proper forms of congregational singing, while hiding on the borders of the Roman Empire.

This was dramatically brought to light when Martin Luther attempted to revive congregational singing. He found that instead of having died out, *congregational singing had been preserved among the people of God!*

"The persecuted Bohemian . . . churches, settled on the borders of Moravia, sent to Luther one Michael Weiss, who not long afterward published a number of German translations from Old Bohemian hymns" (*Ency. Brit.*, vol. 12, art. "Hymns").

(Please continue on page 16)

Used Clothing--a Blessing for the Needy

Behind the scenes, the Used Clothing Department at Pasadena has become a blessing in the lives of hundreds of needy people in God's work. Read how YOU can do your part in helping your brethren IN NEED.

by Albert J. Portune

LITERALLY tons of used clothing have been sent out from Headquarters in Pasadena to needy brethren and Co-Workers around the world. What to many of us is an old, cast-off garment or "out-of-date" outfit is a pulse-quickening, heartfelt blessing to someone in real need. Through the love and generosity of many of God's people, the lives of many have been made easier and more comfortable through the receipt of a gift of used clothing from God's Headquarters Church at Pasadena.

One grateful woman writes,

"Dear Brother Armstrong:

"It sure is good to have a *friend* like you! My whole family and I have been down sick with fever for two weeks—really bad off. I sure thank God for the clothes, they *really* helped us out. Before you sent those clothes, I didn't have anything to wear."

Another heart-warming letter read, "Your letter came this morning, as truly a gift from heaven. I've been praying for clothing for my children, but didn't know where the answer would come from. My hand shook with joy as I read the letter saying you'd sent clothing for my family. My husband has been without work a long time. *Anything* you can send will be greatly appreciated. Any sizes near are all right as I can make them over. I'd like to repay you some time when we get on our feet again. Thank God for all of you, even though I've never met any of you."

Letters like these make us realize how important a few cast-off items of clothing can be in times of trial. The Used Clothing Department of God's Church has certainly become a great blessing to many of the needy in God's work.

Situation in Philippines

In my trip to the Philippine Islands last year, one of the really heart-rending conditions was the state of the little children. No one likes to see a little child shivering—without enough clothing to wear to keep them warm. Yet, this is the state of many of the children of those God is calling in the Philippines.

Knowing how destitute these people are, you can certainly appreciate and share with me the joy we have had in sending several *large* shipments of used clothing to our brethren in the Philippines. Mr. Ortiguero recently wrote to tell me how overjoyed and grateful the people were when he distributed the twelve large boxes of clothing among God's people in the Philippines.

I hope you all share with me the feeling of satisfaction of knowing that there are many little children—and adults too—in the Philippines whose lives are being made brighter, happier and WARMER by our compassion for them.

Not Enough Clothing

Because of the pressing demands recently, the Used Clothing Department has been practically depleted of its supplies of used clothing. There have been so many genuine demands and needs among God's people that we have not been able to keep up with the requests for used clothing.

Up to recently, we have had abundant supplies to fill the urgent requests of God's people. However, recently the donations of used clothing have fallen off to almost nothing. Here is where you can really *help* in God's work by helping us to replenish the stocks of used clothing that are urgently needed by your needy brethren around the world.

The Used Clothing Department operates entirely on donated clothing contributed willingly by God's people all over the world. So much can be done with so little effort that I am sure all of you will want to do your utmost to cooperate in sending used clothing to Pasadena.

I am sure there are many, many items of used clothing in your closets, attics, basements or garages that you have not used for a long time or that you may never use. These items can be utilized immediately by many of your brethren who would welcome them as a tremendous blessing from God.

Every type of clothing is needed! We

need clothing for men, women, teen-age boys and girls and especially clothing for *children* and even infants. Other items such as blankets, towels or linens are also much in need.

If each one of us would take just a few minutes to rummage around our homes, I am sure we would come up with several boxes of used clothing that would be entirely serviceable and that could be sent almost immediately to Pasadena. Wherever possible, you should see that clothing is clean and pressed in a wearable condition ready for use. We simply do not have the facilities to clean, repair and press all of this clothing before sending it out. This can become a personal and individual service each one of us can render to our needy brothers in the church.

For mailing, it is best to wrap the clothing in newspapers and pack it in a cardboard box which can be tied with heavy cord. Use a parcel post label and address your packages to The Radio Church of God, 318 Camden Street, Pasadena, California. Also, write clearly on the label, "Attention Used Clothing Department."

The parcel post charges are very reasonable and it will not cost very much to ship them to Pasadena. It is not necessary to insure these packages.

Some Typical Requests

Here are a few examples of some requests for used clothing received at Pasadena recently: "I guess you must have heard of the recent disaster caused by the recent hurricane which has left our city in devastation. I can only say we were saved by the power of God. Due to the hurricane my home has been completely wrecked with all my belongings. I would appreciate very much if you could help me with some clothing which is urgently needed and will be very much appreciated. I have also two kids, ages one and two years respectively" (British Honduras).

Here is another! "Dear Pastor Armstrong: Please, I am 27 years old with four children, ages ten, four, two years
(Please continue on page 6)

The *Right Kind* of AUTHORITY in the Home

Some husbands and some wives are failing in their responsibility—and don't know why. Here is what you may be doing wrong!

by Lynn E. Torrance

MANY men want to be the head of the family, but don't know how. For example, the zealous husband realizes that unless he is growing "spiritually" he is not going to be in the Kingdom of God. So after a day's work he comes home, says "hello" to his wife and children and then retires to his room to study and pray—leaving his wife and children to shift for themselves.

Your Biggest Problem?

Many men do not realize that with this totally self-centered kind of Bible study and prayer, the husband is only feeding himself. He neglects to feed his family.

Of course one must study and pray privately, but it is also the man's responsibility as head of the house to lead his family spiritually.

You can be the head of your family as God commands, and still find time to study and pray. If you say that you can't, you are simply saying you don't want to be the head of the family. You are, in fact, having another God before you—your own SELF-centeredness. God does not COMMAND you to do the impossible, but only that which is good for you.

The Apostle Paul tells us that "Christ is the head of the Church." Notice also that "Christ...loved the church, and gave Himself for it" (Eph. 5:23-25).

Since Christ is our example, men are to love their wives and children as much as Christ loved the Church. That is a lot of love, for He gave *His Life* for His Church.

But how does Jesus Christ show His love for us today? By patiently admonishing, encouraging, guiding, and teaching us the right way of life through His Word and His ministers.

As the head of the house it is your *duty* to give your life in service to your family by encouraging, guiding, admonishing, and teaching them the way of life, as Christ does the Church.

Do We Rule Christ's Way?

Many men in the Church of God try diligently to obey this command to be

the head of the house. They are zealous. However, some of you husbands go to the extremes. Some of you rule your household as a stiff-necked tyrant—unmercifully overlording the wife and children.

Jesus Christ forbids the husband to rule his house as a harsh overlord, making all the decisions. Some men tell their wives every move to make. They list all the groceries she should buy. They tell her where and how to clean house that day, and what and how to cook for the meals. Sometimes a husband has even told the wife what she could cook for her own lunch while he was at work. It is known that some of you do just this!

Do you realize that when you (the husband) make every decision for your wife she is not learning how to apply the principles of right living to her own life?

If you make *all* the decisions, will your wife ever learn how to assume *her* natural, God-given responsibility.

Jesus Christ trusts you men with a little power now—without finding that you always *misuse* it. So let your wives learn to make those decisions which are their responsibility.

Rule with an Iron Hand?

The husband and wife work as a team. The wife is the husband's assistant—but she has to be trained. Most women at least used to lead somewhat sheltered lives.

Wives need the loving help of an understanding husband. That is why God placed the man over the wife.

But how do you show that thoughtful consideration? *By giving your wife some responsibility*, and then PATIENTLY — GENTLY teaching her how to use it. As she learns to accept and use responsibility, give her still more duties and opportunities.

The husband often needs to *help* his wife to organize her time so she too will be able to have time to grow in grace and knowledge. Wives often say they don't have time to study and pray. The truth is they usually have much more time than their husbands do. The

head of the house may need to show his wife how to *schedule her time* so she will be able to study and pray.

Let us notice what God says a virtuous woman, whose "price is far above rubies," should be trained to do. It is in Proverbs 31:10-31.

A diligent husband will help his wife to become the type of woman found in the 31st chapter of Proverbs.

