

The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Good Morning, friends, we are glad to welcome you to the old old path.

Prayer: Our Heavenly Father, as we begin this series of Sunday morning broadcasts, we would ask thy divine blessing upon them. As we seek to tell the story of The Old Old Path, bless the telling of it, that we might be able to tell it so plain that all who listen will be able to understand it, and find it. And after they have found it, to walk in it..always. In Christ's name. Amen.

Some 1900 years ago, a babe was born in Bethlehem of Judea, who was destined to become the greatest of all men. In fact, he was the Son of God, as well as the Son of Man. His birth was announced by angelic voices to shepherds as they watched their flocks by night, there on the plains of Judea. And the shepherds were sore afraid, but the angel said, "Fear not. for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, Which is Christ, the Lord." These shepherds immediately left their flocks and followed a path that led to Bethlehem, that they might bow and worship the new born King. While far away in another land, a new star appeared, and three wise men from the East followed that Star, the Star of David, as it led them in the path toward Bethlehem...where they, too, like the shepherds, bowed at the manger throne, to pay homage and honor to Him Whom they acknowledged as their King.

Thus these men of old walked in the path, the old old path, that led them to Bethlehem and Christ. It is to this path which we are pointing the way this morning. May we also follow it, as those men of old, and may take it with them, to Bethlehem and Christ...and his church. This story of the birth of Christ was but the fulfillment of prophecy given by the prophets centuries before. Isaiah, Jeremiah, Malachi, and many more, spoke of that day, and longed to see it come. More than that, they died in the knowledge that at the appointed time in the history of the world, this Saviour, this King, would make his advent to the earth. In the course of time, this Babe, who was a Prince of Royal Blood, grew to manhood. He had a work to do, and He was conscious of it. He had a mission to accomplish, and could not rest until He had accomplished it. There was resident within Him, the inborn knowledge that he was the very Son of God, and as the Son of God, must be up and about His Father's business of Kingdom building. Ah yes, building the kingdom of God. It was the custom in those days, that when a King or Prince left his home and went to another part of his Kingdom that his way be prepared for him. If honour came to temporal kings, more honour to Christ, the King of Kings. So, we find the prophet saying, "Behold, I will send my messenger..

and he shall prepare the way before me." John the Baptist, when questioned as to his calling by the learned and the lofty, that plain-living, humbly-attired man of God cried out, "I am the voice of one crying in the wilderness, saying, prepare ye the way of the Lord, make His paths straight". This John the Baptist was the greatest evangelist of all time, yet his temple was a rocky waste, and his food, locusts and wild honey. He was preaching in the wilderness, and there went out to hear him, all of the land of Judaea, and Jerusalem, confessing their sins. He said, "There cometh one mightier than I, after me, the latchet of whose shoes I am not worthy to stoop down and unloose." Indeed, he was blazing the path for Jesus Christ, and it was to this path that Jesus went, when that inner call came to him, to be up and about His Father's business. The Message that Christ preached was similar to that of John's. The Kingdom of Heaven is at hand..repent... and believe the gospel. In the days that followed, He established His church. "I will build my church", was His promise to Peter. To those who would listen, He taught His gospel. To those who would follow Him, He led in the old old path, and those who would trust and obey, He promised would become the sons of God, and joint heirs with Him in His Father's house. His was a message

of hope, and a message of salvation, as well as a message of life, rich, full, free, abundant life, that could be enjoyed here and now, as well as in the world to come. Christ came to the Earth, when Earth's darkness was deepest, and was the Light that was to dispel the darkness. "I am the Light of the World," He said, "and whosoever followeth Me, shall not walk in darkness, but shall have the Light of Life". May I say, whosoever followeth me, in the old old path? In the coming broadcasts, I intend to show you how Christ kept all of his promises, and definitely finished the work he came to do. How that He still lives, in the lives of those who follow Him, and keep His commandments. How we, like Paul, can say, "I live, yet not I, but Christ liveth in Me." Listen, friends ..find the old old path.."Twill be ever new, for the Savior walks all the way with you".

Goodbye now, it's time to leave the old old path, but we'll meet you again next Sunday, and until then, "The Lord bless you and keep you, the Lord make His Face to shine upon you, and be gracious unto you, the Lord lift up His countenance upon you, and give you peace, both now, and in the life everlasting. Amen.

The Church at Niagara Falls
Willow Ave. and Seventeenth St.
Clifford Spilsbury, Pastor

The Old Old Path

Sunday Morning Broadcast
W. H. L. D. 1290 on Your Dial
9:30 to 9:45

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, October 19, 1946

Series No. 2 - The Foundation of The Church, Jesus Christ

Good Morning Friends, once again we are glad to welcome you to the Old Old Path.

Prayer: Our Heavenly Father, we approach thy throne conscious of our need of thee not only at this particular time but always. We ask thy blessing upon those who are listening in as well as upon those here in the studio who seek to render service. Bless us all together, that our hearts may be turned to thee. In Christ's name, AMEN.

Last Sunday, in our introduction, we turned our thoughts toward Bethlehem and the Christ. Throughout all of these broadcasts we want to keep Him foremost in our mind. Today, we want to start with Him in His ministry and lay the foundation for His Church. All of our work centers in him, upon the validity of his claim that He was indeed the Christ, the Son of the living God. I believe, somehow, that it was this knowledge that spurred him on. He approached the season of his ministry with confidence. John was preaching in the wilderness saying, "Repent, for the Kingdom of Heaven is at hand." Among those who sought out that prophet in the wilderness was the man from Galilee. After listening to the voice of the prophet, Jesus asked for baptism at his hands. At first John refused saying, "I have need to be baptized of thee and cometh thou to me?" And Jesus answering, said unto him, "Suffer it to be so now: for thus it becometh us to fullfill all righteousness." Then he suffered him. They went into Jordan and there in the quietness of the wilderness and in the presence of those who

were also seeking the prophet, John baptized the Christ, burying Him in the river Jordan. After his baptism he went, saith the scriptures, up out of the water and lo the heavens were opened unto him and he saw the Spirit of God descending like a dove and lighting upon him: and lo a voice from heaven saying, "This is my beloved Son in whom I am well pleased." Thus Heaven pronounces its Benediction upon the action of its favored Son. After this experience, Christ was led again into the wilderness. Here it was that for 40 days and 40 nights he fasted and prayed. This was the final preparation, made as he was about to enter into that, for which he had been born. Yes, because man had fallen it was necessary that God send someone to the earth to redeem him from the fall and take him back again into the presence of God, or shall I say make it possible for him to once again dwell with the Father of all. In the beginning God instituted a plan of salvation for the world, which, if followed, will bring the gift of eternal life. It was the mission of Christ to inaugurate this system and finally make it binding by the shedding of His blood on Calvary's Cross; however, before this plan could be put into operation it was necessary that Christ build a church established upon the TRUTH, which church thus established, would function for him even after his death in putting that plan into action. This church was to be the instrument to take the gospel of the Kingdom to the people of the world. This church taught certain laws. Obedience to them entitled man to enter into the church and thus in the language of Paul 'go on unto perfection'. Now, it was time for Christ to make his appearance among men acting in His ministry, and so we find Him in the wilderness in communion with His God. While seeking the Father's aid Satan sought to hinder him. Jesus was hungry and Satan said, "If thou be the son of God, command that these stones be made bread."

The answer of Christ was significant and I want you to always remember it throughout all of these broadcasts. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Let me emphasize, EVERY WORD, that proceedeth out of the mouth of God, man shall live by." Absolutely no choice for we mortals. If man is to LIVE he must accept ALL with no strings attached. Now after John was put in prison, Jesus came into Galilee preaching the gospel of the Kingdom of God and saying, "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel." In those days, he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples, and of them he chose twelve whom He also named apostles. This was the first act of His ministry. He was beginning to build His church. He was laying the foundation because the Apostle Paul in writing to the Ephesian Saints, those who had accepted Christ and as a consequence had come into his Church by obeying its laws, said, "Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." One particular day in talking to his disciples, Jesus asked them this question, "Whom do men say that I, the Son of man, am?" And they said, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias; or one of the prophets." He saith unto them, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock I will build my church, and the

gates of hell shall not prevail against it." What rock was Christ going to build his church on? What was revealed to Peter? THOU ART THE CHRIST, THE SON OF THE LIVING GOD. This answer was given him from the Father. Christ responded, "Thou art Peter". In these words he acknowledged Peter as his disciple, for he had given him the name Peter when he had called him to follow him. The word "Peter" meant a stone, or a fragment of rock. Christ's manner of teaching was to use earthly things to illustrate heavenly lessons; and he took the name Peter, meaning a fragment of rock, to direct the mind to the solidity of the confession and the stability of the church which was founded upon "the Rock", Christ Jesus, of which Peter, when he accepted Christ as his Master, became a portion or fragment. In fact, every true follower of Christ becomes one of the "living stones" in that great spiritual building of God, His church. Christ did not say, "On thee Peter, will I build my church," but immediately changes the expression and says, "Upon this Rock I will build my church." Centuries before, Isaiah had written, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Peter and every other son of Adam has failed when tested. Christ is the only one ever born of woman that has withstood every temptation and is a tried stone, fit to be the chief corner stone in the great church of God, The Church of Jesus Christ, founded as it was upon the Christ could it be anything else but the church of Jesus Christ?

Goodbye now, it's time to leave the Old Old Path but we'll meet you again next Sunday and until then -

"The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting. Amen.

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9:30 to 9:45

Sunday, October 27, 1946

Series No. 4 - The Church of Jesus Christ (Cont'd.)

Good Morning Friends, we are glad to welcome you to the Old Old Path.

Prayer: Eternal Father, accept our thanks for this opportunity of serving Thee. In the service thus rendered bless the message, both in song and the spoken word, to the good of all who are listening this morning. In Christ's name, Amen.

We are going to continue this morning, to build the church. I stated last Sunday, quoting from the 4th Chapter of Ephesians, that He (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; etc. Paul said that they were given for the work of the ministry, for the edifying of the body of Christ. As you all know, Christ's body is his church. We reasoned thus, if the apostles and prophets were not to continue in the church, why continue the evangelists and pastors? In one breath Paul placed them ALL in the church. Let me repeat, if one or two of these officers enumerated by the Apostle Paul are a necessary part of the building, then they are ALL necessary and must find a permanent place in it, the church of Jesus Christ. About 900 years before Christ, a wise man said, "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him." Ecc. 3:14. Need I say more, to prove to you that the apostles and prophets were to stay in the church, not for

their life-time, but FOREVER? We have approached the highest Judge in the highest Court and He has said, "What I do, I do FOREVER." Who, then, can deny it? Christ spent the whole night on the mountain in prayer to God. When the morning came He called His followers to Him and from among them He chose His Apostles. This was done under the direction of God. After the death of Christ, Judas, who was one of the apostles and who was directly responsible for it, hung himself. This act created a vacancy in that quorum. The disciples immediately met together to choose one who should fill the vacancy thus created. "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, 'Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.' And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Acts 1:23-26. In the Book, Acts 3:13, Paul and Barnabas are called to the ministry and within one year they are called apostles. I am still trying to show you that throughout the church as pictured in the New Testament, the apostolic office as well as that of prophet was very much in evidence. I could go on and give you many more instances in which, as vacancies occurred, different men were appointed to fill them. I believe, however, I have proved my point to your satisfaction. In Luke 10:1-2, we find that after Christ had chosen the apostles and given them their instruction, He appointed other "Seventy" also and sent them out two by two before Him. These "Seventy" were a missionary quorum, so their activity tells us. While Jesus was instructing His apostles just prior to His crucifixion, He said, "But the Comforter, which is the Holy Ghost, whom

the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. Again, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16:13. Again, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7. Yes, throughout the 13th, 14th, 15th and 16th chapters of St. John, Jesus is continually preparing His disciples, those who formed the nucleus of His church, for His departure. In them He was to find the fulfillment of His statement, "I will build my church". They were told to tarry in Jerusalem until they had received the fulfillment of His promise which His death, resurrection and final ascension into Heaven was to bring them, that which I have already told you of, the Gift of the Holy Ghost. It was under this directing power that the apostles completed the church organization begun under the ministry of Jesus. They ordained Elders (Acts 14:23), Bishops (Phil. 1:1), Evangelists, Pastors and Teachers, (Eph. 4:11), Deacons (1st Tim. 3:8). Also in the church were Priests and High Priests, each called in accordance with the will of God. The church is also known in the scriptures as the Kingdom of Heaven or the Kingdom of God. Jesus and His disciples sometimes talked as if the church and kingdom were identical. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it." Luke 16:16. "But they also thought and taught of the kingdom as higher and future, as the great fellowship of the saints which the church was to bring into being: There be some that stand here, which shall not

taste of death, till they have seen the kingdom of God come with power.' Mark 9:1. Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God. Both uses of the term are correct, for the kingdom is growing. In every age the true church is the prophesy of the kingdom, and the kingdom is the soul of the church. The major tragdey in the history of Christianity occurred when the ancient church lost her love for the kingdom. Here was the very essence of apostacy. The church does not exist for herself. She is a "voice crying in the wilderness." Just as John prepared the way for the coming of Jesus, so must the Church prepare the way for the coming of the kingdom. The immediate followers realized this and looked and worked for the time when the kingdom should be more fully established. Indeed, today as it was then, it is the ultimate aim of the church to bring about the final establishment of the kingdom, when Christ shall reign as Lord of Lords and King of Kings and all men will obey Him. We are much nearer to the time of its fulfillment than were those first disciples. So it was that in the beginning of the building of the church, Christ was beginning to build a kingdom that was to last forever. This church that Jesus started to build was to be the vehicle to carry His message, the gospel of Jesus Christ to the nations of the world. It was to take a divinely commissioned church having authority direct from the Christ to accomplish this work. It was indeed to preach the gospel of the Kingdom, obedience to this gospel brought the promise of salvation but more about that next week.

Goodbye now, it's time to leave the Old Old Path but we'll meet you again next Sunday and until then -

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Sunday Morning Broadcast
W. H. L. D. 1290 on Your Dial
9:30 to 9:45

Sunday, November 3, 1946

No. ⁵~~4~~-The Gospel of Jesus Christ

Good Morning, friends, once again we are glad to welcome
to
you/the Old Old Path.

Prayer: Our Father in Heaven, we would thank Thee, this morning, for the gift of Thy Son, for the message that He brought, and for the plan of redemption that He put into operation. We thank Thee for the faith that we have in Him. Bless our efforts this morning, in proclaiming this message to the people of the world. Above all else, may our lives count for Thee. In Christ's name. Amen

In Heb. 6:1-2, we read "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrines of baptism and of laying on of hands, and of resurrection of the dead, and of eternal judgment." First of all, I want to give you Webster's definition of the word "principle". He says that it is the truth which is general and plain, and upon which others are founded; as the principles of government. In the weeks that have passed, we have told you that Christ established His Church here upon the earth, that it might continue to carry His gospel to the nations of the world, even after His death. He entrusted this responsibility to the Ministry of the Church. "Go ye unto all the world, and preach the gospel to every creature", was His parting message to the

Apostles. The church that we have built, has followed the New Testament pattern. The gospel that it preaches must, of necessity, be the old Jerusalem Gospel, taught by Christ and the ancient Apostles, if it is to be indeed "Gospel of the Kingdom". "Believe the gospel" was the cry of Jesus to His generation. That cry has echoed on, down through the centuries, and now, after the passage of nearly two thousand years, His Church, through His ministry is still crying "Believe the gospel". We aim to tell the story of this gospel, in its fullness, in the weeks that follow. We have already read you the statement of Paul, wherein he set forth the six principles, upon which, the Gospel is founded.

Take your Bibles, and read this from the Sixth chapter of Hebrews. We are going to discuss each one of these principles individually. Let me remind you of a promise Jesus made, long long ago. John 7:16-17. Jesus answered them, and said, "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." I can promise you the fulfillment of that promise today. This morning, we are talking about about "faith".

I am going to give you a set of three texts. "Wherefore seeing we also are compassed about with so great a crowd of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience, the race that is set before us, looking unto Jesus, the Author and Finisher of our fate!"

Heb. 12: 1-2 . And the words of Jesus, "Have Faith in God". Mark 11:22. Also, the thought expressed in James 2:26, "Faith without works is dead". A man is known and marked by his faith. Every real man has faith in something or somebody; in some cause, in the

ultimate decency of the common man, in education, etc. Some put their trust in physical strength, others in wealth, others in intelligence, others in the society of which they are a part. Only the drifters have no faith. Thoughtful men who have no faith in God, set up in the place of God, their faith in humanity and other things. Strong faith involves confident trust, resulting in willing cooperation. The little girl, trapped on an upper floor of a burning building, will not jump until her mother tells her to do so. Then, her confident trust in Mother causes her to do that which she would otherwise be afraid to do. She has faith.

Faith which contents itself with believing, but without action, is not worth discussing. Such "faith without works is dead". Any faith worthy of the name does two things. It gives power and assurance. It indicates a certain course of action. Where shall we put our faith? Certainly, where our faith will produce in us the greatest assurance about the things that matter most. And certainly, also, where it will require us to make the most manly responses possible to the problems of life. Where is this? Jesus says, "Have faith in God". Paul echoed the words of His Master, when he said, "Your faith should not stand in the wisdom of men, but in the Power of God". Cor.2:5. This is gathered up in our primary text, which says that we should take courage and insight from the lives of the great ones who have gone before, and in the light of their faith, should run with patience, the race that is set before us, taking special courage from the example of Jesus, the Lord, Who is Himself the greatest guarantee that our faith is well-placed. To have faith in God is to have faith in the final victory of everything that is good: "every good gift and every

perfect gift is from above, and cometh down from the Father of Lights, with Whom is no variableness, neither shadow of turning." James 1:17. The issues of time and eternity are in the hands of God. He will bring every good thing to pass, and every evil thing to naught. It is observed, for example, to say that we believe in democracy, but we do not believe in the God Who made us, and in Whom we live and move and have our being. "Have Faith in God" is not just advice, it is a command. This command is addressed to everyone of us. We obey the command, or our lives become weak and puny. This is especially true when we remember that life does not end at death, but goes on after death, as vigorously as it did here. No Man has any security for the life that lies beyond death, unless he has confident trust in God, such as leads him to plan his life according to the wishes of the God of all those who live here and hereafter. Faith in government, in education, in democracy, and in the reign of law are all important, but they are chiefly important as aspects of a confident trust in God, who is working out his purposes for the good of humanity in time and in eternity. The man who lacks faith in such a God, lacks the security and dynamic energy for life at its best. "The fearful, and unbelieving, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21:8. Faith in God has sure foundations. "We also are compassed about with so great a crowd of witnesses". It is not asking too much that we should believe in the God and Father of Our Lord, Jesus Christ, the world's greatest specialist in spiritual affairs. All of us want godly men, rather than wicked men in high places; directing the affairs of the nations, of industry, of the professions.

All of us want our children to grow up into persons of godly character. The best that we can hope for ourselves is, that in time or in eternity, we shall become honorable, courageous, far-sighted, willing to lose ourselves in great causes. The call to have faith in God is not a strange call. It is merely a call to stop dreaming, and to start living at our best; to trust God with our lives, because we want to be the kind of people that He wants us to be; to cooperate with Him to the full extent of our powers; and not just to drift on in the hope that He will save in spite of our weakness. Faith in God is constructive. More about faith next week.

Goodbye now, it's time to leave the Old Old Path, but we'll meet you again next Sunday, and until then, "The Lord bless you and keep you; The Lord make His face to shine upon you, and be gracious unto you; The Lord lift up His countenance upon you, and give you peace, both now and in the life everlasting". Amen.

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Sunday Morning Broadcast
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9:30 to 9:45

Sunday, Nov. 10, 1946

No. 6 The Gosepl of Jesus Christ

Prayer: Our Father in Heaven, as we look to Thee we would ask Thy blessing upon us. Bless the efforts that are being put forth to further Thy work. May the seed that is being sown, grow, and bring forth an abundant harvest. For the blessings that have come to us, throughout the week, accept of our thanks, we pray. In Christ's name, Amen.

We are going to continue our discourse on Faith. As we said last week, Faith in God is constructive. It prepares the way for forgiveness of sin. "Jesus, seeing their faith, said to the sick of palsy; Son, be of good cheer, for thy sins are forgiven thee." Matt. 9:2. It makes possible the healing of the sick. "Jesus turned Him about, and when He saw her, He said; Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole, from that hour." Matt. 9:22. "Paul...perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leapt, and walked." Acts 14:9,10. "Is there any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven of him." James 5:14,15. It assures us that all the gifts of God are available for our ultimate good. "If God be for us, who can be against us? He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:31,32

Faith in God is the foundation of spiritual understanding; lack of faith makes the preaching of the gospel ineffective. "Unto us was the gospel preached, as well as unto them (the ancient Hebrews) but the word preached did not profit them, not being mixed with faith in them that heard." Heb. 4:2. "The Holy Scriptures are able to make thee wise unto salvation through faith, which is Christ Jesus." 2 Tim 3:15. "Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints which is the breadth and length, and depth, and height; and know the Love of Christ, which passeth knowledge... that ye might be filled with the fullness of God." Eph. 3:17-19. "Those who have genuine faith in God are thereby set apart from all others. Since they are now eager to do the will of God, He can work with them. They are accounted as the children of Abraham, the father of the faithful. "Ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye of Abraham's seed, and heirs according to the promise." Gal 3:26-29. "The promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. "Therefore, being justified by faith, we have peace with God through our Lord, Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." Rom. 5:1,2. For this reason, Jesus sent Paul as a minister and as a witness... "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins; and an inheritance among

them which are sanctified by faith, which is in Me." Acts 26:18.

Such faith is not an end, but it is a good beginning. "Faith, if it has not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works; show me thy faith without works, and I will show you my faith by my works." James 2:17,18. "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord, Jesus Christ." 2 Pet. 1:5-8. God has used men of great faith to build His church. This is natural, since, "Without faith, it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb 11:6. Faith was the motive of power in the lives of the ancient men and women of God. (Heb.11), and by faith, we are joined with them. "Be not slothful, but followers of them who through faith and patience inherit the promises". Heb.6:12. Knowing this, the disciples prayed the Lord, "increase our faith" (Luke 17:5), and kept this in mind, when choosing men for special tasks.

"And they chose Stephen, a man full of faith and of the Holy Ghost" Acts 6:5. With this in mind, they sent Barnabas on an important mission to Antioch. "Who, when he came, and had seen the grace of God, was glad, and exhorted them all...that with purpose of heart, they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith." Acts 11:23,24. And Paul testified of himself, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself

for me." Gal. 2:20. Such faith in God, well-founded, constructive, enlightening, active, can become the guiding principle of every life. It is not always easy, for there are many inducements to unbelief, but "What if some do not believe? Shall their unbelief make the faith of God without effect? God forbid, yea, let God be true, but every man a liar." Rom. 3:3,4. "We are compassed about with a great cloud of witnesses" (Rom. 12:1) who have testified down the ages, of the power of faith. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17), but faith is strengthened in experience. The justification of faith lies in the immediate results of faith in the lives of the faithful. The man who trusts God, finds his confidence in God growing with that trust. The vindication of his faith, lies in the enhanced quality of his own life. "The just shall live by faith." Rom. 1:17. "This is the victory which overcometh the world, even our faith". 1 John 5:4. we are approaching the end of our walk down the old, old path for today. As we make preparation to take our leave, let us remember these words, "And Jesus answering, saith unto them, Have faith in God". Mark 11:22. Remember, it's the first principle of the gospel, the first step toward God. Yes, faith IS the substance of things hoped for, the evidence of things not seen. Heb 11:1.

Goodbye now, it's time to leave the Old Old Path, but we'll meet you again next Sunday, and until then, "The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up His countenance upon you, and give you - - - peace, both now, and in the life everlasting. Amen.

The Church at Niagara Falls
Willow Ave. and Seventeenth St.
Clifford Spilsbury, Pastor

The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday Morning Broadcast
W. H. L. D. 1290 on Your Dial
9:30 to 9:45

Sunday, November 17, 1946

No.7 The Gospel of Jesus Christ, Repentance

Good Morning, friends, we are glad to welcome you to the Old Old Path.

Prayer: Our Father, as we walk in the Old Old Path this morning, give us listening ears and understanding hearts. Help us to be worthy of the many blessings that come to us from time to time. Make us conscious of our obligations to Thee, and give us the courage and the willingness to fulfill them. We ask it in Jesus' name. Amen

Our thoughts this morning are directed toward another principle of the Gospel of Jesus Christ. That of "repentance". First of all, I am going to call your attention to some of the great Ministers of repentance. The New Testament states and restates the great truths of Christianity, as these were proclaimed by men of different personalities who were nevertheless moved by the same Spirit. These truths were called forth by different situations, and were presented to meet different needs. Yet there was a constant return to fundamental doctrines, e.g., that Jesus Christ is the Son of God; that without faith it is impossible to please God; that men who come to Him must repent and serve God; that eternal life is the present possession of the true disciples. One of the most persistent of these messages was the call for ordinary men to change their attitude toward God and His work, to think things through from His point of view, to repent. The New Testament opens with the call to repentance. John, the Baptist was sent to prepare

the way for the coming of Jesus Christ. He found the Jews self-satisfied with their formal obedience to the law of Moses, yet utterly lacking in true spirituality. For such a generation, the inevitable message was, "Repent ye, for the Kingdom of Heaven is at hand" (Matt. 3:2). This was a soul-stirring invitation to cease thinking of themselves, "more highly than they ought", and instead, to face the fact of their wickedness, and do ^{what} could be done about it. No natural relationship to Abraham would save them, he said, but spiritual kinship only (Matt. 2:9). No self-righteousness, no social standing, no pretensions of any kind can take the place of true repentance. "Bring forth... fruits meet for repentance". (Matt. 3:8)

The passion for repentance was the consuming passion of John's life. He sought to awaken all men to recognition of their shortcomings. The Self-righteous were commanded to repent, as well as to obey the formal rites of the church. Covetous soldiers were commanded to be content with their wages. Tax-gatherers were commanded to exact no more than their just dues. Even Herod the King was reprovved for his wickedness. Yet, John's message was not complete. It was no accident, but rather, in harmony with the very nature of the gospel, that he pointed forward to "the Lamb of God, which takes away the sin of the world" (John 1:29), and reminded them that, "He shall baptize you with the Holy Ghost, and with fire." (Matt. 3:11). Repentance is an important aspect of the gospel, but it is not all of the gospel. It is directly related to the other principles. Jesus took up the message of repentance where John left off. (Matt. 4:17). In spite of his compassionate love for men, He could not gloss over the fact of their sin. He constantly brought men face to face with themselves, startling them with the sudden revelation of the real facts

about their lives, and never permitting them to be complacent and self-righteous. God welcomes the repentant. When the ungrateful prodigal "came to himself", and started homeward, his father ran to him, and fell on his neck and kissed him. (Luke 15:11-24). When "the Pharisees and scribes murmured, saying, 'This man receiveth sinners, and eateth with them'" (Luke 15:2), Jesus told them the parable of The Good Shepherd, and concluded, "joy shall be in heaven over one sinner that repenteth, more than ninety and nine just persons, which need no repentance" (Luke 15:7). Perhaps even more revealing is the story of the sinful woman who wept at Jesus' feet, in utter contrition for the wickedness of her past life. Seeing her repentance, He said "Her sins, which are many, are forgiven" (Luke 7:47) Then, turning to Simon, He taught the unforgettable lesson that "to whom little is forgiven, the same loveth little" (Luke 7:17). The ministry of repentance was continued by the apostles. When Jesus sent out the twelve, and gave them power over unclean spirits, "they went out and preached that men should repent" (Mark 6:7-12) But they did not sense the deep need of repentance, until their own need had been impressed upon them by their cowardice at Calvary. After that, they preached to themselves, as well as to others, and Peter, who had been more boastful than any, leads the way in proclaiming the good news of repentance. After the resurrection, The Master commissioned the eleven to preach His gospel to the world, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem". (Luke 24:46,47) Whatever changes had been produced by His death and His triumphant resurrection, the call to men to repent, was unrepealed. Up to the time when they

rejected the Son of God against themselves, there had been some hope for the Jewish nation. When they rejected him, their house was left unto them desolate (Matt. 23:38) But the Jews did not realize this until they heard the preaching at Pentecost. When it was, they cried out, "Men and brethren, what shall we do?" (Acts 2:37). Under such circumstances, nothing that could be done for them was nearly as important as what must be done in them, and so Peter laid down the first requirement of spiritual well-being, "Repent". Then, to make their repentance effective, he urged to dissociate themselves from those who had rejected the Lord Jesus, by allying themselves with the Church which was to continue the Master's work in the world. "Be baptized everyone of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are a-far-off, even as many as the Lord God shall call." (Acts 2:38,39) The repentant man, whether of Israel or not, judges the world, rejects it, and turns from it to the Christ that the world has spurned. Through out the entire ministry of Peter, this same note of repentance was dominant. Always and everywhere, he called for men to recognize and acknowledge their own sins and to accept the way of life found in Jesus Christ as contrasted with the way of the world. "This is the stone that was set at nought by you builders, which is become the head of the corner; for there is no other name under Heaven given among men whereby we must be saved". (Acts 4:11,12) When Peter was selected to open the gospel to the Gentiles, he proclaimed the same message of repentance, telling them "To give him all the prophets witness, that through His name whoever believeth in Him, shall receive remission of sins." (Acts 10:43) That this involved true repentance is seen

clearly by both the attitude of the group in the home of Cornelius and by the ~~reaction~~ ^{reaction} of the believing Jews to the report of Peter, "When they heard these things, they held their peace, and glorified God, saying Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). The apostle Paul knew the meaning of repentance. Prior to the vision on the way to Damascus, he had been narrow-minded, self-righteous, and bigoted. But the revelation of Jesus caused him to change his whole attitude out of deep love to his risen Lord, who could condescend to him, in spite of his sinning. From that time forward, his whole ministry was directed toward winning men to repentance. This was true, whether he stood on Mars Hill, in Athens, addressing the learned of the city (Acts 17:30, 31) or met with the elders of the church in Miletus (Acts 20:20, 21) or preached to the Jews in the synagogue (Acts 26:20), or wrote to his son in gospel (2 Tim 2: 24-26). Even when the apostle seems to omit the message, as when he told the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), or where he baptized the twelve men at Ephesus (Acts 19:1-6), it is evidence that repentance had already been taught and practised. In his great defense before King Agrippa, Paul gave the keynote of his ministry, when he said that the Lord sent him to the nations, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they receive forgiveness of sins, and inheritance among them, which are sanctified by faith" (Acts 26:18). This is the first business of every minister, to open men's eyes, to turn them from darkness to light, to persuade them that "they should repent and turn to God, and do works meet for repentance" (Acts 26:20) More next week.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday Morning Broadcast
W. H. L. D. 1290 on Your Dial
9:30 to 9:45

Sunday, November 24, 1946

Talk No. 8 The Gospel of Jesus Christ, Repentance (continued)

Good Morning, Friends, once again, we are glad to welcome you to
the Old Old Path

Prayer: Our Father, in Heaven, we desire to thank Thee this morning,
for all of the blessings that we have received from Thy hands. Bless
us in the effort we are putting forth that others might know of the
fulness of the gospel of Thy Son. Bless us all together, that our lives
might count for Thee, in the name of Christ we ask it. Amen.

In our talk last Sunday, we called your attention to the
teaching of several of the great men of the New Testament upon the
subject, "Repentance". John, Jesus, Paul, Peter, and the rest of
the apostles in their ministry, stressed the need of men and women
repenting of their sins, and turning to God. In fact as they taught the
people the story of the gospel, they incorporated in it, the principle
of Repentance. We might ask, who needs to repent? Jesus says, "I am
not come to call the righteous, but sinners to repentance. (Matt 9:13)
Again, "Except as ye repent, ye shall all likewise perish". (Luke 13:3)
Repentance is one of the great words of the Bible. It is a key word
in the message of Jesus, Peter, James, John, and Paul. It is one of
the key words of our message. The gospel of repentance is good news
in any age. Repentance means, literally, a rethinking or a change
of mind; but when used in the New Testament, it means a change of heart
and mind, so that we no longer justify ourselves in seeking our own
way, but instead gladly give God the right-of-way in our lives. True
repentance is more than the abandonment of specific sins, such as

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lying and uncleanness. It goes to the root of the matter, and turns away from the rebellion against God which produces these sins (Matt 3:D) It is useless to destroy the fruits of sin, and leave the roots to grow. No halfway measure will suffice. Nothing but a change of the direction of life, a change from rebellion to enlistment. The man who truly repents henceforth acknowledges God's sovereignty in every phase of life. There is no hope of eternal life for sinners who do not repent.

Any failure to do the will of God separates us from Him, and we can not be reconciled to Him, until we have a fundamental change of attitude. This has always been true, and always will be true. God cannot "look upon sin, with the least degree of allowance". There are no substitutes for this basic change, no revised theology, no new denominational affiliation, no sharing of what we do not want with men in need. Without this, all other changes are shallow and meaningless.

All classes of men need to repent. Paul met the learned of Athens upon Mars Hill, with the same message he had for the poorest slave. (Acts 17:22-31) Jesus required Simon to repent, just as he did Mary Magdalene. (Luke 7:36-50) Their learning or their riches were hindrances until they gave heed to Paul's plea that "God now commandeth all men everywhere to repent". This is still true. Even good works can sometimes blind us to the need for greater devotion. (Isaiah 64:16). All need to repent; first of their rebellion, and, second, of the sins which are the fruits of this rebellion. From the call to repentance, none are exempt. "Repent ye, for the Kingdom of Heaven is at hand" (Matt 3:2) All Christians agree that men must have faith in God in order to be His disciples.; "He that cometh to God, must believe that He is, and that ^He is a Rewarder of them that diligently seek Him". (Heb. 11:6) All agree also that the natural sequence

of faith, is repentance. When a man comes into the Presence of God, he is always ashamed of his past life. Repentance is the indication that a man has genuine faith; Zacchaeus repented of extortion, when he came into contact with Jesus; the Jews repented of murder when they believe Jesus to be Lord. The first step in repentance, is godly sorrow, born of the love of God. Most of us like our own way, but when we are convinced that some appetites and habits are wicked, we are willing to change them. But we can not be easily persuaded to change our whole way of life. We prefer to live as we want to, and take the consequences. The most powerful influence turning us from sin, is a picture of what our sinning does to people whom we love. Many a bad man has changed, because his sinning hurt his mother. Millions have changed their lives, because they have been awakened to the awfulness of sin, by seeing what their sin costs God. When we become aware of what our sin does to God..how it breaks His Heart..then, if there is any hope for us, we will abandon our sinning. This is repentance "Surely He hath borne our griefs, and carried our sorrows..He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes, we are healed." Isaiah 53:4,5. The second step in repentance is to face the facts about our sinning. It is natural for a sinner to defend his sinfulness. He says that he has never had a fair chance, that he is not so bad as other people, etc., as if these things altered the fact of his sinfulness. The truly Christian man offers no alibis, but instead seeks to know the truth about himself. He knows that sin is a moral cancer eating away at his vital organs, and as a wise man, faces this fact even though it points to the necessity for moral surgery. This is what Isaiah did (Isaiah 6:1-6).

It is what every genuine Christian must do. The third step in repentance is to divorce one's self entirely from sinning. This means a complete change of attitude, for the essence of sin is selfishness, and this in turn arises from the assertion of our independence against God. We must put away this sense of independence, and must also correct the specific evils which arise out of it. None can escape the sweeping indictment of Paul, "All have sinned, and come short of the glory of God!" (Rom. 3:23) Many respectable people are akin to the Pharisees. They loath shiftlessness, laziness, etc...yet they continue in pride, vainglory, hardness of heart, and selfishness. For them, as well as for the more obviously wicked, repentance means new life. It is only when we recognize ourselves as sinners, needing to be rescued from our very selves, without hope unless we can be born again, that we have the full joy of knowing that Christ died for us.

(Matt. 9:13--Rom 5:8) The next step in repentance is to build safeguards against future sinning. Jesus was greatly disturbed regarding the need of the repentant sinner. He said, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, ; and finding none, he saith, I will return unto my house whence I came out, And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first." (Luke 11:24-26) Any repentant sinner who fails to fill his life with good works, is in danger of a spiritual relapse. It was for this reason that the apostle Peter, on the day of Pentecost, was not content when he told the men of Israel to repent. With experience born of comradeship with Jesus, he went on, "and be baptized every one of you, in the name of Jesus Christ, for the remission

of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God, shall call." (Acts 2:38,39)

No man's repentance is safe, until he has shown his hatred of his past sins, by his willing alliance with those who are in arms against sin. He must join the Church of Jesus Christ by way of baptism, and being born again (John 3:5), he must find in this new and spirit-filled life, the power to overcome evil, by living for the truth. Such repentance is costly. Pharisees and Sadducees must "bring forth fruits meet for repentance". (Matt. 3:8) Common people must live in the spirit of brotherhood (Luke 3:11) Tax gatherers must "exact no more than that which is appointed"...."(Luke 3:13). Soldiers must "do violence to no man, neither accuse falsely" (Luke 3:14). Repentance cost Zacchaeus money, the money for which he had schemed for years. (Luke 19:8,9) It cost Barnabas a farm (Acts 4:36). It cost Paul, friends and position. It cost the Jews and the Greeks in Ephesus, fifty thousand pieces of silver. (Acts 19:17-20). So, today, genuine repentance requires that we shall make repentance wherever possible, not grudgingly, but in hearty surrender for love's sake. Since no full restitution is ever possible, it requires that we shall take up our cross and deny ourselves, and follow Jesus in the fight against sin of all kinds everywhere. (Matt. 16:24-26). Repentance is also gainful. It is the goodness of God that leads us into repentance. (Rom. 2:4), and "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness".

(1 John 1:9)"The gospel of repentance is still good news, causing joy in heaven" (luke 15:7). "Repent ye, for the kingdom of ^{Heaven} is at hand" (Matt 3:2)

The Church at Niagara Falls
Willow Ave. and Seventeenth St.

Clifford Spilsbury, Pastor

The Old Old Path

Presented by

The Reorganized
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World Headquarters, Independence, Mo.

Sunday Morning Broadcast
W. H. L. D. 1290 on Your Dial
9:30 to 9:45

Sunday, December 1, 1946

Series No. 9 - "My Kingdom is Not of This World"

Good Morning Friends, once again we are glad to welcome you to the Old Old Path.

Prayer: Our Father who art in Heaven, we come before thee this morning with grateful hearts because of Thy goodness toward we, Thy children, and seek Thy divine presence and guidance as we think about Thy Kingdom that is not of this world. May the soul of Thy servant and the souls of these listening be so blended with Thy spirit that we may together sense the importance of being reborn so that "the kingdoms of this world" may "become the Kingdom of our Lord". In Christ's name, AMEN.

When Jesus announced His messiahship, the people to whom He came misunderstood and mis-interpreted His real mission and continued to do so even to the day of His resurrection. Among the Jewish people of that day, Jesus was regarded (at least by those who accepted him) as a liberator who should help them throw off the yoke of hated Rome, redeem His people in the military and political sense, and re-establish the throne of the house of David in Jerusalem. Though Jesus took many occasions and opportunities to deny this concept of His kingdom, even the disciples who were closest to Him never quite lost it. On at least two occasions they quarreled over who was to sit nearest the throne when Jesus had established His kingdom of worldly pomp and splendor and power. After the crucifixion had seemingly dashed all their hopes and forever put an end to the possibility of any kingdom or any deliverance from Rome, it was the disciples themselves who sighed loudest, "And we trusted it should have been He who would redeem Israel."

Many times during the short ministry of Jesus, did He have occasion to correct His followers' idea of a worldly kingdom. After the miracle of the loaves and fishes, the people, who had been miraculously fed, sought to take him by force and make him king; and he found it necessary to flee from their midst. Some commentators even interpret the betrayal by Judas, not so much a wilful attempt to betray and destroy his Lord, as an attempt to make him show his hand, to FORCE him to use his miraculous powers to save himself, and to establish his worldly kingdom as a precaution against further danger. The people who paved the way with flowers and palms as he entered Jerusalem on Palm Sunday were hailing what they thought was a temporal king, come to give them temporal

deliverance with pomp and power and show. When they discovered that He, too, seemed powerless against the legions and the governors of Rome, they rejected him, and at the bequest of their priests, they howled in the same streets for his blood.

Jesus, many times, tried to impress upon his disciples that His kingdom was not of this world; that it was not based on worldly things, or worldly powers; that it came not with fanfare or with observation, but from within. This is not to say that the kingdom within will not have its outward manifestations in things of the world, but it is to say that the kingdom must have its beginnings in an individual re-birth. "Except a man be born again, he cannot see the kingdom." "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." The man who is re-born of water and spirit still lives among and deals with things of this world, but his attitude toward them is changed into a "kingdom" attitude. Instead of becoming the means of establishing a worldly kingdom, the material things of earth become the means of building a kingdom of spirit which will take the things of earth and bring them into a kingdom relationship with each other and with men.

During early New Testament times, following the ascension of Jesus, this concept of the kingdom held sway within the church which Jesus had established and which the apostles built up. Men no longer sought for a worldly kingdom of pomp and power but sold their goods and imparted them as men had need. They dwelt together in one place; they continued in fellowship together; they loved each other in a practical and dynamic way; they helped and served each other. The "kingdom" was regarded as an association of those who had passed through the new birth, and who had subjected not only themselves, but all of their possessions, to the kingdom way of life which involves right relationships between man and man, and between men and all the material things about them.

This concept of a Spiritual kingdom, aided and supplemented by material things, continued until the day of Constantine. The Christian church was persecuted, driven under ground; it continued to suffer at the hands of the temporal powers of the world. Then, with Constantine Christianity suddenly became popular, became the state religion. For the first time Christian people held the upper hand in temporal affairs. There were still many people who had the old idea of Christ's kingdom as a kingdom which could exercise worldly power and dominion. These people, when Constantine made Christianity the state religion, regarded the kingdom as an established and accomplished fact. From this it was an easy and an inevitable step to lose sight completely of the "new birth" which had to precede entrance to the kingdom, and to stress the form rather than the spirit. Unconverted peoples, thousands of them, many of them heathenish and unsympathetic with the teachings of Christianity, joined the church because it was the popular and the politically expedient thing to do. They were baptized without true repentance. They were not born of the spirit; they were not citizens of the kingdom of God because of not having that kingdom within them, but only citizens of the kingdom of Constantine.

Within this generation there has been a re-birth of thinking about the Kingdom of God. We are beginning to see once again that no amount of money, or power, or of political prestige, or of armaments, or of learning or science, are going to suffice to build the kingdom of God without the re-birth which prepares each individual citizen of that kingdom for his place in it. We are coming to see again that though Christianity has spread over many parts of the world, that the KINGDOM is yet afar off because so many of us are lukewarm, unconverted, unregenerate, not reborn, inspite of our professed church membership. We are coming to see that if we were truly born again, that our re-birth would be indicated by a new way of life, by a new relationship with each other -- politically, socially, religiously, and internationally.

Jesus never forced anyone into his kingdom. His was a mission of entreaty; of persuasion, of love. The kingdom of Constantine, founded on force, often FORCED people to become Christians at the point of the sword. That was the reason why the kingdom of God faded farther and farther away from the thinking of the church in Constantine's day. But that kingdom yet shall be. Jesus promised that the gospel of the kingdom should again be preached in all the earth and then shall the end come. Even in this final preaching of the gospel of the kingdom, there will be no force, no temporal power, no worldly pomp or magnificance, but only the power of the Spirit to carry inner conviction. After having felt this spiritual entreaty in all its power, men are to be left to make their own decision, and in the day of final judgement those who are filthy will remain filthy still, never to partake of the joys of that kingdom. Jesus said, "My kingdom is not of this world," but the promise is that the kingdoms of this world shall become the kingdom of our Lord.

Goodbye now, it's time to leave the Old Old Path but we'll meet you again next Sunday and until then -
"The Lord bless you and keep you; the Lord make his face to shine upon you; and be gracious unto you; the Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting." Amen.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, December 8, 1946

Series No. 10 - By Grace Are Ye Saved

Good Morning Friends, we are glad to welcome you to the Old Old Path.

Prayer: Eternal Father, we come to Thee this morning realizing our need of Thy grace. May we order our lives after the pattern of heavenly things, that we might be able to please Thee in all that we say and do. Help us to become Christ-like in every deed, that we might have Thy Spirit to be with us always. AMEN.

Scripture-Ephesians 2:1-10: "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: but it is the gift of God: Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Suppose that you owed a very great debt; a debt so large that if you worked at high wages all your lifetime, your total earnings would never suffice to pay it off. Still that debt kept you in bondage; it blasted all your hopes and plans for the future, you could see no relief, no release. Then along came a total stranger and because of his pity and his love for you, he paid the debt out of his fortune, set you free, and bade you hope again. Would you not be everlastingly more grateful than you could ever express for the great service he had done you?

But even though this kind friend had paid your debt, had released you from bondage, had bade you hope again when you had lost all hope, even so great a favor would not make you rich, or put any money in the

bank for you. It would merely deliver you from your past obligation, but leave you exactly as penniless as you were before. There would be hope now, for the money which you earned, instead of being applied on the debt, might be applied on a home of your own, or on a little nest egg for a rainy day, or on some insurance annuities for your old age. But your fortune, the reward which you could enjoy for your lifetime of work, would depend altogether upon your own efforts, upon how hard you worked, how much you accomplished, how well you chose your tasks, and how well you conserved your resources.

Jesus came to a world which was lost in sin, bowed down under a tremendous, insuperable load of debt. Sin had come into the world, bringing in its train, death, which inheritance was handed down to every son and daughter of Adam. Nothing which men could do could cancel or set aside or abolish the edict of death which had already been passed on every one of us. No amount of work, of toil, of saving, could pay that debt. Then came Jesus, and because God loved the world and Jesus loved us, He gave Himself to ransom us, to cancel that old debt of original sin, and showed us that if we cared to follow his example, we need not fear the old debt anymore. We were saved from death. The body, of course, still had to pass through the change we call physical death, but Jesus showed us how to live so that this death would be only an incident in a life that was eternal, a life that survived the death of the body, and which would some day continue in a resurrected, glorified body.

There has been much careless talk in years past about salvation and being saved. People have sometimes prided themselves on their "saved" condition, have sought and worked for salvation as we might work for a bonus at the end of the business year. Salvation, interpreting salvation to be the cancellation of man's ancient and insuperable debt to death, is a by-product rather than a direct result of our work. We cannot work for salvation and earn it. We can't labor for salvation and expect to collect it as a man collects wages. We can't buy it, for no amount of money that we could ever expect or hope to raise would be sufficient. Salvation is a free gift to us if we yield ourselves to the will of God; a gift which we must be willing to accept if it is to do us any good, but withal, a gift which only cancels the old debt and leaves us still penniless beggars, without merit in the sight of God, and without any claim upon the reward of his kingdom.

If works cannot save us, and the scriptures teach very plainly that they cannot, our only salvation is to be obtained by laying hold of God's free gift, accepting Christ, receiving with glad and thankful hearts his payment which cancels our old debt of inherited sinfulness and death. But this does not mean that there are no works for us to do. If we ever expect to lay up treasure in heaven, if we expect to receive some reward or collect an annuity of spiritual things in some future and better realm of life and experience, then we must OURSELVES work and earn that treasure, put aside the things which will purchase us that annuity. Every man who IS saved will be saved by his acceptance of Jesus, for there is no other name given in heaven or earth whereby men may be saved. But acceptance of Jesus and of his debt cancelling gift will not purchase us any reward. It merely makes

us once again even with the world, free from debt, and ready to begin laying up our treasure in heaven.

Paul says, "By grace are ye saved through faith; and that not of yourselves; but it is the gift of God; Not of works, lest any man should boast." But that is only half the story. Let us read on to the next verse: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is not sufficient that we should merely accept Christ and trust Him to pay all the debt. If we are truly re-created by our acceptance of Him, we shall walk in good works, demonstrating by those works the power of the new life which has come to us.

One great weakness of many so-called Christian people is that they trust Jesus to pay it all and to do it all. We need to trust Him and to accept His gift. He is the only one whose grace, whose power, and whose spiritual riches are sufficient to cancel that debt. But we need to go further than that. We need to show by our good works that we are a part of His body, functioning as an extension of His personality and will, doing the good works which He set for us by example when here among us. It is tragic that in so many lives, acceptance of Jesus and His gift of grace makes no change in the works produced by those lives. There is no attempt to live day by day as if the kingdom were already here. There is no attempt to do in every situation the thing which Jesus would do. There is no attempt to make certain that when the Lord comes to inquire as to how we have spent our time since He released us from the bondage of debt to sin, we shall have some accomplishments of our own, some "money in the bank", some works which will justify us in expecting a reward. For make no mistake, every man will be SAVED by grace, or not at all. But every man will be REWARDED according to his works. And if our works be few, our rewards shall be correspondingly small.

Goodbye now, it's time to leave the Old Old Path but we'll meet you again next Sunday and until then -

"The Lord bless you and keep you; the Lord make his face to shine upon you; and be gracious unto you; the Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting." Amen.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, December 15, 1946

Series No. 11 - My Ways Are Not Your Ways

Good Morning Friends, we are glad to welcome you to the Old Old Path.

Prayer: Our Father who art in heaven, we thank thee for all of the blessings that Thou hast bestowed upon us. We ask thee, O Lord, if thou wilt continue to bless us as we strive to serve thee. Be with those Father, who are weary and heavy laden, that they might learn of thy goodness; that they might seek thee out, to serve thee, and in serving thee, find that peace and rest that they so much desire. We ask all of these blessings, in the name of thy Son, Amen.

Scripture: 2 Kings 5: verses 1-4, and 9-14.

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria; he was also a mightyman in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha."

The story of Naaman is a favorite Sunday School lesson and Bible story for children. Yet, there is something appealing about it for adults, too. Naaman is painted to us, in the Biblical work picture, as a great man; honored by his master, the king of Syria; beloved by the people because he had given them national independence; honored by the soldiers because of his bravery. He had everything his heart could desire: wealth, honor, fame, preferment with the king, military success, but one thing spoiled all his enjoyment and haunted him night and day. He was a leper. That tragedy overshadowed all the other considerations; caused him to brood night and day. So desperate was his plight that he at last condescended to take the advice of a little slave girl from a conquered nation. Perhaps he might not have been willing to take even that advice if it had not come to him with the recommendation of his lord the king.