Notice that this kind of woman is trustworthy (vs. 12). "*She speaks well of her husband.*" She does not gossip about him, telling his faults and shortcomings. She will not listen to gossip about him.

The good wife knows how to cook properly (vs. 15). If she does not know—she can learn. The GOOD NEWS is now publishing articles which tell the wife how to cook. Many cities give adult home economics classes. A wife (or daughter) who does not know how to cook should take the opportunity to attend such classes. The husband *should be willing* to make this possible.

The husband should encourage his wife to take the time to train their daughters to prepare wholesome meals. This is often not the case!!

She can help clothe her family by learning to sew, by taking advantage of sales in materials (Prov. 31:13, 21). If your wife does not know materials and does not know how to sew, many cities offer courses in sewing and the choosing of materials. Also there are textbooks and magazines that can help her. A neighbor may often be the source of help.

It is the husband's duty to encourage his wife to acquire skill in her fields.

A young wife (and most women) has not had the experience necessary to do all the things mentioned in the 31st chapter of Proverbs—that a virtuous woman should be able to do. She can learn with the competent and PATIENT *guidance* of her husband.

If you (the husband) are a wise head of the house, you will help her plan her schedule so she can do her housework, get in her Bible study and prayer and also help her acquire the skill and

knowledge necessary to become a competent woman.

Did you ever notice that in Proverbs 31:16 we are even told that a COMPETENT woman can even be trusted to buy property?

We need to remember that our wives are our assistants whose function is to help us make a better success of our time and our duties.

The Other Extreme

Another extreme is found in a husband who is "weak-kneed" and lethargic and who makes no effort at all to be the head of his family.

He sits back and relaxes and lets the more "aggressive" wife rule the family and wear the "pants."

Remember, Christ commands: "The husband *is* the head of the wife, even as Christ is the head of the Church" (Eph. 5:23).

Adam had to learn that, when he let his wife rule him. The result was sin! God cast him out of the Garden of Eden for letting his wife influence him to eat the forbidden fruit, when he really knew better (Gen. 3:17, 23, 24).

God set man in authority over the woman. He made woman to be man's *assistant*.

It is contrary to God's plan that the wife be in authority over the man. Both must work at taking their rightful place in the family.

If you are the kind of husband who is letting his wife rule the family, ask God for courage, for wisdom, and for understanding. Diplomatically exercise the rulership of your family *with tact* as God commands you to. Avoid making an issue of it. Read I Cor. 13:4-6, and learn how not to be a tyrant, how to have the mind of Christ to lead you. Be the one who makes the major decisions for the family, the one who sets the EXAMPLE in right living, the one who leads the family Bible study and guides the wife in her study if she needs it.

The converted wife must *work* at letting the man take his rightful position in the home and she also will need to ask God for wisdom and understanding in how to do this.

Role of the Wife

Many wives say, "I wish my husband would be the head of our house. He just won't be, so I have to be." In most such cases this isn't the truth! Many husbands would rule the home if the wives would just submit to that rule.

Wives, do you really submit yourselves to your husbands as to the Lord?—as if they were Christ Himself—as

you should? (Eph. 5:22-23.)

It is understood that your husband is not on a pedestal, but he is the head of the family, made responsible by God to exercise certain authority beyond the wife's.

The husband did not place himself there. The Almighty placed man there, in authority over his wife.

You wives need to remember that you are your husbands' assistants, that as you help your husbands, you really also help yourselves. You need to learn how to assist your husbands. You need to recognize how your husbands need to develop and how to help them in the RIGHT way.

You need to learn to keep your children and your home neat so your husband is inspired by an environment when he comes home from work. You need to be inspired by letting God talk to you from His word—through Bible study—and then you need to learn to inspire your husband by your good deeds and pleasant personality. Yes, you need to learn how to keep your romance alive!

The wife can plan her schedule so as to make it easy for her husband to participate in Bible study and prayer with his family. You wives can have a great deal to do with developing your husbands' desire to be the leader of the family.

By Whose Authority?

Let us remember that first, there is God the Father who gives the order to Christ. Christ ALWAYS obeys. Then Christ sets His chief minister under him to direct on earth the duties of the Church. Then the chain of authority goes right on down through the other ministers, the deacons and other administrative officials. Under this authority, and yet also directly under Christ, are the husbands. From the husband to the wife, from the wife to the children the chain of responsibility is passed.

If Christ is our Ruler we are going to learn to obey this chain of authority. We husbands and wives are going to work at learning to take our rightful places in the home, in the Church, and in the Government of God.

The time is soon coming when God is going to stop organized rebellion against His ways. There won't be any griping, grumbling, complaining, nagging wives in the Kingdom of God. Neither will there be any stern, harsh, overlording husbands who would abuse their power in the Kingdom of God. Nor will there be any husbands who refuse to obey God's COMMAND to be the head of the house—who placidly

sit back and take the commands of their wives, as Adam did from Eve (Gen. 3:17).

Jesus learned obedience from His Father and was made perfect by the things He suffered (Heb. 5:8).

He is our example. Are we any better than He?

By taking your rightful place in the home—the husband as the head of the wife (Eph. 5:23), and the wife in subjection to her husband (I Pet. 3:1)—you are preparing yourself for an unbelievably great and eternal position in the World Tomorrow.

Let us thank God for these trials and tests, for these opportunities to learn how to rule and to be ruled.

Used Clothing

(Continued from page 4)

and a baby six months. It is so hard on me that I can't tell you. If you could help me with some little things for the children so that I can get to send them to school, I would be glad for anything" (Jamaica).

Here is another example. "I am writing to you for some help in clothing. We are very much in need. Anything would be of help to us. My daddy is old and unable to work and my mother is sick too. If you have any clothing on hand we would be glad to receive them. We listen to your program every night on WLAC Nashville" (New Hope, Alabama).

Many, many requests such as these have been filled in the past. We want to continue to help God's needy people whenever they are in genuine need. God tells us to open our hands WIDE to the poor and needy among us (Deut. 15:8). Surely the true Christian love between brethren in God's Church will make us all want to help out in this opportunity to serve. I know you will not let your needy brethren down who are looking to you for help.

Many of you who will be coming in from cutlying areas for the Passover can bring in your used clothing to your respective area. Then, some of the Deacons can be responsible for shipping them to Pasadena.

We will be making preparations to receive a real *cloudburst* of boxes of used clothing from all of you brethren in the United States—and other areas where convenient. With your help, the packages of used clothing will, again, soon be going out to brighten the lives of God's people around the world. Let's all share in this opportunity to serve one another.

IS JUDAISM *the Law of Moses?*

This fourteenth and final installment reveals why the Jews knew the Old Testament was not to be all of Scripture—and why the Jews rejected Jesus as the Christ when they knew better!

by Ernest L. Martin

Synopsis:

IN THE last installment we discovered that Christ recognized the authority of the Scribes and Pharisees when they sat in "Moses' Seat"—and that "Moses' Seat" represented the authority that God vested in Moses. After Moses, God exercised His authority in the Old Testament Church through judges, then high priests and finally the Sopherim, under Ezra and Nehemiah.

By the time of Christ, the authority in the Old Testament Church had been usurped by the Pharisees and scribes—who were mostly laymen, not priests. The priests, of course, performed the temple rituals, but the authority in the Church was exercised by others. Even though God did not choose the laymen to exercise the authority of His government over the people, He nevertheless allowed them to remain in office. And as long as they were allowed to remain "in Moses' Seat," they were to be obeyed when they spoke with authority.

The KEY to this enigma is made plain in Scripture. The scribes and Pharisees usually spoke in their own name—not in the name of Moses. That is why the New Testament constantly states that Jesus taught with authority, "not as the scribes" (Matthew 7:28-29). They did not teach with authority unless they came together as the Great Beth Din—the Great House of Judgment—to make binding decisions in Moses' name on the whole community. In other words, the authority vested in the scribes and Pharisees had nothing to do with the daily speculations of the scribes—which they knew they had no authority to teach. When the Great Beth Din had to make decisions for the entire community, Jesus told his disciples in the Old Testament Church: "All therefore whatsoever they bid you observe, that observe and do..." (Matthew 23:2, 3).