But at any rate, in due time, he appeared before the house of

Elisha. On the way he had forgotten his humility, had forgotten how desperate and hopeless his case was. On the way he had been building up a mental picture of just how he would be received and how the prophet would heal him. He would come humbly out of the house to the chariot, as would be proper, considering Naaman's rank. There he would stand dramatically and placing his hand on the leprous spot, he would call on his God with tones of thunder and Naaman would be healed. It would be a spectacular event, one Naaman could proudly talk about in days to come of how even the great Jehovah had recognized his worth, his rank and station, and had yielded to Elisha's command and healed the leprosy. Such an event would be quite in keeping with Naaman's rank and dignity. It would make it unnecessary for him even to get out of his chariot. Just drive up, be healed, and drive on.

But Naaman was disappointed. Elisha didn't even come out of the house himself but sent a messenger, a servant, who told Naaman to go and wash seven times in the river Jordan. Of all the silly things to tell a man to do! Get himself all dripping wet when the prophet could have asked God to heal him with a word. And seven times, too! Why wasn't once enough? And in the Jordan! Why there were much better rivers over in his own country and here he had come all this distance for nothing. Naaman went away wroth. But the entreating of the servants finally prevailed and Naaman went away and gave the thing a try. He dipped seven times in Jordan and came up healed of the leprosy.

The lesson of this story of Naaman is obvious but not easily learned. We are always looking for God to do things in our way. We are always trying to restrict Him by telling Him that ours is a special case, that because of our rank, or our position, or our education, or our righteousness, or our ecclesiastical priority, he should be content to do things Our way and not His. We are always looking for the spectacular which will draw attention to us, single us out as being a pretty important person who is worthy to receive such a miracle from God. We are always expecting God to do what we done in a way that will enable us to keep our silly pride and our own personal and national self-respect. We find it hard to believe that the rivers across the border may be better than the rivers we have come to regard as our own ecclesiastical property. We are always making things hard for ourselves by trying stubbornly to do them the way we think they ought to be done, when they would be done much more easily if we would just do them according to prescription, the way God has told us they should be done. We attempt to clothe a perfectly simple principle or act with great hocus-pocus, and pomp, and pageantry, when all that is needed is a simple cleansing of our hearts from pride and stubbornness and self-will.

How very difficult it is for us to learn that in this world, as in His universe, we must do things in God's way or suffer the consequences. Sometimes we are positively punished by visible results for our wrong acts; sometimes we merely fail to achieve the results which we might have achieved if we had been content to follow God's orders and do things in his way.

The law of the Lord is perfect, converting the soul. We shall do

well not to question perfection but to use it and obey it. We do not yet understand what electricity is nor precisely how it is made. But under proper restraint and control, it makes a perfect servant, gives perfect results. While we are trying to understand it better, we use it, conforming to such laws as we have been able to discover that go to govern it. If we disdained it, scorned it, until we found a better way which we understood perfectly, we should lack all of the benefits which electricity can give us. The law of the Lord is perfect. When he commands, we should not try to question why, or to argue, or complain that some other way would have been much better and more in keeping with our dignity. We should obey and prove by the results which follow whether or not God knew what he was talking about.

The law of the Lord is simple. Many times throughout the Bible that point is stressed, that it is not the proud, the scornful, the men wise in their own conceit, who usually see and know and comprehend the things of God, or who receive His choicest blessings. It is rather those men who in simple faith obey, proving the law or principle by putting it into application and observing the results, then using those results to go on to the discovery of another and a higher law.

The willing, the humble, the obedient, shall eat the good of the land. But they who refuse and rebel, lose the promise of the Lord and eventually bring a slow creeping death to themselves by their refusal to obey the law which might bring them new life and the purity of a child.

Goodbye now, it's time to leave the Old Old Path, but we'll meet you again next Sunday and until then -
"The Lord bless you and keep you; the Lord make His face to shine upon you; and be gracious unto you; the Lord lift up His countenance upon you, and give you peace, both now and in the life everlasting." Amen.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday Morning Broadcast
W. H. L. D. 1290 on Your Dial
9:30 to 9:45

Sunday, December 22, 1946

Series No. 12 - The Christmas Story

Good Morning Friends, we are glad to welcome you to the Old Old Path

Prayer: Let us pray. "Our Father, at this Christmas Season, accept of our thanks for the gift of Thy Son to the earth. As we celebrate His birthday, may He be born anew in our hearts and in our lives. May we follow the old, old path to Bethlehem and in finding the Christ may we carry His message to the world." In Christ's name, Amen.

This morning the Old, Old Path leads us to Bethlehem. "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel". Matt. 2:6.

Scripture Reading - Luke 2:1-16: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espouse wife, being great with child. And so it was, that, while they were there the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

The story of Christmas is a story of love. The world misses its meaning today as it has always missed it. When the Christ child was born in the stable at Bethlehem, the only ones to acknowledge Him were the poor, the ignorant, the uncultured shepherds on the hillside. Then the angels came and sang of the new born king. The shepherds, leaving all things, sought the child and found Him with Mary, His Mother, and Joseph, His guardian. From the stable door the path of the child leads to the cross. On that road He stopped from time to time to teach men His new law, the law of love. Then as now, they listened but soon forgot; they returned to their homes, they went back to their business. Again they sought their pleasures and all the while, the laws that Christ had given and the lesson He had taught were paid no heed.

So today, the world is sunk almost in the valley of despair; it has been caught in the trap which its own hands have made. It looked for power and its power is gone; it sought after wealth and like the mist in the morning, it has vanished. The world today, like their brothers of twenty centuries ago, has missed the only true road to lasting peace and prosperity. They would not follow Him who is the Way, the Truth, and the Life. And they are lost in the darkness of selfishness and greed.

The failure of the world lies in its unwillingness to follow the example of humble, unknown shepherds. May we follow them to Bethlehem. We must more than follow Him to Bethlehem, we must follow Him all the way to the cross. The same Christ to whom the shepherds came is waiting for the world today. The same laws of love and cooperation and justice which He gave men are the laws to lasting security, contentment, and peace. The question is whether or not the people of the world are ready to admit their mistakes and to begin a new Life where the great Life began, at the side of the crib.

Another point of similarity between the present day and the first Christmas comes to mind. On Bethlehem's hillside, only a few there were who heard the angels sing of peace on earth and only a few there were who saw the babe. So today, of the millions of men, only a few seem to be able to see the meaning of the crib and its doctrine; only a few who seem to be able to catch the echo of the song of peace on earth. May you be among those few. May you catch the vision of the Infant Babe in His Mother's arms; may your hearts be filled with that great peace which is above all price, that peace which the world knows not. May it be yours this morning and may it be yours forever.

Christ could be born a thousand times in Bethlehem but if He is not born in your heart, it will profit you nothing. May we too follow in the Old, Old Path to Bethlehem with the Shepherds, that we too might see this thing which has come to pass.

Goodbye now, it's time to leave the Old, Old Path but we'll meet you again next Sunday and until then -
"The Lord bless you and keep you; the Lord make his face to shine upon you; and be gracious unto you; the Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting." Amen.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, December 29, 1946

Series No. 13 - "The Meaning of Baptism"

Good Morning Friends, once again we are glad to welcome you to the Old, Old Path.

Prayer: Our Father, as we approach the New Year, may we be mindful of our need of Thee. As each day unfolds, may our needs be supplied and may we be drawn just a little closer to Thee. We realize that in serving Thee we must serve our fellow-man and that is just what we want to do. Bless us in our service this morning. May we be able to come to a more complete knowledge of Thy truth. In Jesus's name we ask it, Amen.

As we walked down The Old, Old Path a few weeks ago, I talked to you about first, "faith" and then, "repentance". As we walk down the Path together this morning, I want to talk to you about "THE MEANING OF BAPTISM". I expect to spend the next two or three broadcasts covering the complete question of baptism by water.

Text: "He that believeth and is baptized shall be saved."-Jesus-Mark 16:1

By common consent, we seek to approach the major crises in life in a dignified manner. Thus we make graduation a community affair. Marriage is celebrated publicly, with dignity, and by recognized officials. Naturalization involves study and examination and is followed by the administration of the oath in prescribed form by the federal officer after a public hearing. It is evidently wise that one of the most important steps in the life of any man, his entrance into a new life as a disciple of Christ, shall be marked by a dignified and meaningful ordinance. Baptism is such an ordinance.

Baptism is more than a physical act. It is a spiritual and social act incorporating a repentant believer into the church of Jesus Christ. By it the believer becomes an actual part of the social organism of believers. His faith is published, his repentance is clinched. He has declared his allegiance to Jesus Christ. Unless these things are true, the mere act of immersion is a "form of godliness" which lacks real power

Baptism is only genuine when it is accompanied by faith and repentance. Herein lies its spiritual significance. The man who does not have faith in God and is not genuinely sorry for the sinfulness of his past life, is a menace to the peace and power of the church. He is in no

sense an asset. That the Master and His disciples recognized this is clear from the statements in the New Testament showing the importance of faith and repentance in this connection. Evidently Jesus was concerned that those being baptized should understand what they were doing, for He taught His apostles, "Go ye therefore, and teach all nations, baptizing them." (Matt. 28:19.)

This teaching must produce belief, and belief must precede baptism, "He that BELIEVETH AND is baptized shall be saved." (Mark 16:16.) "WHEN THEY BELIEVED Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.)

This belief must not be casual, but earnest and deep-rooted. "The eunuch said, 'See, here is water; what doth hinder me to be baptized?' And Philip said, 'If thou BELIEVETH WITH ALL THINE HEART, thou mayest.'" (Acts 8:36,37.) Nor must it be grudging, "They that GLADLY RECEIVED HIS WORD WERE BAPTIZED." (Acts 2:41.)

These requirements can only apply to mature persons. The fact that those who are to be baptized must first of all be taught (Matt. 28:19) implies capacity to understand. To "believe with all one's heart" implies a maturity of understanding which children do not possess. To repent in preparation for baptism means that first of all one must be responsible, and it is unbelievable that little children are morally responsible before they have arrived at the age of understanding. It was for this reason that the Master said, "Suffer little children: and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14) and, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3.)

Evidently those who are not accountable are not under condemnation, "For where no law is, there is no transgression." (Rom. 4:15.) and, "Sin is the transgression of the law." (1st John 3:4.)

The mode of baptism may be learned from studying the meaning of the word. Calvin in his Institutes says, "The word baptizo signifies to immerse, and the rite of immersion was performed by the ancient church." The examples of baptism illustrate this, "Jesus, when he was baptized, went up straightway OUT OF THE WATER" (Matt. 3:16.) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are BURIED WITH HIM BY BAPTISM into death for if we have been PLANTED TOGETHER in the likeness of his death, we shall also be in the likeness of his resurrection." (Rom. 6:3-5.) It is worthwhile to notice also, in this connection, that the apostles never administered baptism in a house, not even when the baptism occurred at midnight. (Acts 16:33,34.)

Baptism by immersion was the recognized mode of initiation into church membership in the early christian churches as historians will tell us. Neander, who is considered as having been one of the greatest of ecclesiastical historians, in his letter to Judd, as found on page 194 of the latter's reply to Stewart, wrote as follows, "As to your question on the original rite of baptism, there can be no doubt whatever that in the primitive times it was performed by immersion, to signify a complete immersion into the new principle of the divine life which was to be imparted by the Messiah."

Baptism is so important that we note a certain urgency to be baptized on the part of those who are convinced of its necessity. On the day of Pentecost about three thousand were baptized and added to the number of disciples; on the same day they had believed and repented. The eunuch was baptized as soon as he and Philip came to water, and he convinced Philip of his faith in Jesus Christ. (Acts 8:38.) Paul was baptized as soon as Annias arrived and said, "Why tarriest thou? Arise, and be baptized" (Acts 22:16.) Cornelius was baptized as soon as he heard the gospel (Acts 10:44-48). Many were baptized while at the riverside (Acts 14:15). The Phillipian jailer was baptized, "he and all his straightway", even though it was midnight. (Acts 16:33.) The twelve men whom Paul baptized at Ephesus obeyed immediately upon hearing Paul's preaching. (Acts 19:5.)

Baptism is valid only when performed by one having authority from God. Only those specifically commissioned by him have authority to act in his name. This becomes apparent as we study the New Testament record. Peter commanded the Jews at Pentecost to, "Repent, and be baptized every one of you IN THE NAME OF JESUS CHRIST for the remission of sins." (Acts 2:38.) The whole household of Cornelius were so instructed by Peter, for, "he commanded them to be baptized IN THE NAME OF THE LORD." (Acts 10:48.) The converts in Samaria "were baptized IN THE NAME OF THE LORD JESUS". (Acts 8:16.)

So also were the men of Ephesus who were converted by Paul (Acts 19:5) It was so important that this rite should be administered by men who were authorized to act in the name of the Lord Jesus, and who could commit Him to accept the enlistment of those baptized, that Cornelius was instructed to send all the way to Joppa in order to secure the ministry of Peter, while Philip was brought miraculously to the chariot of the Ethiopian.

The authority of the administrant is an important aspect of the baptismal experience. No matter how carefully a candidate might comply with the laws of naturalization, he does not actually become a citizen until the prescribed oath has been administered to him by a properly accredited representative of the government he hopes to join. In the same way, he who seeks to enlist in the service of God must be accepted on the part of divinity by one commissioned by divinity.

These considerations are important for both the inquirer and the baptized believer. To the inquirer, the words of Annias come with special force; "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the lord". (Acts 22:16) To the baptized believer the words of Paul are especially applicable, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life." (Rom. 6:4)

Goodbye now, it's time to leave the Old, Old Path but we'll meet you again next Sunday and until then -
"The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting." Amen.

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints
World Headquarters, Independence, Mo.

Sunday, January 5, 1947

Series No. 14 - Gospel of Jesus Christ, Baptism.

Good Morning Friends, once again we are glad to welcome you to the Old, Old Path.

Prayer: Heavenly Father, we thank Thee for the gospel of Jesus Christ that has been restored to the earth in its fullness, with all of its gifts, and blessings of former years. May all obey it in its completeness that the promises of obedience might find fulfillment in our lives, as we try to walk in the Old Old Path. In Christ's name, Amen.

As we walk down the Old, Old Path this morning, I want to talk to you upon the subject of "baptism". It definitely is a part of the plan of salvation known as the gospel of Jesus Christ, or the doctrine of Christ. Paul writes in Hebrews the 6th Chapter, "Therefore leaving the principles of the doctrine of Christ, let us go unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, etc. "In fact Paul tells us here that it is one of the principles upon which the gospel is founded.

Baptism is taught everywhere through out the New Testament. Let us begin with the first chapter of Mark, "The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins". John was the forerunner of Christ, sent to prepare the people to receive Christ and the message He had to give them. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins", Mark 1:5.

As John was preaching in the wilderness of Judea to this group of people who came to hear him, he seeth Jesus coming unto him. These then were his words, "Behold the Lamb of God which taketh away the sin of the world. This is He of whom I said, After me cometh a man which is preferred before me: for He was before me. And I knew Him not: but that he should be made manifest to Israel, therefore am I come baptizing with water". (John 1:29-31) No doubt you are familiar with the story. As Jesus asked John for baptism, John refused him saying, "I have need to be baptized of thee, and cometh thou to me?" Jesus had no sin but his statement to John emphasized his position concerning baptism. "Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him." (John 3:14,15) Both John

and Jesus walked out in to Jordan and there in the quietness of that outdoor temple, Jesus was buried beneath the waves. As He came up out of the water heaven voiced its approval for the heavens were opened and the Spirit of God descended from heaven like a dove and lighted upon him. And a voice from heaven said, "This is my beloved Son, in whom I am well pleased." Mat. 3:17. With Christ to ordain and God the Father to approve, who can doubt the need of baptism?

Yes, both John and Jesus came preaching and teaching the necessity of baptism in water for the remission of sins. This baptism of course to be preceded by true repentance. John was very stern in stating this fact. As he saw many of the Pharisees and Sadducees come to his baptism he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring therefore fruits meet for repentance." 3:7,8 Repentance and then baptism was taught by all of the ministry that Christ commissioned to represent him.

As Jesus began his ministry here on earth with his baptism by John in the river Jordan, so also did his earthly ministry end with thoughts on baptism. Listen, as he speaks to his disciples just before his ascension into heaven. Those disciples whom he called apostles when he ordained them to the ministry and gave authority to act in His name and for Him in things pertaining to the kingdom He came to establish, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" Mark 16: 15,16. And with these thoughts in their minds, they watched Him ascend up and up untill finally he vanished from their sight and was received by the angels of heaven.

In following the instruction of The Christ, his apostles continued to teach the doctrine of baptism. In the greatest sermon that Peter ever preached, by his condemnation of sin and his showing the people the wrong they had done in crucifying the Christ, caused them to be pricked in their hearts and they said unto Peter and the rest of the apostles, "Men and brethren what shall we do?" Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". Acts 2:37,38. Ananias after having restored sight to the eyes of Saul said, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16 According to these scriptures, one of the purposes of baptism is for the remission of sin. Therefore, I am able to say that baptism is essential to salvation. By those ancient worthies were admitted into fellowship with the "household of faith". It is also the outward sign of inward grace, but neither one eliminates the other.

I believe that I have shown you the necessity of baptism, however I would like to give you just one more scripture and here it is. "And all the people who heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees, and lawyers rejected the counsel of God against themselves, not being baptized of him." Luke 7:29,30. In Galatians, Paul says, "For as many of you as have been baptized into Christ have put on Christ." 3:27.

There is a story told in the 8th chapter of Acts of a man by the name of Philip being directed by an angel of God to join himself to a chariot in which was riding another man, a man of great authority

from Ethiopia. This man from Ethiopia was reading the scriptures. He didn't understand all that he read. In carrying out the command of the Spirit, Philip started to talk to him about the things he was reading. They were concerning Jesus. Then Philip began to preach Jesus to him, and the Ethiopian believed. As they went on their way they came unto a certain water, and the eunuch said, "See here is water; what doth hinder me to be baptized? And Philip said, if thou BELIEVEST with a ll th ine heart, thou mayest. And he answered and said, I BELIEVE TH AT JESUS CHRIST ID THE SON OF GOD.....And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch; and he baptized him. This baptism followed the Ehhopians belief in the things that the servant of God had preached unto him.

The eunuch was buried with Christ in baptism and as Christ rose from the dead so also did the eunuch rise to the newness of life. in later years Paul likened baptism to the burial and resurrection of Christ. Rom. 6:4,5.

Let me repeat, that I might impress this thought upon you. Baptism is only valid when it is accompanied by faith (belief) and true repentance and if we are baptized under there conditions by one who has been commissioned of Jesus Christ our sins shall be remitted and we shall be numbered among the people of His church. Paul said, "There is One Lord, One faith and One baptism.

Goodbye now, it's time to go down the Old, Old Path, but we'll meet you again next Sunday, and untill then--"The Lord bless you and keep you; the Lord make his face to shine upon you; and be gracious unto you; the Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting." Amen.

Clifford Spilsbury, Pastor

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, January 12, 1947

Series No. 15 - "Go Ye And Teach All Nations"

Good morning Friends, we are glad to welcome you to the Old, Old Path.

Prayer: Our Father we come into Thy presence this morning seeking a blessing from The hands. As we seek to teach others the storu of Christ and His Mission may we be given wisdom and Knowledge and understanding. Bless us all together we pray. In Christ's name. Amen.

Scripture: Matthew 28:16-20

Then the eleven disciples went into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him, but some doubted. And Jesus came and spake into them, saying, All power is given unto me in heaven and in earht. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world. Amen.

For many, many centuries, the world has been longing and seeking for some sort of a new world order that would banish all wrong and error and suffering, and usher in a new era of prosperity, and peace and well being. Ancient Israel looked forward for many years to the coming of a Messiah who would lead his people to freedom and a position of world dominance. The Greeks and the Romans sought the new world order by conquest. Hitler and Mussolini in our day achieved their power by promising their peoples a new world order----a world order based on the domination and the superiority of a Master Race, in connection with the slavery and subservience of the races created to be slaves. Many countries of the world have undergone more or less serious internal revolutions--some political, some largely social or economic. Russia has become a different nation since its revolution in world war 1. In the United States we have had the New Deal. Almost no nationof the world, at any time in history, has escaped some form or portion of this desire for a new world order.

But there has been one mistake made by almost all of the races or nations which have tried to achieve a new world order. They have tried to build that new world order alone--without taking into consideration the other races and nations and cultures and civilizations of the world. They have too often tried to build their new Social order by enslaving, or robbing, or exploiting those nations and races which they regarded as weak and inferior. The failure of so many experiments, spread over so many centuries of time, is proff that if is impossible for one nation or race to perfect its society alone. Each race and each nation needs the skill, the ideas, the natural resources, the

culture, the wisdom, the art, the literature, and even the religion of every other race, if it is to achieve the full and complete and satisfying life of a new world order. Exploiting in the past has been bad --but gradually and painfully the world is beginning to learn that isolation is as bad, and in some cases worse, than exploitation.

Many people have read and believed and accepted the challenge of the command to "go and teach all nations." But it is also true that most people have had only a half-conception of what lay back of that command when Jesus uttered it. Most of us have an attitude that it is our Christian duty--and a somewhat onerous and burdensome duty at that--to go into all the world and teach all nations. Most of us have carried the attitude that we were doing the benighted nations of earth a great favor when we contributed our money, and sent them missionaries. We have carried with us the attitude that we were the superior people, with the superior culture, the superior religion, the superior civilization, and that in all respects we were to be the dispensers of wisdom, without any hope of receiving anything in return. That is essentially a selfish, self-centered, egotistical attitude. It is certainly true that we have something the heathen needs, religiously, morally, culturally, economically. But it is equally true that he has something to share with us, we both benefit, and the ideal social state or perfect new world order is brought nearer.

Of course, some contributions of the heathen are potential, rather than actual. In many cases, when we go to teach all nations and find them in their blindness bowing down to wood and stone, we have to do most of the giving at first. But foreign missions, or even missions right in our church neighborhoods here at home, are a waste of time unless they discover and release and develop the latent capacities and talents and potentialities which exist in the people we seek to evangelize, so that they in turn can contribute something to us, giving us more in return than we gave them. This is the way the better social orders are built--not by the imposition of some superior culture or education or religion from above but by the GROWING TOGETHER of divergent and different types of people and society.

When we want to build a better group even if it is only a small group like a club or a Sunday School class, how shall we go about it? How do we go about it? Not by raising the level of two or three brilliant geniuses in the group so that the average will come up, but by the raising of the lowest of the group up to average. For example--in the days of Caesar and Alexander the Great, the life expectancy of man was about 25 years. Alexander the Great died in his early thirties, an old man, completely through with life. Medical science has now raised the life expectancy to something like sixty or sixty-five years. How? Not by developing a few men in every generation who could live to be a hundred and fifty--but by cutting down infant mortality--by saving the lives of those who were enjoying the least of life--the lives which contained the greatest potentialities.

In the same way we do not create prosperity by making a dozen or a hundred men out of 130 million into billionaires, but rather by increasing the income of the masses--by guaranteeing at least a subsistence income to the millions whose spending power and potential capacities for growth and progress will do most to carry the nation and the world forward to the ideal social state, or the new world order which we all desire for ourselves, even if we don't pay much attention to each other. The greatest and fastest progress, then, comes by

relieving distress and want on the lowest levels, rather than by depending on a few super-men at the top to raise the general average.

On the social and moral and spiritual levels of life, too, we progress best NOT by raising a few super-men, but diffusing welfare, intelligence, and culture through the masses. How would you go about raising the level of art appreciation in Niagara Falls, for instance-- by importing the five greatest artists or art experts in the world, or by diffusing a knowledge of art through the masses which had no conception of art before?

Christianity is distinctive for its concern of the under-privileged and the downtrodden masses. But it is not only philanthropic and charitable and Christian to "go and teach all nations;" it is also the best and the only means of raising the level of our world, and there by our own level as well. "Go ye and teach all nations" is a command to self-improvement, for by developing each other we shall all be brought to life in a higher and better society.

Goodbye now, it's time to go down the Old, Old Path, but we'll meet you again nex Sunday and until then--" The Lord bless you and keep you; the Lord make his face to shine upon you; and be gracious unto you; the Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting." Amen.

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The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, January 12, 1947
Series No. 16 - "THE LAYING ON OF HANDS"

Good Morning Friends, once again we are glad to welcome you to the Old, Old, Path.

Prayer: O God our eternal Father, as we come to Thee this morning we pray that Thou wilt look down upon us and grant us the blessings, that will be for our good. We sense our need of Thee. Increase our faith, we pray. May the service rendered this morning find response in the hearts of the hearers. In Jesus name, Amen.

As we continue to walk down the Old, Old Path, I would like to talk to you for a little while about another of the principles of the Gospel of Jesus Christ. Incidentally, it's the fourth principle, namely, The Laying on of Hands. In the last few weeks, we have spoken a lot about the Gospel of Jesus Christ, and the importance of our obeying it in its completeness. May I repeat, we do not have the right to choose which part of it we will accept or reject. As all of it is presented all of it must be accepted. Remember the words of Christ to the Tempter "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Do you really think that it leaves us much choice in the matter?

Truly the Gospel of Christ is a wonderful thing--it covers every phase of life. In fact obedience to it brings the promise of everlasting life with it. Let me call your attention again, because I do not want you to forget them, to the six principles of the doctrine of Christ, named in the sixth chapter of Hebrews by the Apostle Paul; Faith, Repentance, Baptism, Laying on of Hands, Resurrection of the dead, and Eternal Judgement. The Gospel is founded upon these principles

Hands are symbols of power. We speak of various things being done by the "hand" of God. When we greet a friend we shake hands. That custom goes back to days of Knight-hood. When two Knights met they would shake right hands - their sword hands - which showed that neither of them meant any harm.