But what if the scribes and Pharisees should err in a decision? Were the people to obey them then? Of course! "All therefore whatsoever they bid you observe, that observe and do!" ordered Jesus! It was God's responsibility to judge those in the Great Beth Din, not the people's. The point is this: as long as God allowed them to exercise that

authority, they were to be obeyed. If God removed them—as He later did, then the people were to follow that *new* authority which God installed in their place—to carry out His Government.

Now take an actual example of what did happen just before New Testament times—and notice what God required of His people!

Power to Bind and Loose

Those in Moses' Seat had authority to make binding decisions regarding the observance of Scripture commands. For example, in the Scripture is the command that every seventh year all debts are to be cancelled (Deut. 15:1-8). God specifically commanded that no one should refuse to lend to a poor brother when the year of release draws near (verses 9-10). But, about fifty years before the birth of Christ there were so many Jews disobeying this command that when the sixth year would come around, the poor people who needed to borrow money to bring in their crops (or buy goods) for that working year were forced to go without the necessary money. Virtually no one would loan out their money in the sixth year.

Because the majority of people who had money would not obey the spirit of the Law and love his neighbor properly (Deut. 15:9), the Great Beth Din temporarily suspended the necessity for all debts to be released in the seventh year.

This enactment was not for the benefit of the rich. It was for the benefit of the poor who needed to have, and could now borrow, the money in order to earn a living. As long as the Great Beth Din commanded such a decision *it was as if Moses himself had made it*. Even the disciples were obliged to obey this decision of the Great Beth Din, for Christ told them to obey *all things whatsoever they bid you observe*.

Such a decision, however, would not have had to be given by Moses. The reason should be obvious. Moses had both civil and religious power to *command* individuals to loan money to the less fortunate in the sixth year, if he thought it necessary. However, in the days of Christ, and just before, the *civil* jurisdiction was not in the hands of the

Great Beth Din—the Romans were in control. Unlike Moses, the Great Beth Din had *only religious authority* over the people, not civil authority. And the Romans, who had no sympathy with the Law of God, favored the position of the creditor who refused to loan money in the sixth year. This prompted most of the Jews who had money to disregard the Law of God. Because the Great Beth Din had no authority to force the people to obey it, the Great Beth Din, for the sake of the poor who needed the money in the sixth year, temporarily suspended the release of credit in the seventh year until such a time in the future when they could regain their proper civil authority. However, the people who were desirous of serving God were encouraged to maintain this Law and voluntarily release their creditors.

This particular resolution of the Great Beth Din was not an independent teaching of the Pharisees or a commandment of men. Schurer tells us that this authoritative decision, among others, was "*a registered declaration*" of the type which "*were deposited among the archives at Jerusalem*" (*The Jewish People in the Time of Jesus Christ*, sec. II, vol. 1, p. 363).

The decisions from the Great Beth Din which affected national policy, such as the above decision, were officially entered in the authoritative archives in Jerusalem. These decisions were not the ordinary trivial commandments of the disagreeing schools of the Pharisees which voiced independent opinions, but were far more important—these were from Moses' Seat!

Take another example.

About four years before the destruction of Jerusalem, in about 66 A.D., there were eighteen decrees issued by the Jewish Great Beth Din which became mandatory for all Jews to observe. These decrees—issued after great strife in the Court—were entirely anti-Gentile in every way. They demanded complete separation of the Jews from the Gentiles. See Edersheim, *The Life and Times of Jesus the Messiah*, vol. I, p. 239.

One of these decrees made it a sin to offer a sacrifice to God on behalf of the

Roman Emperor. This repudiation of the Emperor was tantamount to a declaration of war with Rome. And, four years later the Romans completely destroyed Jerusalem and the Temple.

To enact the eighteen decrees against contact with the Gentiles, it became necessary for the leaders of both the School of Hillel and the School of Shammai to assemble together in order to make these decisions appear to have the authority of Moses. Either School alone did not have power to make such authoritative decisions for *all* Jews, they only had authority among members of their own groups. But, when the eminent scribes and Pharisees assembled in the capacity of the Great Beth Din, the decisions were reckoned as being from Moses' Seat and were mandatory for all Jews.

This situation is very similar to what God's Church faces today. There are some areas in the southern United States, and also in South Africa, where human governments prohibit whites from assembling together each Sabbath with Negro brethren. Today is little different from apostolic days just before the destruction of Jerusalem!

Government in the New Testament Church

Christ told the disciples even before His death and resurrection that among themselves they were to exercise God's government in His New Testament Church. Notice Matthew 18:15-20.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, *tell* it unto the church [the authorities in the Church]: but if he neglects to hear *the church*, let him be unto thee as an heathen man and a publican. Verily I say unto you, *whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*"

This was exactly the same procedure used by those Jews who were sitting in Moses' Seat—in the Great Beth Din. Remember how Christ said that the scribes and Pharisees who were sitting in Moses' Seat were *binding* upon the people *heavy burdens* which were grievous to be borne? (Matt. 23:4.) Jesus' disciples did not seat themselves in this authority. Christ put them there because they had been tried and tested. They qualified to sit in positions of authority

in the New Testament Church. Just like those in Moses' Seat, in the Old Testament Church, they were to have power *to bind or to loose!*

Notice another of Jesus' commands: "Again I say unto you, that if TWO of you shall agree on earth as touching any thing that ye shall ask, it shall be done for them of my Father which is in heaven. FOR WHERE TWO OR THREE ARE GATHERED TOGETHER IN MY NAME, there I am in the midst of them."

When the apostles heard Christ give that remarkable statement, they knew exactly what He meant! He was clearly telling His ministers that they were to carry out Christ's Government over the Church.

The wording of Matthew 18:18-20 is in itself proof of this. The Jews leave us historical evidence which shows that it took TWO or THREE members of the Great Beth Din to form a quorum before *any binding decision* could be made. See Baba Bathra, 160a. The bare minimum to form a quorum was TWO, but the Great Beth Din always endeavored to have at least THREE present before binding decisions were enacted. Christ gave His disciples this same requirement.

The Church Exercises Its Authority

In the New Testament we have an example where the leaders in the Church utilized their high authority that Christ had given them. Christ made a decision through them *binding* upon all Gentile Christians.

We read in Acts 15 that a misunderstanding came up between certain members in the Church in regard to circumcision. The matter concerned whether the Gentile Christians were required to be circumcised or not. Some of the Jews who had been converted thought that anyone in the faith should be circumcised, whether Jew or Gentile. (See verse 5.) Others thought it not necessary to burden them with this physical rite. Peter mentioned that God had called the Gentiles into the Church without their being circumcised (verses 7-9). The testimony of Barnabas and Paul was that God had given the Gentiles His Spirit even in their physical uncircumcision (verse 12).

A decision had to be made in this case. And, since the Church had been given authority to bind or loose, a decision *was* made! Peter spoke the decision. The Headquarters Church issued the decision. Its chief minister was James, the physical half-brother of Christ (James was Joseph's first son,

while Christ was the firstborn of God the Father). In explaining the decision, James appealed to the Scriptures, "Wherefore *MY SENTENCE IS*, that we trouble not them, which from among the Gentiles are turning to God" (Acts 15:17-19).

And verse 28: "For it seemed good *to the Holy Spirit*, and to us, *to lay upon you no greater burden than these necessary things.*"

The Holy Spirit was guiding them into *all truth* as Christ had prophesied (John 16:13). So, by the authority given them by Christ, *they bound only the NECESSARY* things on the Gentiles. This was unlike the decisions of the scribes and Pharisees when they were sitting in Moses' Seat, for Christ said that they "*bind heavy burdens* and grievous to be borne, *and lay them on men's shoulders*" (Matt. 23:4). The apostles "*lay upon [them] no greater burden than these necessary things*" (Acts 15:28).

God's Church today has divine authority to reveal the will of God in matters of Scripture too hard for the laymen to decide.

"Verily I say unto you, *whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven*" (Matt. 18:18).

Christ gave this authority to His true Church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12-15). Let us always be in obedience to God by keeping His commandments and acknowledging and heeding the decisions of God's Church.

Old Testament Not All of Scripture!

The Jews were authorized to guard the three sections of Holy Scripture that compose our Old Testament—the Law, the Prophets and the Writings. But the Holy Scripture was not completed with those three sections alone. Four more sections had to be added which would make *seven* complete sections in all. These four sections comprise the New Testament Scriptures. It was prophesied in the Old Testament that more Scriptures were to come when the Messiah made His appearance. Let us understand this clearly!

Moses Was Lawgiver and Type of Christ

Moses was a most extraordinary prophet of God. The task that God had given him to accomplish was so great, so important, that Moses received a
(Please continue on page 12)

Recipes for the FESTIVALS

With the spring festivals just ahead, here are helpful hints to make each feast more enjoyable, yet time-saving. There is no leaven included in any of the recipes of this sixth installment so they may be used during the Festival of Unleavened Bread as well as the other Feasts.

TABLES laden with a bounty of food are one of the many blessings of the Feast Days. For a change many like to eat the food other people prepare. That is why each of you should bring the quality you would want someone else to bring and share with you.

You should do the best job you can with any food you prepare for the feasts, regardless of who happens to eat your dishes. Be sure food you take has real eye and appetite appeal, as well as food value.

Your Part

All-day meetings provide a great opportunity to share products made from your favorite recipes with others. You should try to prepare foods that will add variety to the meals. Although it may be easy always to take the same foods—it gets monotonous. It is just as easy (once you form the habit) to prepare different foods that will add more appeal to the meals.

Foods for these group meals should be properly seasoned when they are prepared as there will probably be little opportunity for adding seasoning at meal time. Flat, tasteless foods quickly dull one's interest in them.

There are certain main dishes that most often appear at Feast Day meals—meat loaf and fried chicken, for example. Both of these items are popular, but there are many others that are possible to make. With the multitude of main-dish recipes available there should be a wide variety of foods served. Even these two commonly used meat dishes—meat loaf and fried chicken—could be prepared in a different way to make them more interesting and desirable. Recipes for preparing each of these in a different way will be included in this article.

Points to Observe

When taking chicken as a meat dish use only the choice pieces. A bony neck is a disappointment, especially to children, as the main protein portion of a meal. Keep the neck, wings and the back at home. There are many ways the meat from these parts could be better used—as in soups or casseroles, or fried for some member of the family who likes to eat them at home. Buy a *whole* chicken, not just the parts. Chicken sold by the piece may represent the "good" parts of an undesirable fowl.

Foods which are *easy to eat* are more satisfactory for the main dishes than those needing a regular silver-type fork and knife for eating. This factor and the other suggestions just mentioned need to be kept in mind when planning for your contributions to the protein-rich portion of the meal.

The recipes for the main dishes which follow offer an opportunity to make some changes in the foods you prepare for the Feast Day meals.

For a change in the preparation of meat balls, "dress them up" with sour cream and mushroom soup. In the following recipe brown rice is precooked and mixed with the meat before it is shaped into balls.

Beef-Rice Balls with Sour Cream

$\frac{1}{3}$ cup *uncooked*, plain brown rice (*not* pre-cooked!)

$\frac{2}{3}$ cup water
1 $\frac{1}{2}$ lbs. *lean* ground beef
 $\frac{1}{2}$ teaspoon paprika
1 teaspoon salt
 $\frac{1}{4}$ teaspoon crushed basil (this may be done by rubbing the dried leaves between the fingers)
2 tablespoons finely chopped onion
1 egg
2 tablespoons vegetable oil
 $\frac{1}{2}$ cup water
 $\frac{1}{2}$ teaspoon Worcestershire sauce
1 can (10 ounce) cream of mushroom soup
 $\frac{1}{2}$ cup sour cream

Place rice and $\frac{2}{3}$ cup water in a small saucepan. Leave cover off. Bring to a boil. Turn heat to low. Cover pan with lid and let simmer over *low* heat for 15 minutes. Take pan from heat. Let the rice set in the covered pan for 10 minutes.

Combine ground beef, paprika, salt, basil, onion and egg. Blend well. Add rice which has been cooked and mix till rice is evenly distributed throughout the meat mixture. Shape the meat-and-rice mixture into balls the size of a large walnut. Makes about 30 balls.

Heat the oil in a skillet. Add meat balls and brown on top and bottom portions of the balls. Remove meat from skillet and place in a heat-proof baking dish. Take the skillet from the heat and drain the fat from it. Put $\frac{1}{2}$ cup water, Worcestershire sauce and mushroom soup into the skillet and stir till well blended. Add sour cream and stir well. Pour the sour cream mixture over the meat balls in the baking dish. Bake uncovered in moderate oven (350°) for 45 minutes.

If this dish is to be prepared the day before it is served, quickly chill the meat balls and the sour mixture separately. Then *after* each is cool combine them in the baking dish. Refrigerate until the next day when ready to bake for serving. Place the cold dish in a cold oven and start counting the baking time when the oven has reached the temperature given above.

Fried chicken is, as previously stated, a "favorite." For a tasty, tender product try oven-frying it.

Oven-Fried Chicken

1 large fryer (2 $\frac{1}{2}$ to 3 lbs.) cut in pieces
(less wings, back and neck)
 $\frac{1}{3}$ cup whole wheat flour
1 teaspoon salt
1 teaspoon paprika
3 tablespoons vegetable oil

Wash chicken and drain (*not* dry).

Turn oven to moderate temperature (350°).

Place oil in flat baking dish or pan (about 7x11x2 inches).

Mix flour, salt and paprika. Place in paper bag. Shake chicken, 2 or 3 pieces at a time, in the flour in the bag. Place chicken bony side or side without the skin in the oil first. Then turn the chicken over and leave the meaty or skin side down in the oil for cooking (there is then oil on both sides of the chicken).

Bake uncovered for 30 minutes. Turn and continue to bake uncovered about 30 minutes longer or until the chicken is tender and lightly browned.

In the recipe that follows, ground beef and vegetables are combined with cornmeal to make an easily prepared tamale casserole.

Tamale Casserole

- 1 lb. *lean* ground beef
- 1 tablespoon vegetable oil
- ½ cup finely chopped onion
- 3½ cups (28 oz. can) canned or cooked tomatoes
- 2 cups (303 can) whole kernel yellow corn, canned or cooked
- ½ cup chopped ripe olives
- 1¼ teaspoon salt
- 2 teaspoons chili powder
- ⅔ cup cornmeal

Place oil in skillet, heat over moderate heat. Add ground beef and spread evenly over the skillet. Brown beef on the under side only. Stir, after it is browned, to break meat into small pieces. Add chopped onion and cover the skillet. Turn heat to *low* and let steam till onion is barely tender—about 10 minutes.

Add tomatoes, corn, olives, salt, chili powder and cornmeal and blend well. Continue stirring and cook uncovered over moderate heat until the mixture begins to thicken. Place in heat-proof casserole dish of about 2-quart capacity. Bake in moderate oven (350°) for 35 minutes.

If this dish is to be prepared the day before it is to be served, it should be cooked on the top of the stove till it begins to thicken, then *quickly* cooled. Pour cool mixture into chilled casserole dish and refrigerate till the next day when it is to be heated for serving. Place the cold dish in a cold oven and start counting the baking time when the oven has reached the desired temperature.

This dish is not as desirable if it is frozen instead of refrigerated before baking. It tends to give a watery product if frozen before baking.

Round steak is a well-liked meat. To vary the way you prepare it, try cooking the meat in red dry wine and tomato paste. The meat is cut into easy-to-eat pieces before it is cooked.

Round Steak in Wine

- 2 lbs. round steak
- 1 teaspoon salt
- ⅛ teaspoon pepper
- ¼ cup whole wheat flour
- 3 tablespoons vegetable oil
- ½ cup water
- 3 tablespoons tomato paste or tomato puree
- ¾ cup red dry wine

Trim fat from meat. Cut steak into pieces about 1 inch square.

Blend salt, pepper and flour in a small dish or on wax paper. Dip meat pieces in flour mixture to coat on all sides.

Place oil in skillet and heat over moderate heat. Put meat in heated skillet. Brown the pieces of meat on *one* side. Remove meat from the skillet to a dish or plate. Turn heat under skillet to low. Add water and tomato paste or tomato puree to skillet. Bring to simmer over low heat, stirring as the mixture is heating. Add wine and stir. Add meat to the wine mixture. Cover. Bring to simmer over *low* heat. Let cook slowly over

low heat. Use an asbestos pad between the skillet and heat if needed to keep the temperature in the skillet low enough. Stir occasionally to prevent sticking. Cook till meat is tender—1 to 2 hours depending upon the tenderness of the meat.

For a variation from the usual all-meat type meat loaf, here is a vegetable-beef loaf. Ground beef is combined with carrots, celery, green peppers, onions and herbs to provide a taste-appealing meat dish.