The head is also recognized as the most noble part of man's body. We speak of evil or good falling upon a man's head. This is probably so because the brain, which controls the body is located in the head. Thus the hands are laid upon the head for ordination, blessing, healing, and confirmation.

It is outlined very clearly in the scriptures that the imposition of hands was practiced in ordaining men to the ministry: "As they

ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:2,3. "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Phillip, and Prochorus, and Nicanor and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed they laid their hands on them." (Acts 6:5,6.) "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery." (1 Tim. 4:14)

Through this ordinance authority was conferred to preach and officiate in the ordinances of the Church of Jesus Christ, after a call from God to the ministry. No one can be a self-appointed ambassador of Christ. Without knowing the divine mind no one can represent God, or send men to represent Him. The Lord must call by revelation, and then the person is set apart by the laying on of hands of those in authority. The necessity of ordination as a prerequisite to preaching is found in the words of Christ: "And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sickness and to cast out devils." (Makr 3:14, 15.)

FOR HEALING THE SICK

Christ placed in his Church the power to heal the sick as well as to save the soul. Thus commissioned He the apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe..... they shall lay hands on the sick and they shall recover." (Mark 16:15-18) You will notice that these blessings were not limited to the apostles, but were to follow believers of the gospel proclaimed by the apostles. Here Christ announces clearly the recovery of the sick through the laying on of hands, as one of the signs following believers of the gospel.

In no sense were fanatical ideas held by the Church. Luke is referred to as the "beloved physician," (Col. 4:14), which indicates that there was no disparagement of the true physician's skill in alleviating bodily ills. God's law is in its operation remedial, preventive, and miraculous. All have not faith to be healed as the following words of Paul will show: "Trophimus have I left at Miletum sick." (2 Tim. 4:20)

This shows that the power to heal was with God and not with the ministry to heal whomsoever they desired. A physician to the Church could be of immense assistance. It is also clear that God provideth in his church a power, accessible by faith, that would supplement man's powers when used to the utmost. No promise is made that the sick should always be healed instantly, but that they should "recover". The testimony of the church today is that the promises of God are sure and that God has not changed.

The following will prove that the laying on of hands was practiced

for the healing of the sick; "Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and he laid His hands on every one of them, and healed them." (Luke 4:40)

You will observe that the ordinance of laying on of hands for the healing of the sick that even Jarius who was outside the church said: "Come and lay Thy hands on her."

FOR THE BLESSING OF CHILDREN

Children under the age of accountability were not baptised by the Church of Jesus Christ, but were blessed through the ordinance of the laying on of hands: "Then were there brought unto him little children, that He should put His hands on them and pray; and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not to come unto me: for of such is the kingdom of heaven. And He laid His hands on them, and departed thence." (Mat. 19:13-16) Not one case of infant baptism is recorded in the Scriptures. The practice of Christ in the blessing of children, given as an example to the church, is the practice of his church to-day. He is the "Apostle and High Priest of our profession." (Heb. 3:1) Read also Genesis 48:8-19 which reveals that through this ordinance patriarchal or spiritual blessings were given.

FOR CONFIRMATION AND BESTOWAL OF HOLY GHOST

Baptized persons were not initiated into the church by giving their "hand to the preacher and their heart to God." They were confirmed members of the church by laying on of hands, and were entitled as members of the "body of Christ" to the reception of the Holy Ghost. The Lord said: "If ye love me keep my commandments. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth Him: but ye know him for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." (John 14:15-18.)

In the 8th chapter of Acts we read of Peter and John laying their hands upon the heads of those who had been baptized that they might receive the Holy Ghost. Paul, himself received the laying on of hands for the reception of the Holy Ghost. (Acts 9:17.) I want you to notice that it was Jesus himself who sent Ananias to lay his hands on Paul for the conferring of the Holy Ghost and for healing. In the building up of the church Paul practiced the ordinance: "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." (Acts 19:4-6)

Paul says he received his gospel "by the revelation of Jesus Christ." (Gal. 1:12) Jesus says He did not speak of himself, but as the Father commanded. (John 12:49) God and Jesus were both back of Paul in his work. The church did not enter into competition with itself, therefore the practice of the church was in harmony with the examples I have given you.

Concerning those who united with the church on the day of Pentecost, we read, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostle's doctrine and fellowship, and in the breaking of bread, and in prayers." (Acts 2:41,42) The "apostles doctrine" is found represented in the PRACTICE of the church; and in the teaching of Paul to the Hebrews: "therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptisms, and of LAYING ON OF HANDS, and of the resurrection of the dead, and of eternal judgement." (Heb. 6:1,2) Through the ordinance of baptism there comes "remission of sins" (Acts 2:38); through the ordinance of the laying on of hands the Holy Ghost is given.

Remember this, God did not in blessing through the laying on of hands, indorse a meaningless ceremony. His ministers did not practice empty or hollow forms. The laying on of hands was one of the "principles of the doctrine of Christ," --such was the ordinance practiced by Christ, Peter, John, Paul, Ananias and others; and such was the ordinance after the practice of which followed an authoritative administration of the gospel, the healing of the sick, the blessing of children, patriarchal blessings, and the reception of the Holy Ghost. God has not changed--the gospel is still the "Power of God unto salvation." To receive the same blessings enjoyed by the primitive church the same ordinances should be obeyed today. It is not consistent to practice the laying on of hands for one purpose and not for all the purposes for which it was practiced by the New Testament Church. The church is not weakened but strengthened by giving all church ordinances their proper places. The means by which Christ performed his work 1900 years ago have not become obsolete. God is unchangeable and is no respecter of persons--the work of Christ in its entirety is for men today.

Goodbye now, it's time to go down the old, old path, but we'll meet you again next Sunday, and untill then, "The Lord bless you and Keep you; the Lord make His face to shine upon you; and be gracious unto you; the Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting." Amen.

The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, January 26, 1947
Series No. 17 - "Resurrection"

Goodmorning Friends, once again we are glad to welcome you to the Old, Old Path.

Prayer: Heavenly Father, for the resurrection of Thy Son we thank Thee. Because He lives we know that we too shall live. He has promised us this and we know that His promises are sure. Help us to live that we shall be worthy, in Christ's name. Amen.

As we turn our thoughts to the story of the "resurrection," almost immediately their comes to our minds these words, "I am the resurrection and the life, he that beliveth in me, though he were dead, yet shall he live."

THERE IS NO DEATH :

- 1 -

I tell you they have not died,
They live and breath with you;
They walk here at your side,
They tell you things are true.
Why dream of poppied sod?,
When you can feel their breath,
When flow'r and soul and God
Knows there is no death!

- 2 -

Death's but the open door,
We move from room to room,
There is one life, no more;
No dying and no tomb.
Why seek ye them above,
Those that ye love dear?
The ALL of God is Love,
The All of God is Here.

- 3 -

I tell you they have not died,
Their hands clasp yours and mine;
They are but glorified,
They have become d vine.
They live! they know! they see!
They shout with every breath:
"Life is eternity!
There is no death!"

by, Gordon Johnstone

In the death cell where great Socrates waited for his draught of hemlock, they fell to discussing that question of the ages, immortality. Some contended that man is like a harp; his emotions, his thoughts his deeds merely the music that issues from the harp; that when the harp is destroyed man ceases to be. Socrates replied that man is neither harp nor harmony; that man is the harper; and even if the harp were broken the musician would still exist.

The belief of Socrates was put to the test when Jesus was laid to rest in the rock-hewn tomb. A great stone was rolled before the door and the august seal of Rome was placed upon the tomb to certify that all was over and done. There reposed the hopes of humanity; and humanity, through its dominant governmental authority, had said that the tomb should forever remain sealed and inviolate.

But this man said, "I lay down my life, that I might take it up again...I have power to lay it down, and I have power to take it again. (John 10:17,18)

The great rock that rested on the heart of the world, sealed by imperial Rome, was presently rolled aside by divine power, and became the throne of an angel from heaven, with raiment like snow and countenance like lightning, who announced: "Ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come see the place where the Lord lay. (Matt. 28:5,6) Hear it ye mothers who weep by night over empty cradles! The angel rolled the rock from off your broken hearts. Hear it, all people! "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:20-23) "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18)

Most all of us know the story of Lazarus. "Now a certain man was sick...His sisters, Mary and Martha sent for Jesus. Jesus tarried for two days and during this two days Lazarus died. When finally Jesus came near Bethany, Martha ran out to meet him and said, "If thou hadst been here my brother had not died, But I know that even now, whatsoever thou wilt ask of God, God will give it thee." (John 11:21/2) Jesus answered saying that her brother would live again. Martha in her reply stated that she knew that Lazarus would live again at the last day. And thence came those immortal words, "I am the resurrection, and the life: he that believeth in me though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believeth thou this?" (John 11:25,26)

The foundation of the gospel is the resurrection. The redemption plan would fail without it. In it truly lies all of our hope. But remember this if we really believe in Him we will follow all of the Gospel Plan and do all that He has asked us to do, leaving nothing out. A story is told in the 22nd chapter of Matthew which shows us that God is the God of the living. That brings to mind this thought- The heathen say, "Fools are ye, behold, the living die, How then can the dead come to life?" The Christian replies, "Fools are ye yourselves, If that which was not - was come into existence, why cannot that which was, exist again?"

Mercy comes because of the atonement, atonement brings the resurrection and the resurrection brings us back into the presence of God. Just a part of the plan of the ages, everything fits in and makes the plan complete. "For we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. (Rom. 6:5)

May I say that the mission of Christ was a mission of life? I am come he said, that they might have life and that they might have it more abundantly. (John 10:10) With him there is no death. He came into the world to establish a church, whose ministry was to teach obedience to the gospel he brought, which obedience would bring eternal life. In order for him to make this plan operative, it was necessary for him to give his life on Calvary's Cross, lie in the tomb three days, and then rise again, bringing into existence or making possible the resurrection.

The story of Christ is the story of the empty tomb. Man sinned and brought "death" and was cast from the presence of God. Christ conquered death and will take men back into the presence of God, providing of course, they give complete obedience to the Gospel Plan, that he sealed in His own blood on the cross.

Wherever Christ was preached so also was the resurrection. The apostles bore witness of it throughout all of their ministry. Yes, Paul placed it with the six principles of the gospel he mentions in the 6th chapter of Hebrews. Showing as far as he was concerned, its importance.

As the apostle Paul stood before Agrippa, he cried out, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8) Paul had seen the Christ and he knew beyond doubt that Christ lived again.

It was no wonder he could say "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead. For as in Adam all die, even so in Christ all shall be made alive." (1 Cor. 15:19-22)

Paul says further, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O Grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord, Jesus Christ. (1 Cor. 15:51-57)

Down through the ages men have asked, "If a man die shall he live again?" Job asked it in the anguish of his spirit. His answer came by revelation from that One who brought immortality to light. "I know that my Redeemer liveth..yet in my flesh shall I see God..." (Job 19:25-27)

Throughout the teachings of Jesus he clearly announces the resurrection and that there shall be two resurrections. The resurrection of the just shall occur at his second coming, and they shall reign with him a thousand years. The wicked are not raised up until the thousand years are ended, prior to that judgement mentioned in the twentieth

chapter of Revelation. Thus there is the resurrection of the just and the resurrection of the unjust.

Remember, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6)

Goodbye now, it's time to go down the Old, Old Path, but we'll meet you again next Sunday, and untill then, "The Lord bless you and keep you; the Lord make His face to shine upon you; and be gracious unto you; the Lord lift up His countenance upon you and give you peace, both now and in the life everlasting." Amen

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, February 2, 1947

Series No. 18 - "WHAT MUST I DO TO BE SAVED"

Good morning Friends, once again we are glad to welcome you to the Old, Old Path.

Prayer: Our Father, accept of our thanks for the blessings of life, that have come our way. We are grateful. Bless us in our efforts this morning, together with our listeners. May we all together seek to further Thy work. In Christ's name. Amen.

Scripture: Mark 10: 17-22

And when he was gone forth into the way, there came one running, and kneeling to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.

"What shall I do that I may inherit eternal life?" This is a legitimate question, though on first glance it may seem essentially selfish. The multitude asked it, or one very much like it, after Peter's sermon on the day of Pentecost, and no one thought to condemn them, but rather to rejoice that they had been pricked in their hearts enough to desire to know the answer. That same question was the burden of the eunuch's thoughts, as Phillip joined himself to the chariot. It was the cry of the jailer who fell at the feet of Paul and Silas, when their prison was demolished by an earthquake while they sang hymns in the stocks. It was the cry of that same Paul, when under the name of Saul he journeyed to Damascus to persecute the saints, and was stopped in the way by a voice and a vision.

Every man is responsible for his own soul's salvation. That is not to say that he has no responsibility for the salvation of other souls; but it is to say that each man must make his own choices, perform the necessary acts of obedience, live a worthy and a godly life of good deeds, and loyalty and devotion to Christ and his Kingdom. No one else can do any of these things for him. No one else can make his decision for him. It is his own individual concern. I cannot save you, if you refuse the means of salvation. If you are drowning, and I push you a life preserver, but you shake your head and refuse to use it because you don't trust life preservers, it's not my fault if you drown. If I

try to grab you by the hair and tow you in, and you fight back, refusing to be saved, perhaps I could knock you senseless and drag you in against your will. That might be efficacious for a purely physical salvation, but when it come to saving your soul, force from outside will not work. You, and you alone, must make the decision, If you reject the salvation that is offered, there is no other, and there is no alternative; you are lost. So, we repeat, it is perfectly normal and legitimate to be concerned about the question of what must I do to be saved.

The rich young man who came running to Jesus to ask him this question, had what should have been a laudable desire for salvation. But in his case, this question (which under other conditions would have been legitimate and laudable and right) was purely selfish in its nature. He was concerned about self alone. He was a good man; there was no denying that, He kept the law from his youth up, and anyone who kept t that law meticulously and honestly was bound to have some good qualities about him. Jesus recognized the worth and the moral integrity of this young man at once, and looking upon him loved him, not alone for what he was, but for what he might become. With his nobility of character, his regard for law, his desire to do right, and the added advantages and opportunities in-herent in his great wealth, he was a man who could have accomplished much for Jesus and his Kingdom.

The tragedy of this young man was that he was self-centered. It was not wrong for him to be concerned about his own salvation, but it was wrong for him NOT to be concerned with the salvation, both physical and spiritual, of others. It was not wrong for him to possess great wealth only as the means of ratifying his own needs and desires, while ignoring the needs and desired of others. It was at this one point that he fell down in an otherwise pretty good score. Jesus said, "One thing thou lackest"-- and that one thing was a regard for and a love of neighbor as self by selling his goods and giving to the poor --then taking up the cross of self-renunciation and self-denial, and following Jesus. But he had many possessions, and he loved them for what they would do for him. He could not love others as heloved himself. Consequently, in his desire to save himself, he lost himself, and even his own respect for himself--for the scripture records that "he went away sorrowful."

Contrast this young man's question with its selfish, self-centered backgrounds, with the taunts of the mob as Jesus hung on the cross. The rich young man had asked, "What must I do to be saved -- to save myself." The mob, speaking in derision, but more truly than the knew, cried of the Christ, "Others he saved, himself he cannot save." If Jesus had bee n so self-centered as to demand salvation and physical protection and safety for himself, regardless of the needs of others, the whole world would have been lost, and Jesus with it, for it was for the very purpose of saving others that he came into the world. He could have had no self-respect, no peace of mind in time or eternity, had he failed.

Because he had paid such close and meticulous personal attention to all the means of salvation; because he had lived subject to all the temptations and downward pulls and pains and sorrows of the flesh, and still remained without sin, he was not subject to the penalty of sin.

Though he suffered death, the grave could not hold him, not having any power over a sinless life. If Jesus had neglected the means of his personal salvation, he might have been lost. Because he did not neglect to keep himself free from sin, he saved himself. But what a different salvation from the one sought by the rich young man! In saving himself he saved others; and in saving others, he saved himself. Salvation was accomplished as much by his sinless life, as by his death on the cross; and yet both his life and his death showed his utter renunciation of self, and his willingness to lay down his life that he and all creation might find life again. He loved his neighbor as himself, and because he loved, he gave his life a ransom for many.

It is not wrong or reprehensible to be concerned about one's own salvation, if you are not concerned about your own soul's welfare, you had better be. Others can teach you, exhort you, pray for you, but YOU and you alone must make the decision. You must ask the question, "What must I do to be saved," and YOU must find the answer. But there is more to the story than this. We must love our neighbor as ourselves. We must seek to bring to all our world-neighbors, of all races and countries and climes, the story of salvation -- the message of Jesus and his love. It is not enough for us to save ourselves, for if we have a purely selfish motive in seeking salvation, we shall lose ourselves even in seeking to save ourselves. Jesus commanded Peter, "When thou art converted, strengthen thy brethren." If you would be saved, help to save someone else. Renounce self; take up the cross; and follow the Christ who was not only faithful to the principles which would make possible his personal salvation, but who was not too proud or fearful or selfish to lose his own life that he, and all who believe on him, might live.

- WHAT CHRIST SAID -

I said, "Let me walk in the fields," I said, "I shall miss the light,
He said, "No walk in the town." And friends will miss me, they say."
I said, "There are no flowes there," He answered, "Choose to-night
He said, "No flowers but a crown." If I am to miss you or they."

I said, "But th~~is~~ skies are black;
There is nothing but noise and din;" I pleaded for time to be given,
and He wept as He sent me back, He said, "Is it hard to decide?
"There is more," He said, "There is To have followed the steps of your
sin." guide."

I said, "But the air is thick,
And fogs are vailing the sun." I cast one look at the fields,
He answered, "Yet souls are sick, Then set my face to the town;
And souls in the dark undone." He said, "My child, do you yield?
Will you leave the flowers for the
crown?"

Then into His hand went mine;
And into my heart came He;
And I walked in a light divine,
The path I had feared to see.

by- George MacDonald

The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, February 9, 1947
Series No. 19 - "THE LORD IS MY SHEPHERD"

Good morning Friends, we are glad to welcome you to The Old, Old Path.

Prayer: Our Father help us to follow the Good Shepherd, as He leads us in paths of righteousness and beside the still waters. Help us to know that if we will follow Him all the days of our lives that goodness and mercy will be ours and that we will dwell in the house of the Lord forever. Amen.

Scripture: John 10:1-5, and 11-16

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice, And a stranger they will not follow; but will flee from him; for they know not the voice of strangers..... I am the good shepherd; the good shepherd giveth his life for his sheep. And the shepherd is not as an hireling, whose own the sheep aren't, who seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth the sheep and scattereth them. For I am the good shepherd, and know my sheep, and am known of mine. But he who is an hireling fleeth, because he is an hireling, and careth not for his sheep. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

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It is probable that more people know and could quote from memory the 23rd Psalm than any other Scriptural passage of similar length. Not only because of its deep faith, and its religious and spiritual significance, but because it is beautiful literature as well, this psalm continues to be a favorite for generation after generation. It is with the first affirmation of the 23rd psalm -- "The Lord is my shepherd; I shall not want," what we shall be concerned in our meditation this morning.

"The Lord is my shepherd; I shall not want." It is the business of a shepherd to provide all things needful for the safety and welfare of his sheep. While he lives, while he is in charge and attending to his duties, the sheep will not want; because it is the shepherd's chief business and pleasure to see that his sheep are led beside still waters, and allowed to graze their fill in green pastures. If one pasture dries

up, or becomes exhausted, he will search out another, that his sheep may be supplied, if one stream, or one well fails, he will know of others at which the sheep may drink. If any of his sheep fall sick, or are injured, the tender skill of the shepherd will watch over them, care for them, bind up their bruises and wounds, and restore them to health. The good shepherd will defend his sheep from all enemies, even at the cost of his own life. He will provide them with shelter against the storms of wind, rain, and snow; he will supply them with warmth against the cold. In short, the welfare of the sheep is not only the duty, but the pleasure, and the very life of the shepherd. If he fails his sheep, he has failed in the principal mission which he has in life, and is not one to be trusted with any responsibility.

The sheep who follows the shepherd, who stays with the flock, who submits to the will of the shepherd, is the sheep who is entitled to the blessings and privileges and protections of the flock. So long as he is one of the flock, the shepherd will see that he does not want for food, for shelter, for healing, for protection. But the sheep that decides to wander off on his own volition, rejecting or carelessly forsaking the guidance and care and protection of the shepherd, has no right to expect the same blessings as the sheep which stay with the flock. If he strays away, he will be on his own, and because it is not easy for a sheep to be on his own, he will be subject to hunger, cold, storm, fatigue, wild animals, human thieves, and the dangers of unknown trails and paths. It matters not whether he strays away because he is tired of being bossed by the shepherd, or because he thinks he can find greener grass for himself, or because he suddenly becomes perverse and foolish and decides to express his own individuality -- the result is the same. He loses the help and guidance and protection of the shepherd, and makes himself liable to all the dangers that can beset a lone sheep in the midst of an unfriendly world.

Not only does the sheep imperil himself when he strays off looking for greener pastures, or seeking to express his independence and individuality, but he imperils the whole flock. The shepherd's attention has to be divided. He may have to leave the care of the main flock and wander off himself in search of the one that is lost. The peace and safety, not only of the individual sheep, but of the whole flock, depend then on each sheep staying with the group, and following the shepherd's leadership, and keeping within his protective guidance and care.

I wonder sometimes whether much of the trouble we get ourselves into in this world does not come to us because we have attempted to "go it" alone. We think we can take care of ourselves. We just know that if we will leave the flock, and pay no attention to their needs or their desires, but just look out for ourselves, we shall be able to find those better pastures, only to discover that they are not as green as the ones we left, and that we have gotten ourselves into a lot of danger into the bargain. And a lot more of our world trouble stems from the fact that some sheep in the pasture try to take their share and some other sheep's share too. No good shepherd is going to stand by and see that happen for very long. The Good Shepherd's job is to see that each sheep has an equal chance to get all that he needs. The sheep which keeps others from getting their share will soon find himself outside

the flock -- perhaps shipped off to the butcher because he is the fattest of the flock;

Following a shepherd is a matter of will. If you have ever observed sheep, or talked to those who have observed them in palestine; if you have noted the customs of the shepherds about whom Jesus was talking, you know that the shepherd always leads the sheep. When several flocks are bedded down together for the night in a common fold, the shepherd does not have to pick them out the next morning. He goes forth first, calling his sheep; his sheep know his voice, and they follow him willingly. No one gets behind to drive them. They know that if they get into a strange flock, they will not be allowed there. They have learned that from experience, their own shepherd is the one they can trust, and the one to whom they look for food and water and protection, and security.

Jesus is the Good Shepherd. He has proved his right to demand our allegiance and loyalty in following him, by laying down his life for the sheep. All power is given to him in earth and in heaven. The cattle on a thousand hills are his; he brings us the annual seed time and harvest. As creator of the world on which we live, he is responsible for the wealth of natural resources which are ours to develop and use. He provided the forests, the mines, the water power, the soil, the wind and rain and the mountains that make our climate, the sunshine, the heat, the cold. There is enough in the world so that every sheep of the Good Shepherd may be well fed, well housed, and well clothed. The fact that so many do suffer from lack of these necessities, may prove one of two things, or perhaps both. A good many of us have placed ourselves by our own stubbornness and wilfulness OUTSIDE the flock, where we can no longer receive the Shepherd's care; or so many have rejected the Shepherd's leadership and gone astray, that the flock sometimes suffers while the Shepherd tries to reclaim that which was lost. But the promise is still there. The good sheep shall not want, so long as the Lord is his shepherd -- the Lord who rules heaven and earth, and who has all the assets of the universe in his hand.

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Goodbye now, it's time to go down The Old, Old Path, but we'll meet you again next Sunday, and until then -- "The Lord bless you and keep you; the Lord make His face to shine upon you; and be gracious unto you; the Lord lift up His countenance upon you, and give your peace, both now and in the life everlasting." Amen.

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The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, February 16, 1947
Series No. 20 - "THE WORLD NEEDS STEWARDSHIP"

Good morning friends, we are glad to welcome you to the Old, Old Path:

Prayer: Our Father, as we look to Thee this morning, may we find in Thee, that, that will carry us thru the week. Bless the Message and those who listen. May we go forward together, In Christs name. Amen.

Scripture: Luke 16:19

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores, and it came to pass, that the beggar died and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

The idea of stewardship is not a new idea, but there has come about a new emphasis on it in the last generation or so. Today the theory of Christian stewardship is accepted by almost every denomination, some with more emphasis and some with less. Men are more willing to accept the idea that they are stewards over God's gifts to them, and more and more men are actually willing to recognize their debt to society and to God, to put service above self, and to accept their rightful responsibility in a social and economic sense to the community, the nation, and the world in which they live.

But there are still altogether too many men who neglect or refuse to accept the basic philosophy of stewardship, and there are many more who give lip service to the theory, who have yet a long way to go in practice before they reach the ideal.