Vegetable-Beef Loaf

- 1 cup coarsely grated carrots
- ½ cup finely chopped onion
- ½ cup finely chopped celery
- ½ cup finely chopped green pepper
- ¼ cup water
- 2 lbs. *lean* ground beef
- ¼ - ½ teaspoon thyme
- ¼ - ½ teaspoon crushed basil
- ½ - 1 teaspoon sage
- 1 teaspoon prepared mustard
- 1½ teaspoons salt
- 2 eggs
- 2 tablespoons lemon juice
- ½ cup tomato juice
- ½ cup rolled oats

(The amounts of thyme, basil and sage that will best suit the individual taste can be varied—for a milder tasting loaf use the smaller amounts of seasoning.)

Place the water and grated and chopped vegetables in a saucepan. Cover with a tight-fitting lid. Bring to a boil. Turn heat to *low* and let simmer 5 minutes. Remove from heat. Add tomato juice and oats and mix with vegetables. Cover with lid. Let this stand while you prepare the remainder of the loaf. (This allows the rolled oats to become softened before adding them to the meat.)

Combine the ground beef, thyme, basil, sage, prepared mustard, salt, eggs and lemon juice. Mix well. Add the vegetable-and-oats mixture to the meat and seasonings. Blend well.

Put in 8-inch square pan or an oblong pan about 10 x 6 x 2 inches. Bake in moderate oven (350°) 1 hour and 15 minutes. Remove from oven.

For best slicing results allow loaf to stand 30 minutes before it is sliced.

If this is made the day before it is to be served, it should be allowed to cool to where the hand can be kept on it. Then it should be refrigerated until the next day. It is not necessary to reheat it. Meat loaf is one of those foods which can be enjoyed hot or cool.

There has been found a need for more vegetables on some of the Feast Days. Cooked green and yellow vegetables and vegetable salads are easy to prepare and take. Raw vegetable relishes offer a type of food that is easy both to serve and eat.

Fruits can contribute variety to the meal as salads and as desserts. When bananas are sliced and used in combination with other fruits and vegetables they need to be dipped in or coated with lemon or orange juice. This keeps the banana slices from turning dark. When whole fruits such as apples and pears are taken they should be thoroughly washed at home so they will be ready to serve.

A molded fruit salad offers a practical way to incorporate fruits into the feast meals. Other fruits, both canned and fresh, may be used in this recipe. Be sure pineapple has been cooked before adding it to any gelatin recipe. Also be sure any canned fruits have been well drained.

Molded Fruit Salad

- 1 envelope (1 tablespoon) plain beef gelatin
- ¼ cup cold water
- ½ cup very hot or boiling water
- 3 to 4 tablespoons mild honey
- 1 cup cold orange juice or cranberry juice
- 1 large banana, sliced
- 1 medium apple, diced

Put the cold water into a one-quart bowl. Sprinkle the gelatin on top and let set until the gelatin is soaked. Pour in the hot or boiling water and stir to dissolve gelatin. Add the honey and cool. Add the orange juice and set in refrigerator or other cold place.

When the mixture has reached a syrupy consistency, mix in the prepared fruits. Set away to chill until serving time.

If other fruits are used, use a total of 1½ cups of fruit. Shredded or grated carrot may be substituted for the banana. Use ¾ to one cupful.

For a different type of taste-tempting nutritious dessert take cheese cake.

The cheese cake which follows is a baked one which has cottage cheese and cream cheese in the filling. The crust is made from a cooky-type dough.

Baked Cheese Cake

Cooky-Type Crust:

- 1½ cups sifted whole wheat flour or unbleached white flour
- ¼ cup raw or brown sugar
- ¼ teaspoon salt
- 1 teaspoon grated lemon peel or ½ teaspoon lemon flavoring
- ½ cup oil
- 3 to 4 tablespoons cold milk
- 1 egg yolk, beaten

Whole wheat bread flour was used in this recipe. If pastry flour is used it may require less milk and oil (⅓ cup oil).

Sift flour, sugar and salt. Mix lemon peel or lemon flavoring, oil, milk and egg yolk. Add all at once to the flour mixture. Pat dough out on bottom and sides of pan. Use one 9-inch square by 2 inches-deep pyrex baking dish or 9-inch spring form pan or two 9-inch pie plates. If the one large dish is used, some dough will be left over after covering the dish. This extra dough may be baked at 400° F. till lightly brown (about 10 minutes), cooled, crumbled and sprinkled over the baked cheese cake.

After lining the baking dish(es) with dough, bake at 400° F. for six minutes. Remove from stove. Let set while making the filling.

Filling:

- 2 cups cottage cheese, sieved (or if you freeze the cottage cheese and allow it to thaw it will be fine enough without sieving)
- 1 3-ounce package cream cheese
- 1 cup honey
- ¼ cup flour
- 2 tablespoons lemon juice
- ¼ teaspoon salt
- 1 teaspoon vanilla
- 5 eggs, beaten
- 1½ cups sour cream

Combine cottage cheese, cream cheese, honey and flour, and mix. Add lemon juice, salt, vanilla, eggs and cream and blend well.

Pour into partially baked crust. For large cake, bake at 300° F. for 1¼ to 1½ hours or until set in the center. For the 2 smaller cakes, bake at 325° F. for 45 minutes to one hour or until set in the center. Remove from stove and allow to cool. Place in refrigerator until ready to serve.

Salad Dressings

Since potato salad seems to be a standard dish, why not try a new dressing? Make your favorite mixture of cubed, cooked potatoes, hard-cooked eggs and seasonings (chopped celery, green pepper, onion and so forth) and dress it with this sauce. This recipe makes enough dressing for 4 or 5 cups of cubed, cooked potatoes.

Sour Cream Sauce

- 1 egg
- 3½ tablespoons wine vinegar
- 1 teaspoon dry or prepared mustard
- 1 tablespoon sugar
- ½ teaspoon salt
- 1 tablespoon flour
- ½ cup water
- ⅔ cup thick sour cream

Break the egg into the top part of a double boiler and beat well. Then gradually add the wine vinegar, beating as you add it.

Mix the mustard, sugar, salt and flour; then gradually pour in the water, stirring as you do. Mix this with the egg-vinegar mixture.

Place the pan containing the mixture over the bottom part of the double boiler in which water is boiling. Cook the mixture about 15 minutes while stirring it. When it becomes thick, remove the pan from over the boiling water and set in cold water to cool. Cover it with a paper so that the sauce does not dry on top while cooling. If any lumps formed, beat it smooth with a rotary beater.

When the sauce is cool, stir in the sour cream and pour it over the prepared potatoes. Chill the salad until serving time.

This sauce is also good served as a dressing for baked potatoes instead of plain sour cream. When used this way, add another ⅓ cup of sour cream.

Green salads can easily be made for feast days.

By washing, drying and refrigerating lettuce, spinach, watercress, or whatever you prefer, the day before, salads can be quickly prepared. The container in which the salad is taken should be covered with a lid, or aluminum foil, and chilled before taking. The salad dressing should be put into a small jar and tucked into a corner of the salad container so that it can be poured over the green salad when it is placed on the serving table.

In season a fresh tomato or two diced into green salad adds welcome color and flavor.

Salad dressing should be made at least two or three days before being used so that the flavors have time to blend and mellow. Purchased dressings often taste better just because of this single factor.

French dressing is a favorite type of dressing. Here is a recipe for a tasty homemade one.

French Dressing

- ¼ medium onion, grated
- ¼ teaspoon each of salt, pepper and Worcestershire sauce
- ⅓ cup raw sugar
- Juice of ½ lemon (1½ tablespoons)

- 1/2 cup catsup
- 1/2 cup vinegar
- 1/2 cup salad oil

Put the ingredients together in a pint jar in the order given. Seal with a lid and shake well. Keeps well in a cool place. Shake before using. Makes about 1 pint. The grated onion may be left out if desired.

The French dressing just given is a sweet-sour type of salad dressing. The dressing that follows contains no sweetening, but rather achieves flavor by the addition of cheese.

Caesar-Style Dressing

- 2 tablespoons minced green onion
- 1 small clove garlic, minced
- 1 scant teaspoon salt
- 3/4 teaspoon dry mustard
- 1/8 teaspoon black pepper
- 1/2 teaspoon Worcestershire sauce
- 3 tablespoons lime or lemon juice
- 1/3 cup grated Parmesan cheese
- 2/3 cup salad oil

Put the minced green onion, garlic and salt into a small mixing bowl and rub with the back of a wooden spoon until the mixture becomes like paste. Add all of the remaining ingredients except the salad oil and blend. Stir in the salad oil and pour into a jar. Cover and refrigerate. Shake before using. You may have to spoon out the dressing in order to get the full amount of cheese with each serving. Makes 1 1/2 cups dressing.

Celery is a widely available vegetable and one that keeps well in the fresh state. It may be made more attractive and tasty by filling it with various other foods. Processed cheese spreads are often used for this, but we do not recommend these. Such spreads are made of inferior cheese which has been heated and mixed with other ingredients to make it acceptable. Some of these ingredients are preservatives and colorings which we would do well to avoid.

Following are recipes for stuffings made with wholesome cream cheese.

Cream Cheese Stuffings for Celery

Take an 8-ounce cake of cream cheese and cut it into thirds.

Put one of the thirds into a flat dish, add 2 or 3 teaspoons of water or milk and mash until it becomes creamy and easy to spread.

Add 1 *tablespoon* of any *one* of the ingredients listed below. Fill washed and dried stalks of celery. Spread the filling to about the same thickness as the celery stalk itself. More cream cheese than this spread on each stalk will make it too rich.

(To be continued next issue)

When you have finished preparing and using one of the thirds, take another one and follow the same procedure, this time using a different one of the ingredients from the list. Thus you will get three different fillings from one large cake of cream cheese.

Ingredients to mix with the cream cheese:

1. Minced canned pimiento
2. Minced green onion or chives
3. Minced ripe olives
4. Finely chopped nuts (any kind) *or* instead of using any of the seasonings listed above, add 1 teaspoon of caraway seeds or parsley.

A good stuffing for celery can also be made from peanut butter. Mix together

- 1/3 cup peanut butter
- 1/3 cup finely grated carrot
- 2 or 3 teaspoons honey

Instead of the honey, chopped raisins or dates may be used.

Baked dried beans are a favorite of many. Here is a version seasoned with flavors not commonly used in dried beans.

Mediterranean Baked Beans

- 2 cups dried small white beans
- Water
- 1 small onion, finely minced
- 1 1/2 cups chopped celery
- 2 tablespoons olive oil
- 1/2 cup pimiento-stuffed olives
- 1 large can (3 1/2 cups) tomatoes (chop or cut up the tomatoes)
- 2 additional tablespoons olive oil

Wash the beans and cover them with water so that the water is 1 inch above the top of the beans. Let them soak overnight.

In the morning cover the pot (do not drain the beans), place over heat, bring the beans to a simmer and cook until just tender (not soft). This will take about 1 hour.

Meanwhile cut the olives into small pieces.

Put 2 tablespoons of olive oil in a frying pan, place over low heat and add the minced onion and chopped celery. Cover, and let cook about 5 minutes until well heated. Add the tomatoes, raise heat and bring to simmering.

Put the cooked beans, the chopped olives and the tomato mixture into a large oven-proof dish. Pour the last 2 tablespoons of olive oil on top and cover the dish.

Place in a slow oven (300° F.) and bake until the beans and celery are tender. If too much liquid remains, remove the cover and bake until of the preferred thickness.

Is JUDAISM the Law of Moses?

(Continued from page 8)

designation from God that no other person—except One—has ever received. Even Aaron, being a type of High Priest, was of lower rank. Aaron was, in a sense, the prophet of Moses, and Moses was like God to the people (Exo. 7:1).

Why was Moses given such a high

office? The reason is plain! God used him to accomplish something that had never been done before. Moses was commissioned to give the people the written and codified Law of God. The Law was known before (Gen. 26:5), but it was not completely written in a book and codified.

God spoke the Ten Commandments with His own mouth (Ex. 20:1). Never had God come to a people with such physical demonstrations of power and glory as when He revealed His Law.

The rest of the law God commanded Moses to write. God used *only one man* to reveal His civil Laws to the Israelites. That man was Moses. All subsequent Scripture is based on the laws revealed by God through Moses.

God told Moses to warn the Israel-

ites that there was to come another person like Moses. Notice Deuteronomy 18:15, 18, 19.

Another Like Moses

Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, *LIKE UNTO ME; unto him ye shall hearken.*" Then God says, "I will raise them up a prophet from among their brethren *like unto thee*, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, *I will require it of him.*"

Notice! There was to be another prophet *like Moses*. In other words, *another lawgiver* was to arise. Why was this necessary? Because the people had not been given by Moses the complete spiritual revelation of God! Isaiah 42:21 prophesied there was One coming who would "*MAGNIFY* the Law and make it honourable."

By the time of Ezra and Nehemiah, *that Prophet still had not come!*

In New Testament times, the Jews were still looking for *that prophet* who was to be like a God to Israel and have the power of being lawgiver, as Moses had been! When John the Baptist appeared in Judea, he was questioned as to who he was. "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And when they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou *THAT PROPHET?* And he answered, No" (John 1:19-21).

Who Was That Prophet?

There has been only One individual since the time of Moses to fulfill the role of Lawgiver and God. This One is Jesus Christ! He fulfilled the role of *THAT PROPHET* to the letter. Even many of the Jews themselves, after observing the mighty works done by Christ, recognized that He was the One like unto Moses. Notice. "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth *THAT PROPHET that should come into the world*" (John 6:14).

And, by simply reviewing the "Sermon on the Mount" we can easily perceive that Jesus was the lawgiver that was to come. Notice the successive statements of Jesus: "Ye have heard that it hath been said... *but I say unto you*" (Matt. 5:21, 22, 27, 28, 31, 32, etc.). Jesus gave the true spiritual meaning of the Law. He, in effect, was giving new commandments (e.g., John 13:34)—and commandments which magnified the ones given of old (Isa. 42:21).

The teaching of Jesus was also to *complete* the final written revelation of God—the Bible!

Isaiah 8:16 shows what Christ was to do. He was to "bind up the testimony," that is, He was to complete the witness of God—the Scriptures; and to "seal the law," or put His stamp of approval on the spiritual law of God—Hebrews 9:10. This binding and sealing was to be done "among His disciples" or by and through His disciples. This is exactly what Christ did! He gave us the complete Scriptures by the hand of His disciples. To the three sections already recognized by the Jews, He added, by His disciples, the remaining four sections: 1) the Gospels, 2) the Acts of the

Apostles, 3) the Epistles, and 4) the book of Revelation. This makes seven complete sections in all. With these seven sections the Holy Scriptures were bound up—completed, from Genesis 1 to Revelation 22. No more were ever to be added for there was to be only one other prophet like Moses to arise, and that prophet—Jesus Christ—completed the Word of God through His disciples.

Conclusion

Is Judaism the religion of Moses? A simple comparison with the Scriptures and with the Judaism of Christ's day will show, without controversy, that it was not!

Judaism had its beginnings within the period of religious anarchy (301 B.C.-165 B.C.). It represents a combination of certain Scripture truths with many ideas and customs of the heathen and the varied opinions of men (Mark 7:7). Judaism represents an abandonment of the original Law of Moses, the Law they called "out-of-date," so they could do as they pleased. But Christ came to magnify it and make it honorable!

Let us all, Jew or Greek, Israelite or Gentile, get back to the Bible—the Word of God. Let us reject our human opinions and the pagan customs our society has inherited, and return to God and to His Word. Let us humbly bow before the God of the universe—the God of the Bible—and acknowledge our faults and ask Him for His mercy to bring us back to His precious truths.

"And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve... but as for me and my house, we will serve the Lord" (Joshua 24:15).

THE END

SHOULD A CHRISTIAN DANCE?

(Continued from page 1)

4, Israel is to "praise Him with the timbrel and DANCE."

What Form of Dancing?

The Bible nowhere gives the exact type of dancing that was performed upon these joyous, festive occasions. But, the important key to remember is that these examples clearly show that God does not *condemn* DANCING—which is the rhythmic moving of the body to music.

Certainly, for a people who knew their God and rejoiced before Him—even worshipping Him in the dance—there could be not the slightest feeling of condemnation of dancing as a wholesome recreation as well.

Therefore it ought not be surprising to find dancing in the Bible not associated solely with the religious service, but also as a function of a godly society and a free act of recreation and proper enjoyment.