The basic idea of stewardship is quite simple. The earth is the Lord's and the fullness thereof. We are tenants on God's earth by his sufferance -- borrowing or renting that which belongs to another. Even our bodies are composed of dust, material borrowed from God's creation, Our spirits, likewise are his creation. Our inherited aptitudes and abilities, for which we are in no way responsible except to see that they are properly developed and utilized, are gifts from God. Our

allotted span of life is likewise God's time -- a stewardship from him. We have a stewardship then, of material possessions, of physical health and strength, of talent and ability, of time. It is our duty to manage our stewardship efficiently, to increase the returns on God's investment in us, and to use our entire stewardship unselfishly, in service to each other, rather than for the material blessing of ourselves above all others.

An increasing number of men and women regard themselves as stewards, and insofar as they find it possible as individuals, they practice their theory of stewardship. Such individual stewardship is fine and commendable, but it has certain limitations and shortcomings. A single, lone individual in a selfish, predatory, highly competitive world, oftentimes finds himself helplessly torn between his convictions concerning stewardship, and the practical necessities of every day living. One man finds himself to change the habits or the customs of the society in which he lives, or tries to live as a steward. One man, with the best intentions in the world, cannot do the millionth part of what he sees that needs to be done by some good steward of the Lord. One man, acting solely as an individual, often finds that he lacks time, facilities and wisdom to make a wise use of God's portion, so that it will help men instead of making them hopeless clinging parasites and chiselers. He needs the help of others; he needs the help of some kind of organization to implement and coordinate and direct the stewardship efforts of himself and others like him. Latter Day Saints believe that the church should fulfill this function, in a very definite economic way, acting as the repository for surplus funds, tithes, and offerings made in the spirit of stewardship, and acting as the disbursing agency for the wise and methodical distribution of those funds, or their investment for the good of the group.

The Christian world seems to have lost sight very largely of this need for group stewardship. It seems to be possible for very good men, many of them even good church members and good individual stewards, to band themselves together in various kinds of groups and organizations, which then all too often reject completely the philosophy of stewardship, which always places the welfare of the group or of society as a whole, above the purely selfish interests of the individual. If there is anything at all to the basic Christian concept of the Fatherhood of God and the universal brotherhood of man, it follows that no one man or group of men has the right to demand or to take that which will deprive another man, or another group, of his basic needs. No individual or group has the right to profit at the expense of another individual or group. That is the law of the jungle, not the law of Christ.

Men who organize themselves together in churches, industrial or professional associations, clubs, fraternal orders, corporations, or labor unions, cannot escape the necessity for a group stewardship in those organizations. It is not enough that the individuals which comprise the group be good individual stewards; they must be good collective stewards as well, or stewardship in this complex civilization of ours hasn't a chance. The church which is primarily concerned with itself, in maintaining its prestige and financial power, regardless of the social, economic, and spiritual welfare of the people comprising it is certainly not true to the ideal of Christian Stewardship. The industrial or professional association which is exclusively concerned with maintaining the rights of its members to exploit others, is not

a Christian stewardship. The labor union which demands its own way without regard for the welfare of the people who must meet its demands, is not a group stewardship, and is in no sense Christian, no matter how much it has done or intends to do for its own members. The corporation which exists exclusively for the sake of all the profits the trade will bear is not exercising stewardship.

We do not have to look very far today to see the tragic and far-reaching results of a lack of stewardship in many aspects of our social and economic life. Stewardship thus far is still only an ideal, or an almost helplessly impotent movement among individuals, who as individuals are helpless to exercise an efficient and powerful stewardship in a world where so many aspects of our national life are controlled by groups which have no concept whatever of stewardship. It seems obvious to your speaker, in spite of all the rosy predictions for the future, that there will never be economic or social or even political or international peace, until the world accepts not only the theory of stewardship, but its practice, and makes that practice work in the broadest sense, among groups and organizations, as well as among individuals. Otherwise, we may expect for the future only --strife, depression, suffering, ruin, and chaos.

Goodbye now, it's time to go down The Old, Old Path, but we'll meet you again next Sunday, and until then-- "The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; The Lord lift up his Countenance upon you, and give you peace, both now and in the life everlasting." Amen.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, February 23, 1947
Series No. 21 - "THERE REMAINETH A REST"

Good morning friends, we are glad to welcome you to The Old, Old Path.

Prayer: Our Father, as we go on the air this morning, may we be blessed in our efforts. Touch the hearts of those who listen. May Thy will be done in each of us. In Christ's name. Amen

Scripture: Hebrews 4: 1-11

Let us therefore fear, lest a Promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them; not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest on the seventh day from all his works. And in this place again, if they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they whom it was first preached entered not in because of unbelief: Again he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into rest, lest any man fall after the example of unbelief.

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This is still a tired old world. A few months ago we thought that as soon as the war was over, we could all take a good rest, and get to feeling more like our normal, peppy selves. But somehow, everybody you meet these days is tired. We all are prospects for vitamin pills, diety fads, and patent-formula nostrums which are guaranteed to take away that tired feeling, and give us the pep and exuberance of youth. There have been any number of books written, printed, and sold by the thousands, telling how never to be tired, how to release our nervous tension, telling us that that tired feeling which seems inevitably to creep on shortly after forty is totally unnecessary. We have multiplied our machines, until very few men have to depend upon their muscles to earn them a living. We have shortened the work week to forty hours, widely adopted the five day week, given men and women an extra day for rest and relaxation and recreation, and still we're tired. We have expanded our recreational facilities immeasurably since grandfather's

day. It is not at all unusual these days for men and women and even children, to have traveled from coast to coast in the family car, seeing more in one short vacation than their grandfathers saw all their lives. And still we're tired; still we're restless; still we're cursed with jangled nerves and insomnia and irritability and hypertension.

If you have ever felt this kind of tiredness about which I am talking, you know how the Psalmist must have felt when he wrote the 55th Psalm. Tired of the wickedness of his enemies, and the infidelity of his friends, he cried, "Oh that I had wings like a dove! For then would I fly away, and be at rest." Now-adays we probably would ocuch that same thought (perhaps very much less poetically) in terms of getting away from it all, but the idea is the same. David was tired; not so much in body as in mind and spirit. He was tired as men are tired today -- a little bewildered, a little fearful, a little doubtful, a little disgusted with his own sins and shortcomings and his unsuccessful efforts to overcome, a little vexed at the wickedness of others, a little weary of the constant press of responsibility, and perhaps a little the worse for loss of sleep as he lay awake worrying about all the things that could happen to him.

Yes, the world today needs rest. But what kind of rest? There is one kind of rest which follows honest physical toil, and which is the reward of toil. The best cure for insomnia from the purely physical standpoint at least, is good hard physical labor outdoors in the fresh air. Tired muscles are a great inducement to sleep and rest. But it is not so much the muscles of America which are tired, as the minds and spirits of America. What makes us tired, and what kind of rest do we need?

Sometimes it is the great and ever-present burden of responsibility which makes men tired. Day in and day out, year in and year out they carry on their hearts and minds, and sometimes almost literally on their shoulders, the burdens of others -- their joys and sorrows, their sins, their failures, their doubts and fears. Sometimes it is the burden of providing for a family which never seems to have quite enough, and which may at any time be faced with an emergency which will stretch the already strained finances to the breaking point. Yes -- duty and responsibility can make men tired. Men of good conscience cannot shirk or avoid such duty or responsibility; they cannot just drop it and rest whenever they feel like it. What kind of rest can we offer them?

Sometimes it is little vexations and irritations that make men tired. Something in our nature resents something in the nature of another with whom we have to ~~have~~^{have} or less association and contact. Petty little faults, one piled upon another day after day, week after week, can grow into major calamities sometimes, when in sheer weariness of putting up with them we rebel. It would be of little consequence if the neighbor's chickens got into our garden accidentally for thirty seconds some day, or if the neighbor's threw a party and kept us awake one night when we didn't feel like sleeping anyway, or if the children should leave one toy in the middle of the living room floor. But when these things happen over and over again, a minor irritation can become the cause of a very major fatigue. What kind of rest does the victim of such a fatigue need?

Sometimes we get very tired of ourselves. In our better moments we see ourselves as we should be, and then as we really are. We observe that we have tried again and again to discard some of our sins, correct some of our errors. We have resolved again and again to DO some of the things we have long left undone. And then we awaken again to the realization that we are just about the same creatures we were a year ago -- that we have failed again; and we think, "What's the use?" and give up trying. What sort of rest shall we prescribe for one who is weary of himself and his own sin?

Rest, after all, is not so much a state of body, as a state of mind and spirit. The rest promised to the people of God is more than rest of the body, for the body will be left in the grave during that period of rest which lies between death and the resurrection. The mind is content, that has placed its trust in something larger and more powerful than itself, that has found one to help bear the burdens that has found a love that bears with tenderness and forgiveness its own weaknesses, can be at rest even when the body is insufferably weary. The man who has found a purpose in life, who can relate all that comes to him, and all he does to that great and all-inclusive purpose, can work eighteen hours a day and not be tired, for he loves his work, and the desire of his mind will stimulate the efforts of his body so that even physical weakness and fatigue will be ignored.

It is this kind of rest -- rest for mind and spirit and soul, which in turn bring rest to the physical body -- which Jesus promised to all who would come into him. We can gain that rest, not by quitting all work, and leaving Jesus to do it all, but by taking his yoke upon us, taking him as our partner, willingly undertaking his work, his responsibility; growing in his love for all men and his free forgiveness for the sins of all men who really try to follow him. The joy which comes from casting our too-heavy burdens on him, and looking upon our daily tasks as HIS work, will free us of care and doubt and worry and tension, and give us rest unto our souls.

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Good-bye now, it's time to go down the Old, Old Path, but we'll meet you again next Sunday, and untill then --- "The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up His countenance upon you and give you peace, both now and in the life everlasting. Amen.

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The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, March 2, 1947
Series No. 22 - "ETERNAL JUDGMENT"

Good morning Friends, we are glad to welcome you to The Old, Old Path.

Prayer: As we approach Thy throne, our Father, we ask Thy blessing upon us. As the Message goes out over the air, may Thy Spirit go with it and may it accomplish the purpose desired. Give to those who are listening the evidences of its truthfulness. In Christ's name we ask it. Amen.

When we first began to walk down The Old, Old, Path - I told you the story of the coming of Jesus Christ into the World and of the part that He played in the establishment of His church. I also told you of the part the church was to play in the lives of the people of the world. The church was to be the custodian of the Gospel Plan or the Plan of Salvation which Jesus brought with him. He made this plan become operative by the shedding of his blood on the cross of Calvary.

After his death and resurrection and just a very little while before his final ascension into heaven he appeared to the chosen ministry of his church and gave them the commandment to go into all the world and preach the Gospel to every creature. Obedience to this Gospel brought with it the promise of salvation.

Throughout the past few weeks considerable has been said about this Gospel. It was founded upon six principles which we call the six principles of the Gospel of Christ. The first five we have discussed already and the remaining one will be discussed today -- Eternal Judgment.

Let me give them to you again as they are found recorded by the Apostle Paul in the 6th Chapter of Hebrews, the first two verses, Faith, Repentance, Baptisms, Laying on of Hands, Resurrection of the Dead, and Eternal Judgment.

As we think of the word "JUDGMENT" we are reminded that men and women are being constantly brought to a knowledge of it. If we break the laws of nature either knowingly or unknowingly, the results bring suffering to us. Sickness is the judgment of a broken law, being meted out to us. If you touch a hot stove you commit a physical sin and you are judged and punished immediately. If you do a mean and contemptible act the result may not be so noticeable to yourself, but it is no less sure. Paul speaks of those whose consciences are seared as with a hot iron.

Then there are special judgments as in the case of Ananias and Sapphira. This story is told in the 5th chapter of Acts. Take your Bibles and read it as soon as you have the opportunity.

There are also what I might call preliminary judgments. We are told that at death: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Ecc. 12:7) Men and women are dying every day. Spirits are constantly returning to God. What becomes of them? We understand that those who have found favor with God because of the lives they have lived and the good that they have done are received into paradise to await the final judgment; while the wicked are sent to the prison house to await the same great event. This presupposes some sort of a preliminary judgment at death.

Remember Jesus said to the penitent and forgiven thief; "Today shalt thou be with me in paradise." (Luke 23:43) While of those who were wicked and unforgiven it is said: "The wicked shall be turned into hell, and all the nations that forget God." (Psalm 9:17) Again, "And they shall be gathered together, as prisoners are gathered in the pit." (Isaiah 24:22)

There is also to be a final great day of judgment, the last judgment or shall I say Eternal Judgment? The scriptures say, "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) Listen again, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12)

Of course there are certain wonderful events which are to precede the final judgement. The first of these is the second personal coming of our Lord, Jesus Christ. Remember he said to his disciples, "I will come again." (John 14:3) As his disciples watched him ascend into heaven there came to them the sound of an angel voice saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come IN LIKE MANNER as ye have seen him go into heaven." (Acts 1:11)

Associated very closely with the second coming of Jesus is of course the "First Resurrection." We read again, "For the Lord himself shall descend from heaven with a shout, with the coice of the archangel, and with the trump of God: and the dead in Christ shall rase first." (Thess. 4:16)

Following this comes the millennial reign of a thousand years: "And they lived and reigned with Christ a Thousand years. But the rest of the dead lived not again untill the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection." (Rev. 20:4-6)

The resurrection of the wicked follows this as the following will show; "And they lived and reigned with Christ a thousand years. BUT THE REST OF THE DEAD lived not again until the thousand years were finished." (Rev. 20:4,5)

Other scriptures also carry out this idea. Hohn says, "They that have done good, unto the resurrection of life; they that have done evil, into the resurrection of damnation." (John 5:29) "A resurrection of the dead, both of the just and the unjust." (Acts 24:15)

We have then the following events in their order: The second coming of Christ; the resurrection of the just; the millennial reign; the resurrection of the wicked; and then the last great judgment pictured by John.

This last great judgment is to be absolutely just. We are definitely sure that no errors will be made in judgment. Justice will be meted out to all concerned whether rich or poor or great or unknown. And this is the basis of judgment; "And the dead were judged out of those things which were written in the books, ACCORDING TO THEIR WORKS." (Rev. 20:12) "And, behold, I come quickly; and my reward is with me, to give every man ACCORDING AS HIS WORK SHALL BE." (Rev. 22:12) "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body.....WHETHER IT BE GOOD OR BAD." (2 Cor. 5:10) The idea of reward according to merit is scriptural and appeals to our common sense. It is just, as God is Just.

The rewards that God will bestow are as different as the sun, the moon, and the multitude of stars. "The glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (1 Cor. 15:40-42) Paul also tells us that every man shall be rewarded according as he has builded of "gold, silver, precious stones, wood, hay, or stubble." (1 Cor. 3:11, 15)

I would also like to tell you that the scriptures also teach that God will differentiate in punishment as in reward. Jesus said in talking of a certain people: "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." (Matt. 10:15)

The human race has long struggled to develop and attain justice. The Reorganized Church of Jesus Christ Of Latter Day Saints is glad and proud to proclaim a gospel of justice and judgment.

Let me warn you of judgment to come--Eternal Judgment. Accept the Christ and his Gospel--obedience to it will bring salvation to you. It redeems and regenerates. Give yourself to works of righteousness, for by your works and by the word of God you will be judged; and ACCORDING TO YOUR WORKS you will be rewarded.

Good-bye now, it's time to go down "The Old, Old Path," but we'll meet you again next Sunday, and until then--"The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you and give you peace, both now and in the life everlasting." Amen

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The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, March 9, 1947

Series No. 23 "THOU SHALT LOVE.....THYSELF"

Good morning friends, we are glad to welcome you to The Old, Old Path.

Prayer: We thank Thee, our Father, for all of the blessings that have come to us throughout the past week. Because we recognize our constant need of Thee we ask for Thy continued blessings unto us. Bless the efforts put forth this morning for the good of each one of us. Amen

One of the difficulties of studying the life of Christ is the seeming paradoxes presented in his sayings. For example, He said "I am come not to bring peace, but the sword," yet he was proclaimed as the Prince of Peace, and on another occasion proclaimed that a man smitten on one cheek should turn the other, for "he that taketh up the sword shall perish with the sword." He commanded us to love all men, even those who hate and despitefully use us, and yet he is quoted in another place as saying that unless a man hate his mother and his brother and his sister, and his own life also, he is not worthy of the kingdom of heaven.

Much of the difficulty of understanding the words of Jesus is probably due to faulty translation. Much more of it is due to the fact that we have only fragmentary reporting of his words, by four men who had not the faintest notion that their words would some day be the only record of Jesus' life and teachings, and who frequently had to rely on their own faulty memories of events far distant in time. Frequently, they have neglected to give us the background, or the circumstances which called forth these paradoxical sayings, which would help us to understand them. Consequently there is a very great danger that men may take an isolated saying as recorded in our scriptures, and without comparing it with the sum total of Jesus' teaching, use it as a basis for some important theological principle or doctrine which has no basis in fact or in common sense.

A good many people devoutly believe, for example, that Jesus called for a complete renunciation of self. They quote, "He that saveth his life shall lose it, and he that loseth his life for my sake shall find it." They quote the golden rule without any understanding of what it really implies, interpreting it to mean that we should love others first and ourselves second, But Jesus' golden rule commands, "Thou shalt love thy neighbor AS THYSELF." In other words, if you love yourself well and truly, and with spiritual understanding of your own needs and desires, you can then love your neighbor with intelligence and spiritual understanding. You must love yourself first. But you must not neglect your love of neighbor at the same time.

Self-love is basic in human nature. The first realization of infancy is "I am", and the second is "I want." Self-preservation is the first law of nature, but that is not to say that it is the most important. Preserving one's self-respect, his moral and spiritual integrity, his "ego", is more important than preserving the body.

Our first obligation is to take care of ourselves and our families. Paul wrote to Timothy, "If any man provide not for his own.....he hath denied the faith, and is worse than an infidel." That is why the civil law recognizes vagrancy and non-support of one's family as offense against society, because it is not just or fair that one should live by the work of another. One of the first commands given to man was "in the sweat of thy face shalt thou eat bread," not in the sweat of another's face. It is our responsibility -- not our neighbor's -- to take care of ourselves, our own homes, our own families. It is our responsibility to take care of our own homes, our own families, and ourselves. It is our responsibility to keep ourselves pure and clean and morally straight. It is primarily our personal responsibility to gain an education. "Study to show THYSELF approved unto God...." It is our personal responsibility, our obligation to ourselves, to work out our own soul's salvation; as Peter commanded "Save yourselves from this untoward generation."

Jesus never commanded, and never intended, that we should shirk or evade our responsibility to self, or fail to provide for our selves or those dependent on us. He did not intend that any of us should be parasites on the body of society. He intended that we should pay such attention to self, and provide in such manner for ourselves, that in time of need we would have the strength and the resources to give help to others who needed it. And he did command that we should put our love for self in its proper place, in its proper relationship to our love for neighbor; -- or in other words that we should love our neighbor AS OURSELVES -- that we should balance the emphasis of our lives neatly but generously between concern for self, and concern for others. He intended that we should not be indifferent or careless of other, and that we should lose ourselves in serving them, as we so easily and so naturally lose ourselves in serving self.

Some things we can and should do for ourselves. Other things we cannot do for ourselves, and each of us must depend on the good will and the social consciousness of his neighbor. In our present world of complex diversity, no one of us could supply all his own clothing, or food, or shelter. No one of us could make by hand all the multiplicity of things which we require for modern, comfortable, gracious living. Few or none of us could treat ourselves for disease, or perform a necessary surgical operation. For these, and countless other daily necessities, we depend on those who love their neighbor as themselves.

Think for a moment what a hard world this would be if no one loved his neighbor as himself. No baby would survive -- for a baby can do nothing for himself. Any dangerous illness which incapacitated us, would prove inevitably fatal, for no one would lift a finger to care for us. There would be no aged people at all, for they would have no means of obtaining the necessities of life after their productive years had ceased. Each of us would be dependent on the unskilled labor of his

own hands for food, clothing, shelter, and protection from the selfishness and rapacity of his neighbor. There would be pitifully small amount of business or trade -- for in spite of all its faults, business and trade and commerce depend for their success on their willingness to love and serve their neighbor as themselves.

We do not need to be ashamed, then of our love of self. It is legitimate, and God-given, and right. But we do need to be ashamed if we do not love our neighbor as OURSELVES -- if we do not balance our love of self with an equal love for neighbor. The trouble with the priest and the Levite was that all their love and concern was for self, and none for the wounded man on the road to Jericho. But the Good Samaritan had such regard for himself, for his own peace of mind, for his own self-respect, that he gave an equal love to the neighbor who was in such desperate need.

Goodbye now, it's time to go down the Old, Old Path, but we'll meet you again next Sunday, and untill then, "The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you and give you peace, both now and in the life everlasting." Amen.

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The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, March 16, 1947

Talk #24 "GLORIFY GOD IN YOUR BODY"

Prayer: Our Father, help us to live that we might be able to glorify Thee in all the things that we do, as we go about our daily tasks. May we become such an instrument of Thy power that people will be drawn to Thee because of us. In Christ's name. Amen

Somewhere, I have heard or read of a master violinist who was the proud possessor of a priceless old Stradivarius violin. It was such a rare old instrument, and so beautiful in tone, that people used to pay the admission price to his concerts almost as much to see and hear the Stradivarius, as they did to see and hear the great artist. People began to whisper behind their hands that the violinist was really not such a great artist after all..but that any old fiddler could make exquisite music if he had such a beautiful-toned violin. Some of these rumours eventually reached the violinist, and he felt the barbs of those who had the wish, but not the perseverance to become as great an artist as he.

At his next scheduled recital, before a packed house, the violinist tucked his violin under his chin, and gave a masterful performance of a very difficult concerto. The applause was generous, but there was an element of restraint in it, an indefinable something which emanated from those people who were saying to themselves, "Anyone could be a great violinist with a superb instrument like that". As the applause died away, and the artist turned to leave the stage, the people were electrified to see him grasp his violin by the neck, calmly walk down to the footlights, and with a single blow, shatter his instrument over the footlight rim. An involuntary gasp of surprise went up from the audience, and had scarcely died away before the great master of the violin had stepped quickly into the wings and returned with his priceless Stradivarius, still intact. The instrument which had so captivated the hearers, and which he had smashed, was a cheap and worthless instrument picked up in a pawnshop on a back street. But in his hands, it had become the instrument of superb musical expression. And as he continued the concert, the people understood that a master can get music out of any old instrument, but that better music still can be had from a perfect instrument in the hands of a master musician.

We are the instruments through which God finds expression in this world. He has need of everyone of us, if there is to be

full and complete harmony in the symphony of life. But if we would be instruments in His Hands, we must first yield ourselves to him. We are not like the violin, which can be picked up and used by everyone. We have a mind and will; we can refuse to serve God if we wish. We may decide that our body..the instrument through which God wishes to work.. shall be used only for own selfish pleasure and gratification. We may decide that it is to be used to serve the power of evil. Unless we yield ourselves of our own free will, He can make no music through our instrumentality. First, we must be willing and obedient, then God can use us whenever and wherever and however He has need, making us instruments through which He works in the world.

God can use any kind of an instrument, of course..and being a master, he can achieve creditable results. But just as a musician can achieve his best with best of instruments, or a craftsman can achieve his best with the finest of tools, so God can do his best only when we make ourselves into fine efficient instruments suited for the work at hand. A man can chop down a tree with a dull axe, but as Solomon said, "If the iron be blunt...then must he put to more strength."

If we would be efficient, useful, perfect instruments in the hands of God, we must first be morally clean. The power and force which motivates and activates us as we do God's work is His Holy Spirit, and that Spirit dwells not in unclean temples. To be clean and worthy of God's use..worthy of the directing and impelling power of His Spirit, we must repent of sin, cleanse our lives, make our bodies fit temples.

The second step in making ourselves useful instruments, is to keep ourselves physically fit. God can and does work through bodies which are diseased, crippled, and wracked with pain. Some of our finest saints and most effective witnesses for him have been those weak in body. But God works through them IN SPITE of their weakness, and not because of it. There are many things which God can do best through a body vibrant and alive with good health, which produces abundant health, endurance and physical fitness. A man who can be a great power for good, but who has strength to work for God only one day a week, could be seven times as effective, if he were strong enough to work seven days a week. Christian people should therefore be the last ones to scorn or belittle the value of good health, sensible hygiene, proper exercise, nutrition, and sleep in the service of God.

The third step we should take in making ourselves into the kind of instrument God can use best, is training...physical, mental, and spiritual. I suppose that God could use me to break a world's record for the 100 yard dash..but it would take him a long time. It would be a lot less trouble for Him to use a younger man...a man in physical condition...a man trained in athletics.

I suppose God could use me to paint the world's greatest picture or to write the world's greatest symphony, but it would be a lot simpler and quicker to use someone who had some talent and training along those lines. When we want a man to design and build a bridge, we call on an engineer. When we want a man to defend a lawsuit, we select a lawyer. When we want someone to teach our children, we send them to a teacher. When God wants anything done, He will always choose the man who has trained himself to do that particular task, IF the chosen one is WILLING to be used. Christian people who have the promise of the Holy Ghost which shall guide them into all truth, should be the world's best educated, best prepared people. But too often, we have relied on the artistry of the Master to get the good results out of us, while we were content to be quite inferior instruments

Perfect yourself, as an instrument of God's power, and God will find use for you...He will work marvelous things through you. But you must be humble, and never forget that you are only an instrument...that God is working through you, with your help and consent.

The Stradivarius can never make music alone, it needs the touch of the master's hand. You and you alone unaided, can never accomplish anything for God, for He is the Source of your daily life, your intelligence, your power. Without Him, you can do nothing. But if you will purify yourself, prepare, and train yourself, He can use you to bless His people with rich and wonderful blessings in which you also may share.

Goodbye now, it's time to go down the Old Old Path, but we'll meet again next Sunday, and until then, "The Lord bless you and keep you, the Lord make His face to shine upon you, and be gracious unto you, The Lord lift up His countenance upon you and give you peace, both now, and in the life everlasting." Amen.

The Reorganized
Church of Jesus Christ
of Latter Day Saints
World Headquarters, Independence, Mo.

Sunday March 23, 1947

Talk No. 25 "Every Man Shall Give Count"

Good morning Friends, we are glad to welcome you to the Old Old Path.

Prayer: Eternal God, bless the efforts of this morning's broadcast we pray. May Thy will be done throughout and may the glory be Thine. Amen.

Scripture: Romans 14:7-13

None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died and rose, and revived, that He might be Lord of both the living and the dead. But why dost thou judge thy brother? or why dost thou set at naught thy brother? For we shall all stand before the judgement seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Let us not therefore judge one another anymore; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.

Our counts are hedged about with every possible way precaution to guard against punishing an innocent man for a guilty man's crime, or for no crime at all. These precautions are a part of our great heritage of freedom, which has been wrested a little at a time from those who would enslave mankind, every period of years. We enjoy the right of habeas corpus, so that trial may not be delayed or unduly postponed. We enjoy the right of trial by a jury of peers, the right of counsel, the right of appeal, the right to subpoena witnesses--all of which are designed primarily so that the guilty man may be punished, and the innocent man not placed in jeopardy of liberty or life.

Society as a whole--or the groups of society in which we live-- are often largely responsible for the crimes and misdemeanors that bring men to before the bar of justice. Illustrative of that fact is the catchy but not strictly accurate statement that there are no delinquent children-- only delinquent parents. But before the law, it is the individual who commits the crime who is brought to trial, and who is considered responsible for his actions. In the final reckoning

in spite of the failures of family or society, and even in spite of their careless or criminal collective acts, it is the individual man who is responsible for his own individual acts. Each man is a free moral agent, with his own free will and right of choice. Even under a form of government where men are forced to do evil or die, men can always choose to die rather than bring guilt upon their souls. Man is not a helpless being & signed solely to be acted upon by forces about him; he is a being supreme within the realm of his own conscience--a being to act, rather than to be acted upon.

In God's judgement, there will be absolute justice. We shall be judged as individuals, on the basis of what we have done as individuals. Of course it will be impossible and inadvisable to try to separate or make an absolute distinction between the things we have done as members of a group, and the things we have done purely as individuals. But judgement will be on the basis of what we as individuals have contributed to the opinions and actions of the groups of which we were a part. Members of a church, or a gang of criminals or racketeers, or of a nation will be judged not on the basis of what their group did, but on the basis of what they as individuals did to channel and direct the acts of the group. We will bear our share of responsibility for the acts of the society or the group in which we live, but we will bear that responsibility as individuals. Every one of us will stand before the judgement bar of God alone, to give account of himself unto God.

There is a tendency among people of almost any group to think, consciously or unconsciously, that because they belong to a certain group that has a reputation for being in the right, they will be safe because of their group affiliation because men will be judged as a group; but that is not so. For example, we have a considerable number of Latter Day Saints who at least act as if they believed that they were going to be saved by their church membership, even if they do fall short as individuals. And I doubt not that among our friends of other religious groups, there will be found those who apparently believe that their individual acts don't count for too much if they just belong to the right group. The fact that Latter Day Saints, or any other group, or denomination to which we may belong, or are unusually pretty good people will not excuse our individual sins, be they sins of omission or commission. We shall be credited with the good deeds of the group only insofar as we are individually responsible for them; and we shall be charged with the sins and shortcomings of our group in just the same way. The fact that we belong to a normally law abiding or superior nation, or race, or group, will not excuse our shortcomings before the bar of God's judgement. We shall stand before that bar as individuals alone--not as denominations, or races, or societies, or nations or people.

We are trustees--stewards--over our own individuals lives and talents and time. Of course, it is impossible for

us to live in a this world, or to order our lives, as isolated individuals. We must be a part of the society or group in which we live, and of smaller groups to which we voluntarily attach ourselves. We cannot escape the influence of others; others cannot escape the influence which we exert on them. We need the help that others can give; and others need the help that we can give. We all have a responsibility to the people and the society by which we are surrounded. But in the final judgement, every man shall give account of himself to God. "He will have to account for his stewardship for the way he met his obligations to others, for the way he allowed himself to be influenced by the pressures from his environment. "He will be held accountable for his bad influence on others, or for his lack of a helpful good influence on them; but he will not have to give account of their mistakes--only his own. Very early in Biblical times God enunciated the law of individual responsibilities. "The father shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin."

Let us then judge ourselves, and not others, for it is ourselves that we must answer for on the day of judgement. Let us not rely too much on the righteousness or the correctness or the eminent respectability of our group, if we have contributed little or nothing to it, for Ezekiel says, "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him," but there is no promise that a wicked or unfaithful servant shall be able to hide under the righteousness of a righteous and faithful group. Let us not excuse our sins by the example of sins in others, but make sure that by placing a stumbling block in his way, our sin should be greater than his in causing him to fall.

None of us lives to himself alone. We cannot escape the responsibilities imposed by our membership in the social and religious and political groups in which we live. But even in the face of outside pressure, or of poor example, it is impossible for us to order our lives as individuals in such fashion that we may be able to give a good account of our stewardship and trusteeship of life, and hear our Master and judge say, "Well done, thou good and faithful servant, enter into the joys of thy Lord."

Goodbye now, it's time to go down the Old Old Path, but we'll meet you again next Sunday, and until then, "The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you and give you peace, both now and in the life everlasting." Amen

The Reorganized
Church of Jesus Christ
of Latter Day Saints
World Headquarters, Independence, Mo.

Sunday March 30, 1947

Talk No. 26 "The Triumphal Entry Into Jerusalem"

Prayer: With reverent and hopeful hearts we would come before Thee this triumphal day, our Father. We would join with even the children of the olden times in saying, "Blessed is that cometh in the name of the Lord, Hosanna in the highest." Amen.

Christ's triumphal entry into Jerusalem is one of the most noted scenes in the Gospel story. It has been called "a sunburst in the life of Jesus" It was a fulfillment of prophecy. It was also a foreshadowing of the entrance of Jesus to the throne of the individual heart and the power of christianity in this present age as well as a foregleam of that great day to come when Christ shall be crowned Lord of all

It was the last Sunday before the crucifixion of Jesus, then known as the first day of the week. Christ had spent the previous Jewish Sabbath with His disciples at Bethany. Bethany was the scene of the miracle of the resurrection of Lazarus. Because of the ever increasing popularity of Jesus the Sanhedrin met in council and decided that it was necessary that Jesus be put to death. It was of course necessary that the government of Rome play the leading role in the trial and death of Jesus.

Jesus retreated to Ephraim (now lost) in the desert of Judea or near the border. It was the same desert where his ministry began just those few short years before. It was in this desert that the call had come and had been accepted. Here it was that the Tempter offered him a short-cut to complete His work and was rejected. Yes, He met temptation and overcome in the desert of Judea. The morning of his life had opened here and here also came the evening sunset.

He came for silent meditation--that he might review the events of His life--collect his thoughts. He no longer needs to ask, "Whom do men say that I am?" His own soul gives answer that He is the Son of the Highest, appointed to a destiny of the divinest sacrifice. "Thou' He slay me yet will I trust Him."

The peace of God which passeth all understanding is His, it lies like a fragrance on His heart and nothing can take it from him. The hills of Ephraim witness not the despair of Jesus but the victory. He failed as the world counts failure but it was a defeat that was far greater than victory.

Transfigured, not by outward agencies but by His own Divine Idea, He moves amid those bloomless hills and when He leaves them it is with the knowledge that the march of death had begun.

At this time and perhaps this same place a request was made which showed how little His own thoughts were shared by those who loved him best. The mother of James and John full of ardent Messianic hopes and desiring that her sons should sit upon the right and left hand of Christ in the new kingdom which should be established. We may trace this request to the new vigor of belief that had been kindled by the raising of Lazarus. Strange that this request should be made of one that was a fugitive for whose arrest the order was already given. How could this simple Galileean woman suspect that He who had raised the dead should himself die of violence? How could she imagine in her zeal and love that--He who saved others should have no power to save himself?

And if the request was presumptuous, the presumption was amply atoned for by the love and faith that inspired it. Now the mother of James and John was no ordinary woman. She had followed Christ from Gallilee; henceforth she followed Him to the end. The last glimpse we have of her is at the cross where stands afar off Mary Magdalene. On that tragic day she knew the meaning of the words of Christ addressed to her now. With eager zeal this woman who has been so true to Him pleads for her sons rather than for her. "Ye know not what ye ask, Are ye able to drink of the cup that I shall drink of and be baptized with the baptism I am baptized with? They say unto Him 'we are able'. They did not dream of Gethsemane and the cross but of the chalice of victory, the baptism that consecrated the throne and purified for judgement. You remember Christ said that the "twelve" should judge the 12 tribes of Israel.

For these they were "able"--qualified for the highest seats, acts, offices in the kingdom. Men who often think themselves equal to rule are often found unequal to obedience. They did not know that men must suffer with Christ before they could reign with Him--they wished to reign before they were perfected. And the truth He stated, they were to drink of His cup, and be baptized with His baptism, His agony and the cross were to be theirs, in Him with Him they were to suffer. Fellowship with Him in life involved fellowship with Him in death, and as the joy of the first had been so the sorrow of the second would be. But the seat on the right and on the left was a conditional gift, it was reserved for those who were worthy. His must suffer with him if they were to glorify together. But his words were a parable whose meaning they could not read-- the cross with its mingled agonies and joys that followed it was needed to teach them.

The brothers puzzled, turned to face the disciples, the disciples angry, turned to rebuke the brothers, all confused and bewildered, listened to the words, "Whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20-27, 28.

A generation later, one of the men who stood there as in a dream--with a deed of highest power in his memory, visions of judicial glory in his imagination, words of sorrow and death in His ears was to be a prisoner in Patmos for the word of God and for the testimony of Jesus Christ. Ah the feelings that he must of had in Patmos. There with the blue sky and water all around him he was still to feel as in the presence of the Son of Man, hearing him speak with a voice like the sound of waves breaking upon the beach. There too, he was to dream of "dominion and glory" of a heaven that was to rule the earth and of a Christ that made men "priests and kings unto God and His Father" But he had no vain vision of a throne to him who had first claimed it. His visions were now of a multitude--"no man could number"--before the throne and before the Lamb. And he does not ask as of old, for a place but simply rejoices to hear--"Those are they that came out of great trial and tribulation and have washed their robes and made them white in the blood of the Lamb." He knows now what he knew not then, to drink Christ's cup and to share His baptism is to live and reign with him and he knows what it means to do this.

While Jesus was in seclusion, talking and explaining the nature of His mission to His disciples, the people in Jerusalem were wondering whether or not He would come to the feast. "What think ye, that He will not come to the feast?"

At His own time he leaves Ephraim perhaps having waited for Galilean friends to join that they might journey together to the feast as they had done before. Six days before the passover the Pilgrims reach Bethany--wonder still lived in the village over Lazarus.

The next day Jesus entered Jerusalem--Part of the Pilgrims that had come with Him had gone into the city and carried the news of His coming and the people all enthused for the "son of David", the man who had raised the dead, prepared him a fitting welcome.

Two of His disciples went into the village and brought Him a colt on which no man had sat. As Jesus rode upon this colt toward the city clothes were spread palm branches were scattered in His path and the multitudes cried, "Hosanna to the Son of David, blessed is he that cometh in the name of the Lord, Hosanna in the Highest."

Clifford Spilsbury, Pastor

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints
World Headquarters, Independence, Mo.

Sunday April 6, 1947
Talk No. 27 "Easter Thoughts"

Good morning Friends, we are glad to welcome you to the Old Old Path.

Prayer: Heavenly Father, as we think of the story of Easter and all it stands for may we let our resurrected Christ have His way in our hearts and in our lives. In His name we ask it Amen.

The story of the first resurrection is told in the 24th chapter of Luke. It began like this "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices they had prepared, and certain others with them. Luke 24. The stone was rolled away. The body of Jesus was not there. They were perplexed. As they looked and wondered, two men in white apparel stood by and asked them this question. "Why seek ye the living among the dead?"

They continued, He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. "Then t they remembered the words that he had spoken unto them.

Constantly through His ministry, Jesus tried to prepare His disciples for the time when he would have to leave them. "Nevertheless I tell you the truth; he said, "It is expedient for you that I go away; for if I go not away, the comforter will not come to you; but if I depart, I will send Him to you. John 16:7. On another occasion when talking to his enemies he told them to destroy this temple (his body) and that in three days he would raise it up again.

Christ's mission to the earth was to free men from sin. Death is the result of sin. Before he could break the bands of death he must first overcome it. That is just what he did. No wonder Paul could say "O, Death where is thy sting? O grave where is thy victory?" Death is swallowed up in victory even the victory of Jesus Christ.

During the last week we have heard and read of the arrest

and trial of Jesus, We have seen him before Caiaphas and before Pilate and before Herod. While Pilate sought to set Him free the Jews clamored for his death. Finally, Pilate willing to content the people passed the judgement of death upon the Christ, scourged him, and delivered Him to be crucified. The way of the cross was by way of Calvary. Jesus went that way. Yes, as Jesus walked along "The Old Old Path" He bore His cross and endured its pain for us and more than that he expects us to do the same for Him. Remember no cross, no crown.

It isn't any wonder then that His disciples were discouraged and downhearted. They had seen Him perform many mighty miracles--heal the sick--make the lame walk--give sight to the blind--cleanse the lepers--feed the 5000 on a few loaves of bread--now they see Him nailed to a cross, His life ebbing slowly away. The crowds revile Him. He saved others, himself He cannot save. Save thyself and come down from the cross. If thou art the Christ come down.

At the ninth hour Jesus cried out, "My God, my God, why hast thou forsaken me?" Jesus saw His mother and the disciples whom He loved standing by--He said to His mother--Woman behold thy son and to His disciples Behold thy mother--from that hour that disciple took her to his own home. Jesus knowing that all things were now accomplished, that the scriptures might be fulfilled said, "I thirst". They filled a sponge with vinegar and put it to His mouth. When He received the vinegar He said, "It is finished" and bowed His head and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. When the Centurion saw all that had happened he said "Truly this man was the Son of God."

Joseph of Arimathea-- an honourable counsellor went to Pilate and craved the body of Jesus. When Pilate knew that Jesus was dead he gave the body to Joseph. He bought fine linen, wrapped Him in it and laid Him in the sepulchre. As the disciples watched them place Jesus in the tomb all hope left them. Ah yes, this was "he who was to redeem Israel and now He is dead. A stone is placed at the mouth of the tomb, it is sealed with the seal of Rome. a guard of soldiers about it and Jesus lies buried and buried with him are all of the ambitions of his disciples for the establishment of the "kingdom". Just a week before He had rode into the Holy City in a great triumphal procession. The multitude had cried, "Hosanna Blessed is He that cometh in the name of the Lord: Blessed be the kingdom of our Father David, that cometh in the name of the Lord: Hosanna in the highest." Mark 11:9-10 He was to be their king and now He is gone. Despair fills their hearts.

They did not understand, Christ's kingdom was not of this world. Worldly kingdoms endure for a time----then rumble His kingdom was to be built after the order of heavenly things and was to last forever.

Now we come back to the beginning of our story. It was the first day of the week and the disciples come to the sepulchre. They see the stone rolled away and hear the question, "Why seek ye the living among the dead?" Mary Magdalene and Joana and Mary the mother of James and the other women that were with them went and told these things to the apostles and they believed them not. Peter ran to the sepulchre and stooping down he beheld the linen clothes laid by themselves, and departed wondering in himself at that which was come to pass.

Two young men were walking in the country when suddenly Jesus appeared to them. He walked with them and as he walked he explained to them the things that were troubling them. Their eyes were holden and they knew him not. As they reached their destinations and sat at meat with him they recognized him and immediately he vanished. Did not our hearts burn within us? they asked each other as he talked to us by the way, and while he opened to us the scriptures? They rose up that same hour and returned to Jerusalem and found the eleven gathered together, and them that were with them, saying The Lord is risen indeed, and hath appeared to Simon.

While they were talking Jesus appeared in their midst and said, "Peace be unto you." Once more he comforted them and opened their understanding concerning the scriptures and himself. This promise he made to them, "Lo I am with you always even unto the end of the world." Listen, God is the God of the living not the dead, with Him there is no death, so once more let us hear the angel say, "Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee"

As he lived then, so may he live in our hearts today and as he rose to a new, rich, full life, so also may we rise to a new life, rich, full, and free in Him is my prayer. May we accept the gospel of the resurrected Christ and obey it and walk with Him in The Old Old Path. Then the story of Easter will have a new meaning for us because he will increase our understanding of the scriptures as he did the two young men as he walked with them on their way to Emmaus. May I wish each one of you a very Happy Easter.

Goodbye now, its time to go down the Old Old Path, but we'll meet you again next Sunday, and until then, "The Lord bless you and keep you, the Lord make his face to shine upon you and be gracious unto you, The Lord lift up his countenance upon you and give you peace, both now, and in the life everlasting, "Amen.

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints
World Headquarters, Independence, Mo.

Sunday April 13, 1947

Series 1: Talk 28--The Apostacy of the Early Church

Good morning friends, we are glad to welcome you to the Old Old Path.

Prayer: Bless us in our efforts this morning, we pray. May Thy Spirit accompany the message. May we all be blessed together those who are listening in and we here in the studio, in the furtherance of Thy work. Amen.

Several weeks ago I told you the story of the establishment of the church of Jesus Christ. It had a definite objective, the salvation of mankind. Christ placed certain laws and ordinances in the church. Obedience to them, he promised, would bring about this objective. He also placed in the church certain officers whose duty it was to officiate in the carrying out of these gospel laws and ordinances that they might become binding upon all those who would obey them. These officers were in His ministry. The responsibility of carrying the gospel into all the world was given to the ministry with the commandment, "Go ye into all the world and preach the gospel....."

Following the resurrection of Christ a missionary program was started that carried the news of the risen Christ to all who would listen. It was not long until Paul was converted and then the missionary program began in earnest. Churches were established in all the cities throughout the world. The gifts and blessings of the gospel were prevalent wherever the church existed. It was according to the pattern founded on Apostles and prophets. The signs really followed the believers. The sick were healed the blind were made to see and the lame were made to walk. Visions and dreams were enjoyed as well as the gifts of prophecy, tongues, interpretation of tongues, miracles.....and then love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance. Yes all the gifts of the gospel and fruits of the Spirit were there! This condition prevailed for a time or as long as men remained faithful.

But we are now about to consider an important event of far-reaching consequences, in which a terrible calamity

befell the church, resulting in its complete overthrow and disorganization. It is spoken of in prophecy as the "falling away" Lets read 2 Thessalonians 2nd chapter 1-12,

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled neither by spirit, nor word, nor by letters from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come A FALLING AWAY FIRST and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, Showing himself as that he is God. And for this cause God shall send them strong delusion, that they should believe a lie, that They All might be Damned who believed not the truth, but had pleasure in unrighteousness

Startling as may be this announcement, one need not be surprised in view of the sweeping calamities which have frequently befallen the professed people of God. Israel of old was driven from her inheritance and Judah was imprisoned in a Babylonish bondage, which the sacred temple, built after the direction of the Lord, was razed to the ground. The antediluvians were destroyed with an overwhelming flood, and the Babel builders were scattered abroad upon all the face of the earth.

The overthrow of the Christian church was occasioned by internal strifes, worldly ways, and unholy ambitions. She "left her first love". Do I startle you when I say that the church as established by Christ fell away? Of this you may readily inform yourself. Look around and compare, if you will, the many churches of to-day with that blessed model as left perfected by Christ; What a difference; How unlike the church of olden days, and how little of old Jerusalem gospel do they preach;

The quenching of prophetic fire, the absence of Apostles, the silencing of revelations, the "signs" not following, together with a general ignoring of the ordinances, have long since written upon the walls of Christendom, "Thou art weighed in the balance and found wanting"

Where do we find an institution established after the ancient order of things? Where is there a saving ~~XXXX~~ structure based upon "the foundation of repentance from dead works and of faith towards God, of the doctrine of Baptisms, and of the laying on of hands"? (Heb 6:1/2) Where is that church pillared by apostles, illuminated by spiritual gifts, upon the altar of which the perpetual fire of revelation for ever burn? Echo answers, Where

Yes we find many institutions, but how incomparable to that matchless temple built upon the Rock Jesus Christ and of continuous revelation, wherein were apostles and prophets, priesthood and power, helps and healings, gifts and callings, discernment and directions, angels and inspiration, baptism and the laying on of hands, revelation

and righteousness.

In imitation of this sacred edifice we have a thousand competing organizations erected upon the sands of uncertainty without windows of inspirational light, depending rather upon human learning for their existence.

The first evidence of a tendency to forsake the faith was on the occasion of our Lord presenting the doctrine of the atonement. "From that time many of his disciples went back and walked no more with him". This kind of apostasy was not dangerous; but there was another kind: that which revealed ~~itself~~ itself in the introduction of evil teachings and practices. In Paul's writings he alludes to the prevalence among them of, "fornication", "Envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," "lasciviousness" "busybodies" "oppositions of science" "adulteries" "many unruly and vain talkers and deceivers" "for the mystery of iniquity doth already work". I Cor. 5:1, 2; 2 Cor. 12:20, 21; 2 Thess. 3:11; 1 Tim 6:20; James 4:4; Titus 1:10; 2 Thess 2:7.

Such being the condition of the church in the heyday of its power, when apostle and prophet were vigilantly protecting her interests, one can hardly expect conditions to have become and better, especially in succeeding centuries when prophets and inspirations had taken their flight. The first stages of apostasy, symptomatic and isolated, were soon succeeded by a more advanced stage, organized and united, for which there was no remedy.

Listen to the following scriptures; Act 20-28-30" Take heed therefore unto yourselves... for I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them "

2 Tim 4:3-4 " For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables. " Again in 2 Peter 2:1, 2 " But there were false prophets among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and being upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

In addition to the iniquity within; persecution without began to wage a relentless war against the kingdom of God. It first struck at the king's herald, John the Baptist, whom it beheaded. The next to suffer was our Lord himself, crucified upon Calvary. Then followed the persecution of the twelve apostles, all of whom were led as lambs to the slaughter, John only escaping, being banished to the isle of Patmos. It was the effort of the Adversary to strike down the directing and protecting leaders, that thereby disorder and disintegration might set in among the members.

It is true that the Lord promised to protect his people, and that no man should pluck them out of his hand.

In this he guaranteed them protection against the evils originating from a third party. But it is not true that he had thrown around his people a wall of preservation whereby they could not fall, even though they wished. Such a course would be robbing his people of their agency, a thing that is utterly forbidden in the word of God. To say that the church, either as to its individual members or collectively, could not fall, would be imparting to them an infallibility that belongs only unto God.

In the meanwhile the violence of persecution continued with increasing bitterness. Heb 11;37,38. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins; being destitute afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth. The end of the struggle no man might know, but God knew and he has told us; "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force," Matt 11;12. Ah, Yes; the fated destiny of the church was captivity. It was to be taken by some "force" which Jesus calls "the violent" More about the "apostacy" next week.

Good bye now, its time to go down the Old, Old Path but we'll see you again next week and until then "the Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you and give you peace, both now and in the life everlasting. "Amen".

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints
World Headquarters, Independence, Mo.

Sunday April 20, 1947
Talk No. 29--The Apostacy, Continued

Prayer: Our Father may thy blessin rest upon each one
of us we pray. In Christ' name Amen.

In the vision of John as recorded in his 12th chapter the story of the overthrow of the church is taken up in detail. As first presented she occupied a position of triumph. She was most beautiful and invincible. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Rev 12:1 There can be no misunderstanding the significance of this symbolic woman. It is the church of Christ, as the following citations show--"2 Cor. 11:12; John 3:29; Matt. 25:1-3

The sunlight glory overshadowing the woman was the light of revelation profusely shed upon a believing church in early times. It came in visions, tongues, and prophecies. The moon beneath her feet tells the story of that lesser light, the Mosaic law, no longer the ruling system. It was superseded by the fullness of the gospel. It was a law of types and shadows reflecting the light of Christ and his gospel in symbolic service. (Heb. 10:1)

The crown of twelve stars upon her head portrayed the quorum of twelve apostles, whose calling as the very properly represented as a crown---a symbol of rules and authority. But a new vision comes to view. It is the vision of dread and disaster. Its significance is clear. "And there appeared another wonder in heaven; and beheld a great dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and it did cast them to the earth: and the dragon stood before the woman which was ready to be delivered for to devour her child as soon as it was born" Rev. 12:3,4 Dragons in prophetic language signify nations. (Ez. 29:3) At the time of the receiving of this vision, Rome was the one universal nation, hence it must be that nation which is pointed out.... "And the women were given two wings of a great eagle, that she might fly into the wilderness.. And the dragon was wroth with the woman, and went and make war with the remnant of her seed." Rev. 12:14, 17 In this instance it signifies more than a nation; it signifies a nation in the service of Satan. And who shall doubt that Satan was behind that idolatrous empire who utilized every force at his disposal to destroy the church was the "flood"

of his fury. The dragon has seven heads and ten horns, an illusion to the seven forms of government as well as the seven hills upon which Rome, the capital was built. (Rev. 17: 9, 10) These governments were in time removed and the kingdom was rent into ten parts, each being ruled by a king. Another scene comes to view. It is the final and expiring act in the tragedy of the church. "And she brought forth a man child, who was to rule all nations with a rod of iron and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12: 5, 6, -14

It is the age-old story of motherhood sacrificing itself for offspring. And having finished her task, thereby assuring the perpetuation of her kind, she fades away into a wilderness of obscurity. In this instance the offspring of the church "is caught into God and his throne." We learn, moreover, that the offspring is of the male species; it is a man child. He is of that sex whom our Lord selected to propagate the kingdom of God. It is his ministry. But alas, he is caught away from the earth. His dwelling is with God.