The Prophet Jeremiah, speaking of the world tomorrow, shows how *all* will rejoice in the dance. "Therefore they shall come and sing in the height of Zion, and shall flow together to the *goodness* of the Lord, for wheat, and for wine, and for oil... and they shall not sorrow any more at all. *Then shall the virgin rejoice in the dance, both young men and old TOGETHER*: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow" (Jer. 31:12-13). God knows that happy, rejoicing people will want to dance together—in the *right way*—as one of the truly joyous expressions of human fellowship.

Christ's Example

Many of us have read Jesus' parable

of the prodigal son. Here is an inspired account—told by Jesus Christ Himself—of the right use of social dancing. We are familiar with this parable of the father whose son had been wayward and spent all his substance in sinful practices in a faraway city. The son had come to himself, at last, and had returned in a repentant attitude to his father's house. The great *rejoicing* occasioned by his return was highlighted by music and DANCING. "Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and *dancing*" (Luke 15-25).

This was not a RELIGIOUS OCCASION! This was a social occasion, of festivity and spontaneous rejoicing. Dancing was a central part of the celebration.

Notice further, when the elder son became angry, how he describes the activities that were going on: "...and yet thou never gavest me a kid, that I *might make merry with MY FRIENDS*" (verse 29).

Here again, we do not have a record of the exact type of dancing that was being performed, but we certainly can see that God does not condemn the *right kind* of dancing as a free form of recreation and joy in a *godly* society.

Dancing also has long been associated with the marriage festivals in Israel. There are many historic accounts among the annals of the Jews of dancing in connection with wedding feasts. It is still a common practice among the Jews today.

It was, no doubt, to just such an occasion that Jesus came in Cana when He performed His first miracle of changing water into wine so that the marriage feast would be a successful and joyful occasion of rejoicing (John 2:1-10).

Why Has Dancing Been Labeled Sinful?

There are examples, however, in the Bible, where dancing was put to a *sinful* use. One of the classic examples of this is in the wilderness of Sinai where the children of Israel provoked God by dancing and rejoicing in a *lustful* fashion before a false God. Let's notice this account in Exodus, the 32nd chapter. We read in the seventh verse, "And the Eternal said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have CORRUPTED themselves."

While Moses had been up on Mt. Sinai receiving the holy law of God, the children of Israel had turned from serving God to the worship of idols and to the evil practices they had learned in Egypt. God says, in verse 10, "Now

therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

God was angry at what He saw!

As Moses came down the mountain and approached the camp, he saw the golden calf that the children of Israel had made and he observed the DANCING: "And Moses' anger waxed *hot*, and he cast the tables out of his hands and broke them beneath the mount" (verse 19).

Here is a classic example of the *wrong* kind of dancing. What was it about this dancing that was evil and wrong? This is explained as we continue in this chapter. "And Moses said unto Aaron, What did this people unto you, that thou hast brought so great a *sin* upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on MISCHIEF!" (verses 21 and 22.) Now notice carefully verse 25, "And when Moses saw that the people were *naked* ... Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me" (verses 25 and 26).

Can you see why this dancing was wrong? Can you see what was the intention and desire of these people? They had set their minds on evil! They had set their minds to lust one for the other and commit all sorts of acts of lewdness and fornication and adultery. Notice verse 6 of this same chapter: "...and the people sat down to eat and to drink, and rose up to play." These *people* had turned the art of dancing into evil.

This type of dancing is sinful!

Another example of the wrong kind of dancing is given in Matthew's gospel when Herodias came in and danced before Herod and pleased him. History tells us that Herod was a sensual and lewd ruler. Herodias deliberately aroused the sensual and sexual desires of Herod through intricate dances and movements of her body. It was upon this very sorry and shameful occasion that John the Baptist lost his life—because of the lustful behavior of a young woman.

Now we can begin to see why dancing has become labeled as sin by many people in this world and by many religious groups and denominations. Sinful men from the very beginning of time—who have not wanted to obey God's laws, but on the contrary have wanted to obey their own lusts and devices—have always sought means of gratifying the lusts of the flesh and stimulating their bodies to wrong uses.

In the same way men have taken alcohol, food and many other things and used them in the *wrong way* and have sinned in the sight of God and been condemned by Him. It is the same with dancing! God has revealed the proper use of dancing from the very beginning! However, some men perverted dancing and used it as a means to stimulate the lusts of their bodies and the desire to be near the opposite sex and to lust after them.

THIS GOD CONDEMNS!

Because *men* have taken the right use of dancing—that God has given as a means of spontaneous rejoicing and clean recreation—and have turned it into something evil and a means of evil expression, *this does NOT mean that the proper use of dancing is wrong!* Absolutely not! In fact, many a person, too self-righteous to dance, has been an adulterer! When we understand the proper use that God intended of dancing, we will see that it is a wonderful and uplifting recreational activity.

The Right Understanding

Certainly it is true that in the dance halls and on the dance floors of this nation there are many who *sin* through the *wrong use* of dancing! However, this does not make dancing, as such, wrong. The *intents* and *lustful desires* of the people participating in the dances is the sin—even when they are *not* dancing!

Jesus Christ gives us the *key* to right understanding. Jesus said, "You have heard that it was said by them of old time, thou shalt not commit adultery: but I say unto you, that whosoever LOOKETH on a woman to *lust* after her hath committed adultery with her already *in his heart*" (Matt. 5:27, 28). Jesus Christ did not condemn *looking* at a woman! What he condemned was *lusting* after her in the heart. Dancing was originally given by God as a free expression of joy and rejoicing. The fact that men have turned the use of dancing into a means of gratifying the flesh is no condemnation of the *right* form of dancing.

Another example we might use to illustrate this point would be the use of *card playing*. Many people condemn card playing as an absolute sin. However, you will not find such a condemnation in the Bible. The reason that men have condemned card playing is that for centuries men have put card playing to a *wrong use*. Cards have been used as a means of gambling and coveting others' personal possessions and money. Just because men have used card playing as a means of sinning does

not mean that card playing itself is a sin. There are many wholesome, entertaining card games that can be used as recreational activities for a godly society. But some have put cards to a wrong use by *wasting their time* hour after hour at cards.

Certainly such wonderful sports as basketball, baseball, tennis and bowling are really splendid sports and wonderful activities for all to participate in. Yet, we may also find that men have taken such games and used them as a means of gambling, cheating and illegally making money. Does this mean that we should stop proper participating in such sports? Certainly not!

What Is Sin?

We need to ask ourselves—WHAT IS SIN? Many of the churches of this world have attempted to label certain *things* as sin. They have said dancing is sin, card playing is sin, moving pictures are sin, alcohol is sin, together with other things. Some churches have even gone so far as to say that it is sin if a woman shows as much as an inch of her arm above the wrist or as much as two inches of the leg above the ankle.

The idea is that if man is placed in a situation where there is no temptation—where there is absolutely no opportunity for sin—then man will not sin. This is absolutely ridiculous! Removing the temptation does not remove the sinful *nature* that is in man. What we must understand is that we sin in *attitude* and in the *mind* as well as in deeds. It is not the thing itself that is sin, it is the *use* of the thing that may be sin.

Sin is the transgression of God's law (I John 3:4). We transgress God's law when we lust and commit sinful acts such as fornication and adultery. If an individual has a sinful and lustful nature, prohibiting dancing for this man is not going to keep him from sinning! On the other hand, if a man is a Spirit-filled Christian and seeking to obey the Eternal God in everything, then he will be able to dance properly, eat temperately and do all *lawful* things before God properly. If a man wants to lust sinfully after a woman, he doesn't have to go to a dance. Jesus Christ said that it is he who *looks* upon a woman to LUST after her who has committed adultery in his heart. According to the reasoning that men have used in the world concerning dancing, society ought not to allow women to walk down the street lest men look at them. The Mohammedans have practiced this very thing—and hidden their women under

black veils and white sheers! But their men still sin!

Can we all *get the point*?

Modern Dancing

The Bible leaves the form of dancing to each people. The mode of dancing utilized in the various nations of the world depends a great deal on our *culture*. The type of dances utilized in Germany, France, England or the Scandinavian countries—that are native dances—may differ very greatly from the dances we may use in the United States or dances that may be practiced in the other regions of the world.