Thus the future of the church, bound up in her offspring her only child, is one of barrenness, insofar as earth is concerned. And no other issue is granted her.

The man child who is to rule all nations with a rod of iron represents in a larger sense the righteous portion of the church, they who "overcame"; as may be seen in the following: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Rev. 2: 26, 27. These sanctified saints are to be taken from the earth, and caught up unto God where they be free from all apostate temptations. In them shall the seed of the church be preserved: for the gates of hell shall not prevail against the cause of God.

As for the woman, the "remnant" as she is called (verse 17) she shall tarry, but shall go into the wilderness retreat, where she shall be "nourished from the face of the serpent," a very questionable source of spiritual supply. It will be seen, therefore, that the only portion of the church permitted to remain on the earth is the runaway woman, who unable or unwilling to endure persecution, seeks the solitude of a serpent-cursed resort. Ordinarily a wilderness is a barren and unproductive place, a place of concealment, and its significance in this instance points to a condition of invisibility and spiritual starvation, into which the church had fled. This same view is held by various writers.

Instead of retaining her raiment of sunlight glory, the protective power of God, she partakes of the support of a vulturous bird-"two wings of a great eagle" And this eagle was none else than the heathen power of the Roman Empire, whose Eastern and Western divisions were thus appropriately represented. This empire first came to the support of the church in the days of Constantine who, in order to ingratiate himself with his Christian subjects proclaimed himself a Christian and ordered a repeal of all persecuting measures that previously had been enacted against the saints.

But this support only hurried her into the wilderness. It was the fawning of the flatterer, over anxious to promote his personal interests, and only resulted in the chaining of the church to the chariot of the state. It was the beginning of an end that developed into a state church, absolute and apostate. It is stated that the "remnant"

of the church, for that was all that was left (verse 17), was to be reduced to such weakness that it could not feed itself-"they fed her". We are not advised as to what the nourishment was, but we may be sure, coming as it did, from "the face of the serpent" that it was not to good.

What a picture of pity this, and what a contrast to her former self when attended by the magisterial orbs of heaven. Deprived of her spiritual endowment, lonely be the loss of her child, existing in a desert retreat, prostrated and utterly helpless, surely she was "a woman forsaken and grieved in spirit, and a wife of youth when THOU WAST REFUSED, saith thy God." (Isaiah 54:6) Daniel, alluding to her distress, said "And when he shall have accomplished to scatter the power of the holy people." -Dan 12:7. A plainer translation than this is found in Breches Bible which preceded the King James. It reads: "When ye church shall be scattered and diminished in such sort as it shall seem to have no power.

Thus the one-time majestic church of New Testament glory, attired and protected by the light of Heaven, ministered unto by apostolic stars, faltered and fled before an adversary she might well have resisted. She retired to a wilderness of invisibility where, bereft of her offspring, she ceased to occupy in her ancient calling, that of ministering salvation to others. What a contrast between the opening and closing scene of the vision. In the one she occupies a pedestal of queenly power, victoriously resisting every encroachment of the enemy, while laboring to bring forth a people for God; in the other the woman has "fled" leaving only an enfeebled "remnant," against which the dragon "went to make war." And who shall say that he who can terrorize the church unto flight, cannot, and will not, prevail also over "the remnant of her seed"?

Despite all claims to the contrary, the evidence at hand complete apostacy of the church that Christ had established. Of one thing we are certain, the Church of

Jesus Christ DID NOT SUCCEED HERSELF in organization during the dark ages. The conditions prevailing within the various nations rendered it practically prohibitive for the church of apostolic purity to exist. Darkness covered earth (Isaiah 60:2), idolatry was everywhere, while Rome's rule was universal. Publicity and prominence were always the prevailing characteristics of the people of God. They were as a city on a hill, a light that shineth in a dark place, and as such should be easy to find. Where, then do we find a church of apostolic order during the dark ages? If it all in existence it would surely make itself known.

There were different churches in existence during this period of time but all of them were different than the church that Jesus established. More than that each one was different than the other. There were good people in every church, but such did not convert those churches into churches of Christ, any more than a few golden particles in mountain would convert it into a mountain of gold. There are Jews in almost every nation of the Jews. Some few stars did indeed glimmer during that night of "gross darkness", not in clusters or constellations, but at remote distances in the wide expanse. But nowhere did they exist in organized capacity as the visible church of Christ.

Goodbye now, its time to go down the Old Old Path, but we'll meet you again next Sunday, and until then, "The Lord bless you and keep you, The Lord make his face to shine upon you and give you peace, both now and in the life everlasting" Amen.

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, April 27, 1947

Series No. 30 - "DEPENDABILITY-----AN ATTRIBUTE OF GOD."

Good morning friends, once again we are glad to welcome you to the Old, Old Path.

Prayer: Lord we thank thee for thy dependability. As we are able to depend on thee, may we live that thou wilt be able to depend on us, always. Amen.

God; as revealed in Nature, is dependable. Every vestige of modern science is built upon that hypothesis, or stated in other words, the hypothesis that once a law is discovered, apprehended, and fully understood, that law will be completely and eternally dependable. If a certain result is achieved by a certain method today, the same result can be achieved by exactly the same method tomorrow, or ten million years from now. A certain element has certain definite, accurately observed properties and attributes now; science proceeds on the assumption that that same element will under similar conditions have exactly the same properties and attributes tomorrow, or next week, and in the lives of our remote posterity. Our scientists can take the light from a remote star--light which left that star hundreds of light years ago--and after analyzing it with a spectroscope, state with confidence that the star--today--now--IS COMPOSED of certain elements. The laws of God are eternal, unchangeable, sure. God is dependable.

By the way of further illustration, we can predict with split-second accuracy just when some natural phenomena will happen. Recently many of us watched a shower of meteors--a spectacle which was beautiful and awe-inspiring beyond words. But the most remarkable thing about that meteor shower to me was the fact that years ago scientists and astronomers had told us it was coming, and had named the date, and the portion of the sky where the shooting stars would be most plentiful. The common and very old-fashioned farmers' almanac, without which no family of the past generation could keep house, could tell you exactly what hour the sun would rise and set each day; when the new moon would appear, and the exact moment the tides along the seashore would ebb and flow for the entire year. The seasons come along in their usual order, year after year--utterly dependable. Have you ever thought what would happen if God changed his mind and sent us spring, winter, autumn, summer--instead of spring, summer, autumn and winter? But God is dependable. Two and two always makes four; our mathematical formulae are dependable. Water is always wet, fire always burns, acid and alkali counteract each other; cork floats in water and iron sinks.

In other fields, too, the laws of God are dependable and unchangeable. Teaching methods have changed somewhat through the centuries, but the laws of learning remain the same; the laws of habit forming are the same in your town today as they were in the Garden of Eden.

It is a law of human nature that hate, guilt, worry, onordinate pride, disregard of human rights and property rights, bring about moral, spiritual, and often mental disintegration. One reason why the bible is so valuable to us today is that it contains the experiences of men and of nations who have tried out these laws of human relationships, and have found them dependable. Secular history can teach us the same lessons, if we understand what we read. All these laws are ordained of God. Their daily workings in your experience and mine prove that God is dependable.

If we would be like God, we too must be dependable. But there is more than a sentimental reason for being dependable. Only dependable men and women can get along, or even exist, in a dependable universe such as the one in which we live. A man who is so erratic and individualistic that he rides the elevator down from his office one day, and jumps down the shaft rather than wait for it the next day, will find that the same law of gravity which operated to get him down safely the first day will operate to kill him the second. No one can safely be undependable before a dependable law. One law of nature is that a spark ignites gasoline vapor. We use that law every day to drive our motor cars and power our industries. But let an undependable man strike a match to look into the gasoline tank of his car, and the dependable law will do unpleasant things to the undependable man. The man who shiftlessly and undependably idles away his time through the planting season will find the dependable on rush of seasons to have precluded the possibility of any harvest. Fire, electricity, drugs, and countless other things, may be depended on for certain stable results, when used under proper conditions. But none of those things is safe in the hands of an undependable man. Whenever any man fails or refuses to live dependably, the universe ceases to be dependable for him.

The laws of mental and spiritual growth are just as invoidable and just as dependable as any of the laws of physics, or chemistry, or astronomy. "Whatsoever a man sows, that shall he also reap," is just as true in the realm of mind and spirit, as it is in agriculture. No one can hate his neighbor, and expect that neighbor to love him. No one can kill his neighbor, and expect to be free from murder himself. No one can follow the rule of taking whatever he wants from whoever has it and expect his own property to be safe. No one can slander and villify others, and expect to keep his own reputation unsullied. No one can let himself go in a free abandonment to every carnal urge, and expect to find mental or spiritual peace and satisfaction when the body begins to put on corruption. No one can let the time for planting and cultivating the Christian graces go by carelessly and unconcernedly, and then expect to reap the fruits of the Spirit. He who expects the laws of life to work for him, must work for them. He who expects the laws of life to be dependable, must himself be faithful and dependable in his use of them, and his obedience to them.

When we lose out hold on God, and ignore or disobey his dependable, unbreakable laes, God, hi he is to continue to be dependable, must release his hold on us--just as the same law of gravity which keeps us safely anchored to this planet, will kill us if we do not obey it and use it dependably. God and his dependable laws will protect, sustain, and preserve us if we are the kind of people who use them dependably, but if we are undependable, we cannot depend on dependable law

Yes-----dependability is an attribute of God. If we would be like God or even if we want to save our own necks (to say nothing of our souls) we must be dependable. Yet how many people do you know who cannot be depended upon to complete an assigned task, to take any responsibility, to teach a Sunday School class or to sing in the choir, or to get to church on time? or at all? Even in a job, it is the dependable man, who will follow rules and laws that have been proved dependable by the test of time, who gets ahead. Are you dependable? Can God count on you, Can you count on him to renew your strength, to give you power in your fainting hour? You can depend on him, only if he can depend on you.

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Goodbye now, it's time to go down the Old, Old Path, but we'll meet you again next Sunday, and untill then, "The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you and give you peace, both now and in the life everlasting." Amen.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday Morning Broadcast
W. H. L. D. 1290 on Your Dial
9:30 to 9:45

Sunday, May 4, 1947
Series No. 31 - "BE OF GOOD CHEER"

Good morning friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father, bless us in our service this morning, we pray. May we give so unsparingly of our lives to Thy service, that we will always be of good cheer. In Christs' Name. Amen.

Scripture: John 16: 32,33.

Behold the hour cometh; yea is now come, that ye shall be scattered, every man to his own, and shall leave me alonw; and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

If you had your choice between a daily association with a sullen, morose, pessimistic, suspicious, unhappy individual who never cracked a smile, and who frowned disapprovingly upon any smile that chanced to cross your face -- and a similiar association with a bright cheerful, optimistic, friwndly person, all other circumstances being similar, which one would you take? I don't believe I need to answer that question myself, or to wait for your answer. The wise man answered it long ago in a proverb which reads, "A merry heart doeth good like medicine."

Good cheer is a tonic for ourselves and those about us. It releases our best powers, and places us in a position to exercise those powers for the blessing of our fellow-men. It calls forth the best in those who are thrown into more or less intimate contact with us, giving them courage and incentive for the tasks that tend to seem impossible, and the achievements that seem to be beyond their abilities. The advice of Jesus to "Be of Good Cheer" was and is supremely practical, as well as religious. Though he has often been characterized as a man of sorrows and acquainted with grief, Jesus was also the man of good cheer. From his good cheer, and his optimistic faith, people drew strength to overcome fear, worry, hatred, jealousy, pessimism, self-consciousness and sin and guilt. His gospel was a gospel of good tidings of great joy to all people. It is not only strange, but inexcusable that some men have tried to make it something melancholy, sour, and long faced. True, it is a message of soberness, of earnestness, of dignity; but it still a gospel of good cheer, though not necessarily one of roistering hilarity.

What are some of the things that tend to destroy good cheer -- things which can be combatted and destroyed by the principles of the gospel of Christ? One of the most common things is worry, or fear of the future. There are so many things which we might quite justifiably worry -- sickness or accident, a dependent old age, poverty, social ostracism or ridicule, the welfare of some loved one whom we are powerless to help ourselves. To all who are thus destroying their own good cheer, and perhaps that of others as well, come these words of Jesus; "Be of good cheer; I have overcome the world." These words were uttered at a time when Jesus knew his very hours on earth were numbered, when immediately before him there was an ordeal of terrible suffering. They were uttered at the end of a life of poverty, a life of danger, a life which no one had fully understood, and many had deliberately and maliciously misunderstood. In spite of all these things that would have made an ordinary man quail, at a time when he should have been receiving strength from his disciples, it was Jesus who was giving the strength and encouragement, with the words, "Be of good cheer, I have overcome the world."

Another thing which makes it difficult or impossible for us to "be of good cheer," is hatred. You can't very well hate a man who laughs with you, though you may hate a man who laughs at you. The man who hates -- even when he thinks that hate is justifiable -- is hunting for the worst in the man he hates. If he saw any good, he wouldn't recognize it or admit it. He sees no light, no joy, no humor. Hatred for just one man may destroy all the good cheer which we have for the rest of humanity. Hatred sours the milk of human kindness, makes us hate ourselves, and makes it quite impossible to be of good cheer. On the contrary, it poisons all our relations with friend and enemy alike.

Another thing which discourages good cheer is jealousy. There can be no joy, or good cheer in the fellowship of a jealous or a suspicious man, who resents all your achievements, fears your superiority, and is intent on undermining you and pulling you down. There can be no good cheer between people who distrust each other, and leap to place the worst possible interpretation upon each trivial word and deed. Such people have not overcome the world; they are and forever will be strangers to good cheer.

Pessimism, or a lack of faith, is another thing which destroys good cheer - makes it impossible for us to be happy or to give happiness to others. How can a man be of good cheer if he is certain that the world is going to the dogs, that the universe is a senseless and purposeless machine, that we are all doomed to extinction and oblivion, that there is no justice, that right is on the side of the army with the biggest guns? But when a man believes in and has implicit faith in a God of order who rules the remotest corner of the universe -- a God whose laws are immutable and just, carrying with them their own rewards and punishments -- a God who is patient and long suffering, slow to anger, great in mercy and compassion, but stern and uncompromising as a judge of evil, that man can be of good cheer even in the face of catastrophe. Jesus was still of good cheer when faced with the cross, and with the desertion of eleven of his chosen twelve, and treachery of the other -- because he knew that God could not fail, nor his purposes be brought to naught.

Guilt is another thing which makes it difficult or impossible to be of good cheer. A sinful, guilty man may be hilarious, but he is never a man of good cheer. When he becomes cognizant of his sin, the urge is to bemoan his guilt, and deplore his sin. But when he becomes aware of the gospel of Christ, and Christ's sacrifice for sin, then he may again be of good cheer, knowing that through Christ he may overcome the world, and be of good cheer.

There is much in today's world, just as there was much in Jesus' world, to make it difficult to be men and women of good cheer. It is easy to yield ourselves to fear, worry, sorrow, pain, frustration, hatred, jealousy, pessimism, guilt. But the very fact of the existence of so much sorrow and sin makes it all the more necessary for followers of Jesus to be of good cheer -- to discover the secret of his power, to overcome the world, and to make themselves cheerful, hopeful disciples for a gospel of good cheer which can save men from despair.

Goodbye now, it's time to go down the Old, Old Path, but we'll meet you again next Sunday, and until then, "The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting." Amen.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, May 11, 1947
Series No. 32 - "MOTHER"

Good morning Friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father, we desire to thank thee this morning for the influence of our mothers in our lives. Help us to be worthy of the love that they have given to us. In Christ's name we ask it, Amen.

We pause this morning to pay tribute to her who, after the Christ, is God's best gift to men. It was she who shared her life with us when as yet our members were unformed. Into the valley of the shadow of death she walked that we might have the light of life. It was she who taught our baby feet to go and lifted us over the rough places. Her hands plied the needle by day and by night to make the little garments we should wear. She put the book under our arm and started us off to school.

But best of all she taught our lips to lisp the name of Jesus and told us the first story of his love. It was at her knee that we first learned to say, "Now I lay me down to sleep, I pray thee Lord my soul to keep, If I should die before I wake, I pray thee Lord my soul to take."

The white carnation is a fitting emblem of Motherhood. Its whiteness tells of the purity of motherhood. God pity the misguided soul that imagines himself of superior purity because of a life of celibacy. He hides behind the wall of hypocrisy to throw mud at the one that bore him. Wedlock is holy, and "forbidding to marry" is one of the marks of a moral decline. To bear children is not all of Motherhood, indeed it is a very small part of it. There are wicked mothers like Jezebel of old. There are un-natural mothers who sell their children into sin. There are sinful mothers. I am glad to believe that there are comparatively few in this class. But their number is sufficient to become a challenge to our Christian manhood. The equal of respect for Motherhood is to protect womanhood. No man truly respects his mother who does not lend himself to the protection of womanhood. Motherhood is pure. God chose Mary to be the mother of His Son.

Its beauty tells of the beauty of Motherhood. This does not mean that all mothers are beautiful although your mother is beautiful

to you. Not all women are favored with beauty of face and form, but all motherhood is beautiful. The hen with her brood attracts attention. How much more the human mother and her babe...The greatest picture in the world is the Madonna with her child. The charm of it never grows old. Peep into the Christian home at twilight. There in the glow of the fire is the mother with her babe. She is crooning lullabys as she rocks back and forth. She sings little songs of Jesus as she rocks the babe to sleep. Do you see those angel faces round about? They are often seen in pictures. They are not the figments of imagination, they are really there. Is it not written that angels would guard them? Talk about the Kings and Emperors, here is office far above either

Into these mother hands God has entrusted a budding of immortality and unto her He has committed the sacred task of making the first impressions upon the unsullied tablets of the child-heart. Well we might say, "Beautiful Motherhood."

Its fragrance tells of the love of Motherhood. The family tree of the carnation is famous. It is the "cloves" tree of the tropics. It produces aromatic spices, it bears fruit to eat, and its oil is a medicine. No wonder with such a family record the carnation makes an atmosphere peculiarly its own. Even when bruised or cut it breathes on to bless others. So the essence of Motherhood is "love." In joy or sorrow, in laughter or tears, that mysterious perfume exhales its fragrance to bless all who come within the circle of its influence. There is no influence under God so potent in the formation of character as that of mother. That it is unconscious renders it none the less effective.

Mothers are so careful about the clothes their child shall wear, do they know that out of the influence of their life is being woven for him the coat of character that he shall wear forever? Can I impress strongly enough upon you mothers the importance of good examples? Lincoln once said, "All that I am, I owe to my angel mother." All great men give their mothers the credit for their success.

The motherless boy hasn't had a fair chance in the world, he has to run the race with a handicap. Worse that this is the boy with a worthless mother. She robs him of his birthright. The pride of America is in its mothers. No nation is ever greater than its women. The hand that rocks the cradle is the hand that rules the world. "They are the makers of men. When Greece and Rome had mothers to train their children they stood without rivals but when Greece produced a crop of perfumed dandies and Rome her jeweled debauchees like Otho, God began to wipe out their glory. The history of the past is revealed in ancient ruins.

The lasting qualities of the carnation tell us of the faithfulness of Motherhood. Its the mother's love that faileth not. The father gives up in the sick room, but she forgets weariness and sleep and hopes on. He loses patience with the wayward child, perhaps exiles him from home. Not so the mother. She never gives up. Hers is a love that will not let us go. All honor to the mothers of men.

In one of our universities there was a son of a widowed mother. She toiled to keep him in school. She sold one of the horses rather than take him away. At the commencement he was graduated. He sat on the platform in a plain suit. He was an honor student. When a beautiful gold medal was handed to him--- he stepped down and walked to the back of the room where there sat a little old lady in black. He tied the blue ribbon around her neck. She buried her wrinkled face in her hands and wept. The great throng cheered and cheered. It was Mother's Day.

But every true woman knows that the honors should not rest with her. All her purity, beauty, love and faithfulness are at best but dim reflections of those rays of divine light. She lays her trophies and honors at the feet of her Master, Mary's Great Son. In honoring her our hearts are lifted into the worship and praise of our Mother's God.

Goodbye now, it's time to go down The Old, Old Path, but we'll meet you again next Sunday, and untill then, "The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting." Amen

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The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday May 18, 1947
Series N. 33 - "HAS GOD BLESSED YOU TODAY"

Good morning friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father, we recognize the need of Thy blessing this day. Help us to live that we might be worthy of it. Not just for today alone, but for the days and years that are ahead of us. In Christ's name. Amen.

Scripture: Isaiah 51: 1-8

Harken unto me, ye that follow after righteousness; ye that seek the Lord, look unto the rock from whence ye were hewn, and to the hole of the pit from whence ye are digged. Look unto Abraham your father and unto Sarah that bore you; for I called him alone, and blessed him, and increased him, For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Harken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgement to rest for a light of the people. My righteousness is near; my salvation is gone forth; and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness, the people in whose heart I have written my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation.

There are two kinds of religion which I care nothing about-- one a religion which can bless me only in the past, and the other a religion which can bless me only in the future. Of course, it is important that there be a continuity of religion, and a continuity of blessing. A gospel which had blessed no one in the past, through all the thousands of years of the world's history, would be a pretty poor sort to tie to with the expectation of having the blessing start now. And a gospel which promised all its rewards today, without holding out any hope for tomorrow, and for the most distant tomorrows, would also be a poor risk. We need a religion, a gospel, a church, a way of life, which has blessed men in the past. We need also one which holds out

some hope for the future which stretches ahead into the years of eternity. But we also need a religion which will bless us here, now, today, this moment.

Few of us think of religion in the present tense. We can hark back to the Scriptures and recount the miracles, the marvelous spiritual experiences which came to prophets of Israel; we can dwell with awe and wonder on the experiences of Pentecost, or on the many blessings that came to Paul, and Peter, and the other apostles; we stand in wonder before the vision of John on Patmos, or before the accounts of Jesus' miracles, but it occurs to very few of us that a religion which once blessed men in those ways -- a gospel which brought forth those results in those days can still be counted on to produce the same results if properly applied today, now, this minute. Have you been blessed today? Can you count the blessings of this past week or month? Has God a blessing waiting for you now, this minute, which you are unworthy, or unable to receive? Is your religion past tense, future tense, or present tense -- or all three?

Jesus came that we might have life, and have it more abundantly. His gospel, his way of life, his religion, was given to men that they might be blessed thereby, with blessings which could not be had through any other means. That gospel and that way of life were offered freely to all who cared to accept, to put the laws into operation, and to receive the reward of blessings which followed obedience to law. If your blessings are not more numerous than the blessings of your neighbors who make no profession of religion, there is something wrong with your religion, for the gospel of Jesus was designed to bless man, and it works, if we work with it. And by the way, when speaking of blessings, do not narrow your conception to material blessings of money or wealth or property. God has countless other finer and larger ways of blessing people than giving them money.

God is no respecter of persons. He doesn't love one man more than another. He doesn't even love a Christian or a Latter Day Saint any more than another. He loves the Mohammedan, the Buddhist, the atheist too. When we count our blessings, and find that God has blessed us more abundantly than others, we want to remind ourselves that God does not play favorites. If we receive any extra blessings, or blessings which appear to be greater than our neighbor's, it is not because God loves us more, but because we love him more, and are willing to subject ourselves to the rules and laws and principles by which the more abundant life comes to men. If we receive extra blessings, it is because we have a better understanding of God's gospel than some others, and are thereby enabled to put it into practical operation in our lives.

A fellow minister once told me this story, "One day last summer, I stopped at the edge of town to buy some grapes. As I turned up the lane, I noticed grape vines on both sides -- those on one side belonging to one man, and those on the other to another. On one side the vines were a healthy, beautiful green, and the boys who were picking the grapes could fill a bushel basket with fine, large, dead-ripe, juicy bunches in almost no time. On the other side of the lane, the grapes vines looked scrawny and dry; grapes were small, shriveled

looking, and few in number. I saw no signs of activity there and doubt whether the grapes were worth picking. The same soil raised both kinds of grapes. There was the same rain, the same sun, the same slope. But one man had been blessed with an abundant and a beautiful crop, while the other man had to be satisfied with considerable less. Why? It wasn't because God was playing favorites; it was because one man had pruned and cultivated and sprayed and tended his, while the other man had left God to do it all. The man with the poor crop might have had a good one if he had followed the rules of grape cultivation. The man with the good crop might have had a poor one had he ignored the gospel of more abundant grapes or refused to live by its laws and principles."