The American dance culture began in early years with certain folk dances such as square dancing, the Virginia reel and other so-called "round dances" like the European polka and waltz. These dances are the natural cultural dances of America. Through the years these dances have progressed to our modern ballroom-type dancing which involves such steps as the fox trot, the two step, the waltz and certain other modern dances.

Just as dancing in ancient Israel progressed along certain cultural developments, dancing has developed in America and is the means of dance expression used by the American people. The development of dancing has followed similar patterns in England, France and many other countries. However, in other countries the dance has taken somewhat different patterns. Folk-type dancing in other parts of the world uses mechanics that differ somewhat from American-type dancing.

No matter what country we are in, however, we can find good and bad uses of the dance—regardless of what kind it may be. In every country there are those who improperly use dancing as a means of exciting their lust and perhaps to get acquainted with someone of a doubtful character to carry on illicit sex relations. However, among those who understand and practice the right use of dancing, dancing can be used properly and correctly in the sight of God.

There is absolutely nothing dirty or filthy or sinful in pure and right dancing. It is only the *degenerate mind*, which is thinking on evil things, that will assume that men and women dancing together are lusting after each other. Proper dancing is an art, not a sin.

Wrong Forms of Dancing

Perhaps one of the thoughts that has most provoked the condemnation of dancing is the position utilized in some dances. The *proper* position for dancing

is *not an embrace*. In modern dance steps a man's right arm is placed at the woman's back and his left hand holds her right hand in order to guide and direct her in the movements of the dance. The woman's left hand rests on the man's right shoulder to steady her. In proper and correct ballroom dancing there is *no* bodily contact between the two individuals. This is the right and proper position for dancing and is actually the only means in which the dancing steps may be executed properly.

Certainly it is true that there are many who degenerate this dancing position into nothing more than a lustful embrace. Many can be observed on dance floors in embraces which are everything *but* the proper position for dancing. This is *NOT* dancing! Simply because some take the occasion of dancing to practice *love-making* in a public place is no condemnation of the right use of the dancing among the people of God. The proper dancing position is not and never has been an *embrace*.

Dancing among the people of God is one of the most refreshing and uplifting of activities. This kind of dancing creates an atmosphere of friendliness and wholesomeness mixed with spontaneous joy and Christian fellowship that is indeed one of the blessings of God. There is no place for any couples off in a dark corner dancing in a lustful and passionate way. Rather, you will find everyone sharing together as a *Christian family* the joys of group recreation and joyful, physical activity through the right use of social dancing.

Neither the Church of God nor Jesus Christ Himself will ever condone two people embracing each other in a sinful and passionate way during a dance. The kind of dancing Christ approves cannot excite sex and lust in any way.

Social Dancing Not Commanded

God does not *require* you to dance socially! Dancing is not a requirement for the Kingdom of God and certainly there will be some who will not take to dancing just as some do not take to other sports or recreations. God does not *force* you to dance if dancing simply does not appeal to you. However, what is very important is your *ATTITUDE* toward dancing! If we continue to condemn as sinful and evil a practice that God approves, and even gives us as a blessing of rejoicing, then certainly we will be in a *wrong attitude*.

We should thank God that He has given us this right understanding and perspective so that we are able to enjoy dancing, and many other things that are

enjoyable and wholesome before God when done in the *right way*. It is only through the understanding and illumination of God's Holy Spirit that we are able to do these things *properly* and not allow them to become lustful or in any way to take away from our service to the Eternal God.

Let us all thoroughly understand this principle and teach our young people the truth about dancing—keeping them unspotted by the world. Let it never be said that God's servants haven't the character to make right decisions and resist the pull of the world with its dances. Let's have the character to use properly the blessings and opportunities God gives us in this physical life.

Sing in Church!

(Continued from page 3)

These Bohemians were the last surviving remnant, the small persecuted vestige, of God's people who had fled beyond the borders of the Roman Empire. These people had preserved and practiced congregational singing through the centuries!

Soon after the visit of Michael Weiss, Luther began work on the first Protestant hymnal. This was the beginning of Protestant congregational singing as we know it today. Had God not preserved the light of His true Church we still might be hearing only the chants of the Middle Ages in the world.

The JOY of Singing

Singing aloud as part of the congregation helps you share with others the joy you feel. But God knew some people would not voluntarily sing—and would miss a tremendous blessing because of their timidity. So He had to *command* congregational singing as a part of worship services!

Throughout the Psalms there are many clear-cut, straight-from-the-shoulder COMMANDS to *sing* and *praise* God in song!

Notice Psalm 92:1. David reminds us, "It is a good thing to give thanks unto the Lord, and to SING praises unto thy name, O most High" Psalm 96 repeats the command, "O SING unto the Lord a new song; SING unto the Lord, *all the earth*." Psalm 98 enumerates the reasons *why* we should praise God, and tells us *HOW*: "Sing unto the Lord with the harp; with the harp, and the *voice* of a *psalm*" (verse 5).

Notice Psalm 100. This is another clear command to praise God, as the

sub-title of the psalm indicates. The first verse has been poorly translated as "noise" in our King James version. Read it in the Moffatt translation: "*Shout* praise, all the earth to the Eternal." This is not a command to make a discordant *noise*, as the King James translators imply, but to make a *stirring cheer* in praise of the Eternal God.

No one denies that God was praised in *congregational* song in the Old Testament Church. The New Testament reminds us that *God does not change* (Heb. 13:8, Mal. 3:6). He therefore *still commands* this type of musical praise in our worship of Him.

God expects us to follow the example of David in the Old Testament, and Christ and the Apostles in the New Testament Church.

Ephesians 5:19-20 shows the effect God's Holy Spirit has in a *really* converted Christian. "Speaking to yourselves in *psalms* and *hymns* and *spiritual songs*, SINGING and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ...."

Sing in Church!

In the swelling hymns, in the inspiring Psalms of the Bible, there are deep spiritual messages. These are not merely notes to be sung, but *words* to be sung, understood, and emotions to be experienced! As the voices of all the congregation rise in song, we all experience the unity and fellowship with one another and with God as He originally intended. Hymns are a means whereby we as a congregation can take part in praising God when we come before Him on His Holy Days. Through hymns we have a part in the worship service, we can give thanks to God our Father and to Jesus Christ the living Head of His Church. And remember, the best way to learn to sing is by singing—every Sabbath!

Wherever you are, God in Heaven ENJOYS hearing *YOU* sing in church!

Letters to Editor

(Continued from page 2)

the Bible, then this proof is brought forth."

Man from Limbach-Oberfrohn,
East Germany

"With my family I hear your broadcasts very clearly every Sunday morning and now also on the weekdays. Your writings are then read and studied in the evenings among many listeners. As

I went to my barber last week, I was supposed to prove to him that there is a devil. Thus I was glad to be able to give him the right answer with your paper 'Did God Create a Devil?'

Man from Schifferstadt

"I look forward to every Sunday morning when your broadcasts come. In the church it is too dull to me, and I always go home empty. If I hear the word that you speak, however, I perceive a power that comforts me and encourages me to believe."

Woman from Zürich, Switzerland

"We are surprised over your clear and straightforward presentation of the doctrine of Christ, in a way that it is not to be found in the Christianity of dogmatism."

Man from Schifferstadt

"I have never read or seen a better paper than 'Die Reine Wahrheit.' I am so thankful to God that you, Mr. Klammer, send it to me. I am certain that your work is of God, otherwise it would have already come to an end."

Man from Halle, East Germany

"If the events of recent times continue, we will soon have the United States of Europe... According to the interpretations of the evangelist Hubmer Fritz, the United States of Europe is the last empire before the Kingdom of God dawns, that is, the old Roman Empire."

Man from Hohenheide

• Several popular European preachers are beginning to recognize what Euromart means!

"I am in total agreement with both of the booklets on Easter and 'Was the Resurrection on a Sunday,' because I have also thought about this and came to the conclusion that there are no three days and three nights between Friday noon and Sunday morning. I will pass the booklets on. To you I give my heartfelt thanks, and may God bless you in your work."

Woman from Lausanne, Switzerland

"Up until now I have read your presentation of the Bible with great interest. But as I heard one Sunday morning on the radio that you were implying Jesus was not resurrected on a Sunday, I was staggered. How can you, dear brother, claim such a thing?—and if the world passes away, I will still believe that our Lord Jesus was resurrected on Sunday. Please don't imply such a thing on the radio again. You are not an Antichrist, are you?"

Woman from Düsseldorf