So may we have more abundant life, more abundant blessings. If we do not receive them, something is wrong either with the gospel we have expounded, or with our method of living it. The gospel of Christ should work today, just as it worked yesterday, and just as the rules of grape growing are the same today as they were in Jesus' day, and will be the same another two thousand years (even though we may make some progress in understanding them in that time) so the principles of his gospel which can bring us a fruitage of blessing more abundantly than we can conceive, are the same yesterday, today, and for ever. But are we receiving the blessings today which we should?

The blessings of the kingdom are for those who excel -- not because God plays favorites with the best people, but because the best people are the ones who most perfectly live his law, and make practical daily application of his gospel. Obeying the gospel **MAKES** them the best people, and brings them the best blessings of life, automatically. "Except your righteousness, (i.e., your compliance with law) exceed that of the Scribes and Pharisees who stubbornly refused to accept or apply or obey more than a small portion of God's law) ye shall in no wise enter into the kingdom."

Has God blessed you today? Is he blessing you every day? The more abundant life is promised to those who will obey the gospel of Christ in its fulness. When we truly obey, we may truly enjoy a present tense religion, as well as a past and a future tense religion.

Goodbye now, it's time to go down the Old, Old Path, but we'll meet you again next Sunday, and until then, "The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you and give you peace, both now and in the life everlasting. Amen."

The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday May 25, 1947
Series No. 34 - "I CANNOT COME DOWN"

Good morning friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father bless us this morning in this service we pray. In Christ's name, Amen.

One of the great tricks of the last war was a deliberately planned scheme to make the German high command think that the assault on Germany was coming through a different place than the Normandy beach -heads where it had actually been planned. In obedience to carefully planted propoganda, the Germans removed troops from the Normandh sector to reenforce the spot where theythought the assault was coming. Even so, it was no easy task for American troops to break through, but if this hoax had not been perpetrated, a good many more lives would have been lost than were lost. It is always good strategy in war to draw the enemy away from his prepared fortifications or advantageous positions, and then meet him on more equal terms, or terms more advantageous to yourself.

In debate, it is a favorite trick to raise so many incidental or side issues that your opponent becomes confused and spends all his time answering non-essentials while he neglects completely the main argument, and teherefore fails to prove his case. A clever debater will refuse to be drawn away by such tactics; he will be too busy dealing with ewssentials and fundamentals of his case to have any time for side issues. In football, basketball, and a good many games, a part of the strategy is oftimes to distract attention from the major issues to some side issue -- to pull a fake pass, or a trick formation which will divert the eyes of your opponent from the ball until it is too late to recover. A good player always keeps his eye on the ball, and his mind on the basic issues of any game or contest. Defeat and failure in life, as well as in play, often come from a failure to drive straight for the point without allowing one's self to be sidetracked or detoured by non-essentials.

Very frequently it happens in life that the devil recognizes the improbability or impossibility of making a man do some glaring sin so he resorts to the temptation of diversion. He tempts the man to leave the main issue and content himself with a lot of little side issues which are good in their way, but which after all are merely side issues. If Satan can't make a man do evil, he has atleast accomplished something if he makes him stop doing good, or if he makes him neglect the the greatest and best good for something second best, or almost as good. The sin of the second best is always a sin, a sin of omission perhaps but still a sin.

You can observe countless examples, if you will observe life as it is lived around you. Wherever there are great potentialities and Unexplored possibilities for good, there is very likely to be a sin of omission --- a sin of choosing second best. When a boy sees the chance of making some easy money, and quits school temporarily to take that chance -- well, what do you think? It's no sin to earn money; but if that choice stops permanently that boy's quest for an education which would equip him to do a far greater work -- and even earn far more money -- then the choice has been a wrong and sinful one. There are many perfectly legitimate ways of building a house. If you are building a house, you may choose any way you like. But if a carpenter or contractor is building a house for someone else, it is a sin and a breach of contract not to follow the blueprints, or to substitute second best materials for those specified. It is no sin to build a dog kennel, but if the plans call for a chicken coop, it's a sin to build a dog kennel instead.

We are all susceptible to this temptation -- and all the more so since we usually try to fool ourselves into believing that some day soon we will get around to doing the thing we know we ought to do now. But we contend ourselves with a second best, temporarily, and soon find ourselves so enmeshed in the details of the second best that we have no time or strength for the main issues of life. Anything which keeps us from being our best, from doing our best, from following the main issues and the primary purposes of life, is sin. And it is a sin much more easily fallen into than a positive commission of some glaring evil; for most of us would shy away in horror from the gross evil or immorality offered to us in temptation, but we willingly accept the second best, felling sure in our hearts that we will get around to the best and all-important thing later.

He is no friend who urges the second best upon us. He is an enemy, plotting our frustration, defeat, and downfall. Sometimes, our own group is our greatest temptation, because when we have risen to the average level of the group, we become well satisfied with ourselves, and content to rest there on our laurels, instead of going on up to the fullest achievement of our potentialities.

The story of Nehemiah, and his enemy, Sanballat, is very revealing, and quite typical of the temptation of second best. Sanballat was an enemy of the Jews, and jealous of Nehemiah, who had received a special dispensation from the king of Persia, to return to the conquered wastes of Jerusalem and rebuild the city walls. Nehemiah, who had been serving as the king's cup bearer, had set a time for his return, and promised to be back by that time; hence he was in no mood for dawdling. Sanballat and his allies tried to stop the building of the wall by force, but Nehemiah armed his workmen, and set guards so that the enemy dared not attack. When such direct methods failed to work, Sanballat tried indirect. Four times he sent to Nehemiah suggesting that Nehemiah come down off the wall and talk things over. But Nehemiah knew what they wanted. They were not interested in talking, but in delaying the action until it was too late, hoping that Nehemiah would have to return to the king with the work still unfinished. So the reply of Nehemiah is more than significant: "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?"

When this stratagem did not work, Sanballat spread the rumor that Nehemiah was plotting a revolution of the Jews, and again urged that Nehemiah come down from the walls and discuss the terms of the blackmail. But Nehemiah was not to be turned aside from his purpose. His one immediate purpose was the restoration of the walls of Jerusalem. Neither stratagem, threats of violence, nor blackmail could tempt him to leave his great work for a senseless and profitless palaver with an enemy who was merely trying to entice him into the second best. If you have been engaged in mediocrities, instead of tending to business on the wall, today is a good time to ar wer, " I am doing a great work, and I cannot come DOWN. "

Goodbye now, it's time to go down the Old, Old Path, but we'll meet you again next Sunday, and untill then, "The Lord Bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you and give you peace, both now and in the life everlasting. Amen."

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The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, June 1, 1947

Series No. 35 - "HOW LONG WILL THE APOSTACY PREVAIL?"

Good morning friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father as we continue to walk down The Old, Old Path, we would ask Thy blessing upon us. Thou knowest our needs and we pray that they may be supplied. May we walk in the shadow of Thy love from day to day, and be the instruments in Thy hands of manifesting it to others. Amen.

As we were walking down "The Old, Old Path" together, a few weeks ago, I told you the story of the Apostacy of the early Christian Church. The question that I would like to discuss with you this morning is this, "How Long Will The Apcstacy Prevail?"

In our efforts to find the Church of Jesus Christ we have experienced much difficulty. It really is as the Savior said, "The Kingdom of heaven is like unto leaven which a woman took and HID" or as "a treasure HID in a field." (Matthew 13:33,34) But this much we have learned first, that the Church of Jesus Christ was to go into a wilderness of Apostacy. Second that some violent force would bring about her disruption. Third, that the leading character promoting this "falling away is represented to us as a "Man of Sin," a "Little Horn," and a "Beast". (2 Thes, 2:1-8)(Dan. 7:2-7)(Rev. 13:1-7) It will be interesting to learn how long this state of things will continue. There is one thing of which I am certain, it will not last forever, for if it did, then the gates of hell would prevail against the church.

No; there will be an end to this entombment of apostacy. The body of the church, like the body of her Lord, will resurrect. There will be a revival, a restoration, but how long, oh Lord, how long wilt thou suffer them that would serve thee to be deprived of the richer blessings of thy kingdom? How long must they wait for the "Times of refreshing," when their souls shall again be bathed with the blessings of the Old Jerusalem Gospel?

You remember I showed you the picture of the woman in Revelations the 12th Chapter, clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. She represented the Church of Jesus Christ. John informed us that the woman, the church, would flee into a wilderness for "1260 days," or, as he also expressed it, "for a time, and times and half a time." (Rev. 12: 6-14)

It was during this period that "it was given unto him (the wild beast) to make war with the saints and to overcome them." But

his triumph shall terminate. It will not continue. It will last but for forty-two months. "And power was given unto him to continue forty and two months." (Rev. 13:5)

The information coming to us from Daniel was of a similar import. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand untill a time and times and the dividing of time." (Dan. 7:25) Thus we have it from John and Daniel that the period of the desolation of the church under the dominancy of the Man of Sin, the Little Horn, or the wild Beast, shall last for "1,260 days," "a time, times and half a time," or "Forty and two months."

The term of time suggested by these diverse expressions is one and the same. This is apparent from the remarks of John, who, while he tells us in one place that the time of the sojourn of the woman in the wilderness will be 1,260 days, in another place he speaks of the same event as lasting for a "time, and times, and half a time." (Rev. 12:6,14) Undoubtedly they refer to the same period.

Now "a time" signifies one year; and one year, after the ancient system of counting was 360 days. In the expression "Times", which is plural, there must be, at least, two years or 720 days; and in half a time," half a year, there are 180 days. The total of all these days will be just exactly 1,260.

Daniel's way of saying it was "a time, and times, and the dividing of a time," which is the same thing. The "forty and two months," when reduced to days after the ancient system of reckoning, thirty days to each month, and twelve months to the year, gives us just 1,260 days. Understanding, therefore, the harmony of the several prophetic expressions declaring that the apostacy will prevail for 1,260 days, we are led to ask whether these "days" are to be understood literally or symbolically.

Undoubtedly they are to be accepted symbolically, for it cannot be that an apostacy of such magnitude could be accomplished within 1,260 days of literal length. Indeed, it is an established characteristic of prophetic language, that great events, national upheavals, and whole empires are illustrated by miniature symbols. The lion, the bear, the leopard, and the great beast and terrible; represented four successive empires of history: Babylon, Media-Persia, Greece, and Rome. So with the 1,260 days; if we would maintain the custom of prophetic interpretation we must seek for its solution on a larger scale. This is demonstrated in the seventy weeks of Daniel. Speaking of the coming and crucifixion of Christ, he tells us that it will occur upon the expiration of "seventy weeks." (Dan. 9:24) Now seventy weeks contain just 490 days, and it is significant that our Lord came within the limits of 490 years from the time the period began, and was crucified the very year of its fulfillment.

It is apparent, therefore, that 1,260 days signify so many years also. This is how Ezekiel was instructed to interpret prophetic

days: "I have appointed thee each day for a year" (Ezekiel 4:6) and which is strikingly supported by a very early precedent--"And after the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear uour iniquities, even forty years." (Numbers 14:34)

The sentence of the court has been delivered; The fate of the woman has been fixed. There is no escape; there will be no reprieve. She is doomed to the dungeon of apostacy for 1,260 years.

Goodbye now, its time to go down The Old, Old Path, but we'll meet you again next Sunday, and untill then, "The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you and give you peace, both now and in the life everlasting." Amen

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ENOUGH TO KNOW

I know not how nor when nor why,
I can but this, on Christ rely;
His truth, His love, eternal flow;
God lives! This is enough to know.

I rest content whate'er betide,
For love and peace with me abide;
I care not how my footsteps go,
Christ guides! This is enough to know.

I know not when I shall forsake
All sin, and in His likeness wake,
But to Christ's stature I shall grow.
Christ reigns! This is enough to know.

I know not why sometimes I fall,
Seem to forget that Christ is All.
I grasp His outstretched arms, and lo!
Christ is ! This is enough to know.

Francis S. Clark

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The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, June 8, 1947

Series No. 36 - "CHART AND COMPASS COME FROM THEE"

Good morning friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father, may we realize even today, amidst all the confusion that seems to exist in the world, that Chart and Compass really come from Thee. In Christ's name we ask it, Amen.

When as a small boy I learned the hymn, JESUS SAVIOR, PILOT ME, I learned it as it is printed in most hymnals, with the last two lines of the first stanza reading: "Chart and compass COME from thee, Jesus Savior, Pilot me." It came as something of a surprise, therefore, and perhaps as a little bit of a shock, to pick up a hymn book one day when I was visiting the services of another denomination, and to find the verb turned to the past tense: "Chart and compass CAME from thee." Whether it was a mis-print of one letter, or whether the tense had been changed purposely, I shall never know, but as I thought about the implications of this little one letter difference, I thought that right there was one of the principal differences between Latter Day Saints and their friends of other churches.

Latter Day Saints believe in a present tense religion. They believe that God not only heard prayer once upon a time, but that He HEARS prayer. They believe that God answered prayer, but also that He answers prayer. They believe that He once spoke to His servants, part of whose words are preserved for us in the Holy Scriptures; but they believe also that God SPEAKS today to His servants for guidance and direction of the church, and the instruction of its people. They believe that He once healed the sick, and that now, today, He heals the sick.

No mariner would think of going to sea with only a chart for his guidance across the trackless wastes of ocean. The mariners of Paul's day did, and when a storm or darkness blotted out the stars, they sometimes drifted for days not knowing which direction they were going. They had their charts ---- certainly; but a chart is no good without a compass or some such means of knowing the direction of travel. The compass relates the knowledge and information contained on the chart, to the actualities of life --- to the necessities of that individual mariner in his particular time and place.

The Bible is our chart for the voyage of life. The knowledge, wisdom, and revelation of the great and good men of the past are contained therein. We believe that it is inspired --- not every verse and chapter perhaps, but that the inspiration of God is contained within its pages, but the Bible is insufficient. It is the chart; but it needs a compass - the Comforter -- the Spirit of Truth, which will guide us

into all truth, and help us relate the information of the chart to the individual necessities and emergencies of present day living.

A compass must always work in the present tense. It is not enough that it should have pointed out NORTH yesterday or last year, or in grandfather's day. It must point north NOW--continuously--always in the present tense. In the storms and stresses of life, when the clouds obscure familiar landmarks and blot our even the stars; there is nothing which can take the place of our compass--the comforter, with a light glowing above it in the binnacle off our hearts, pointing always in the direction in which we should steer to reach the safe port indicated on our chart.

Let's be realistic about it, however, and admit that even the compass needs checking from time to time. In this mixed-up old world of ours, it is not unusual for me to say that the comforter, the Spirit of Truth, tells me to go one way, while you insist that it tells you to go another. We need to examine ourselves carefully from time to time to make sure that that there is nothing in our lives which limits or hinders the operation of that spiritual compass within our hearts. Some time ago I remember reading a Tugboat Annie story, in which Annie's competitor, Bullwinkle, led Annie a merry chase all over Puget Sound. And how did he do it? By hiring a sharp witted old derelict to go to Annie with a good story, get on board her tug for the trip across the bay, and stand near to the compass with his pockets full of scrap iron. The compass needle was of course deflected, and Annie went on a wild-goose chase for off her course---religiously following the compass all the time. Perhaps we need to look in our pockets for scrap iron occasionally -- to make sure that we are not deflecting the compass by our own sins and prejudices. I fear that the Comforter, the Spirit of Truth, has a hard time getting through to some of us. An old Scotchman seemed to realize this, according to an old story, when he prayed one day, "Oh Lord, lead us aright; for we are VERRA determined."

Now let us consider a moment, the chart with which we sail. Would you be willing to start on an ocean voyage in a ship which carried only the meager charts of Columbus' day? When Columbus sailed, you remember, no one even knew of the existence of the two American Continents. They were not shown on any chart. There was no knowledge of ocean currents, or weather conditions. Certainly it would be a poor mariner indeed who would be content with the ocean charts of Columbus' day. No doubt they were pretty accurate -- as far as they went--but they simply didn't go far enough. Even an ocean chart of fifty years ago would be almost useless today, for today's mariners go through the air rather than over the water and they need charts to show air currents and weather movements, rather than ocean currents, tides, rocks, and shoals. Our charts, as well as the compass, need to be in the present tense.

As we move out into the ocean of life, consulting our chart, and being guided by the compass of the Comforter, we shall discover new and uncharted realms of truth. "I have many things to say to you, but ye cannot bear them now." If we will keep moving under the direction of our chart and compass, always functioning in the present tense, new truth will continually be made available. And isn't it reasonable then to suppose that such truth as is proved, and tested in the melting pot of actual human experience, should then be added to THE CHART, so that those who come after may read, and profit by our discoveries?

Somehow a good many people have gotten the idea that religion is all to be in the past tense. God once spoke, and His words are preserved in a book--but God does not speak. Chart and compass CAME from thee. Why should not God speak today? Why should he not add to His chart today as men explore farther into the unknown, and meet new dangers and difficulties and temptations? No where in the Bible does God say that He is going to cease to speak -- that He is going to retire into the past, and leave men to pilot their way through life as best they can with the charts of their ancestors. He has warned against men adding to His words, and that is reasonable. No man has a right to add to or alter any chart or map, unless he has explored the territory, and KNOWS what he is doing. In so important a field as the guiding of men's lives towards salvation, certainly no man has a right to add his own speculations. Be God can add; and He WILL add, if we will keep His compass in our hearts, and relate the actions of each day by means of that compass to the charts already given.

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Goodbye now, its time to go down the Old Old Path, but we'll meet you again next Sunday, and until then, "The Lord bless you and keep you, the Lord make his face to shine upon you, and be fracious unto you, the Lord lift up his countenance upon you and give you peace, both now and in the life everlasting." Amen.

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The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, June 15, 1947

Series No. 37 - "THE HEART OF A FATHER."

Goodmorning Friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father, as we pause to pay tribute to Father we ask Thy divine blessing upon us. In Jesus name, Amen.

And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. (Luke 15:20)

I do not wonder that the world has lost its heart to Mother. Her place in the world's affection is secure forever. When the last word of appreciation and praise of Mother has been said we are conscious of our inability to give her what is justly her due. She has appealed to the world's imagination with her mother-love for her children, her almost unlimited capacity for sacrifice and service, her tenderness; her gentleness, her brooding care, her lovely eyes so often tear-dimmed, her cheerfulness amidst disappointments, and pain, suffering, toil, and sacrifice, her strength to bear such wearying burdens, cares, anxieties, to answer numberless calls for care, love and service.

Father has not so appealed to the world's imagination--father, stern, ready for life's battles, out in the world of actual conflict, toiling, struggling with his burdens, striving to do his best for those he loves, and for whom he would die if need be; father, with his heart of gold--often tarnished to human sight; father, taking life's buffetings with never a word nor a tear, smiling, fighting his battles, grimly, steadily "carrying on," even when he knows he wages a losing fight, but hoping, fighting, toiling, taking reproaches and praise with the same smiling face, failing often to attain the highest things in life, rough and ready, grim and fighting, forgiving and kind, father has not appealed to the world's imagination, and so has not been enshrined in the world's heart as mother.

As we study the parable of the Prodigal Son, we are apt to overlook the fact that Jesus uses a real, an earthly father to show to us our heavenly Father. Not all human fathers would qualify for the place of the Father in this lovely parable, but there are more of them who quite nearly approach the standard of this father than we are aware.

In America, where the home has had such wonderful development, the place of Mother has been high, secure, and her character has been exalted. In perhaps no other country has this been true to the same extent as in our own land and Father has suffered by comparison. Father is not measured in terms of his own life and character, but in terms of

Mother's life, and service and character. He has been compared with Mother instead of being compared among his own fellows. The result has been distinctly to father's discredit.

Because he has not been gentle, tearful, of unwearied and exhaustless patience, of the same introspective and devotional spirit, he has been condemned as hard, unspiritual, wooden, believed to be of the earth, earthly; and therefor earthly in his thoughts, and tendencies. I am not making a plea for a double standard. Let us have a single standard for both sexes. However I am pleading for an understanding of the fundamental differences between the sexes. This is a plea that father be measured by things which are of his own world.

The heart of a father is seen in the parable, First, a true father is ready to minister to the happiness of his household. He went out of his way, beyond what law and custom required, that he might hold the goodwill of his wayward son. He shrank from the ordeal of the son's departure from the home, and would go to the utmost that he might not break with him.

Second, his love did not fail. Tho' absent, the son was still dear to the father's heart. Knowing the waywardness of his son, now a wanderer from home, he loved him with an undying love; others might scorn him, but to the father he was still "son." Words cannot express what the father suffered thru the long months of the son's absence, but in it all there was only compassion and longing for his return.

Third, the father's forgiveness of the son reveals the high quality of his manliness. How full, how ready, the forgiveness accorded. How blessed the son's reception. Only a real man could forget all that he had suffered, all his heartache, all the shame he had endured, while the son squandered his money in the evil life to which he had gone, all the anxiety which had tortured his heart, all the fears that had shadowed his waking hours--only a real man could so forget and open heart, and hand, and door in so glad a welcome, so complete a forgiveness. Forgiveness is the acid test of a man. "It is godlike to forgive."

Fourth, Father is often misunderstood. Where the mother sheds tears, the father's heart bleeds. He rarely weeps, his heart aches with a pain too deep for tears. Because he smiles as he bears his burden, he is judged to be hard, unfeeling, indifferent. Nothing can be further from the truth. He laughs that he might not cry, like Lincoln, criticized because he smiled at Richmond on the day he viewed the desolated city, made answer "I laugh because I must not cry today." He smiles as he bears his burdens that his strength be not spent in unavailing tears. With steady faith in God he goes on life's way. If he weeps, none but God knows the agony that wrung rears from his eyes.

Here are some lessons we learn from father. He taught us fidelity to the tasks which fell to his lot in daily life. He taught us patient endurance by his steadfastness under the exactions of daily life. He taught us faith, by his dependence upon God and his trust in God's love and care. He taught us faith in our fellows by his readiness to forgive and to forget, his cheerful companionship with neighbor and friend. If we really learn these lessons, then we will know that "The Heart of a Father" is really turned in the direction of his children.

The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, June 22, 1947

Series No. 38 - "WHEN DID THE TWELVE HUNDRED AND SIXTY YEARS COMMENCE?"

Prayer: Our Father accept of our thanks for the favors of the past week and may thy blessing rest upon all who are listening in this morning. There are homes where sadness prevails, comfort them we pray. Speak Peace to every troubled heart. Supply the wants and needs of all of Thy creation and finally may Thy Kingdom come and Thy will be done in each one of us. Amen.

This morning for a little while I would like you to think about the Apostacy again. You remember, not too long ago, I showed you from the scriptures that the early Christian Church was to go into a wilderness of full and complete apostacy. Infact, during the Dark Ages we found that it was impossible to find any trace of the New Testament church in existence. The Light of the divine church had been snuffed out and in its stead burned the light of the wisdom of men.

We also found according to prophecy, that the church was to stay in this apostate condition for 1260 years. The question that I would like to discuss is "When Did the Twelve Hundred and Sixty Years Commence?" We would like to know when they began for the very simple reason that we would like to know when they will end. Their termination means the coming forth of the church out of darkness, I mean spiritual darkness, and once more bringing to the world the light of the glorious gospel of the Son of God, which always radiates from the Church of Jesus Christ, pillared by apostles and prophets and illuminated by the light of continous divine revelation.

We may be sure that God would never have informed us of this important prophetic period unless He wanted us to know both the time of its beginning and its ending. With every sentence of the court there is accompanying information as to when it shall begin. It will be thus with the sentence of the 1,260 years.

7 Paul tells us when it will start. It will commence with rise of the Man of Sin: "For that day shall not come except there come a falling away first and that man of sin be revealed." (2 Thessalonians 2:3) The "Falling away," and the coming forth of "The man of sin," are contemporary as well as associated events. Indeed, the one is indispensable to the other. If there had been no apostacy, there never would

have been a Man of Sin, and if there had been no Man of Sin there could never have been a falling away. The Man of Sin served in the capacity of a commander in chief, organizing and concentrating the forces of apostasy, "so that he as God sitteth in the temple of God showing himself that he is God." (Thessalonians 2:4)

It will not be in order to ascertain when this Man of Sin was to arise. He will arise when a certain impediment is "taken out of the way."

"And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth WILL LET, untill he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. 2:6-8) The sense of the words, Let, Letteth, as used is a little confusing. They mean "to retard, hinder, impede, to interpose obstructions. (2 Thess. 2) This sense is now obsolete, or nearly so." -Webster

This was the usual significance of the words at the time of the translation to the King James Version. A clearer rendition is found in the Revised Version: "And now ye know that which restraineth to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one."

Who or what, then, was this restraining power? Paul does not here say. It was not necessary, as the Thessalonian saints already knew -- "and now ye know what withholdeth," etc. Moreover, it would not have been wise for the apostle, in a public epistle to publish that which would go to all parts of the empire. He would have subjected himself to a charge of treason.

Listen, that restraining power was none other than the imperial Roman Empire, which, under its emperors reigning at Rome, jealously guarded and enforced the preeminence of the emperor against every encroaching competitive influence. There was no room for a spiritual head over all, so long as there was an emperor over all. And this was the understanding of the Christian Fathers, who, living in those early times, naturally understood the problems and prophecise of the day.

We have, therefore, but to find the time when imperial Rome ceased to function as a restraining power, and we shall have a date from which to compute the 1,260 years. And this is in harmony with the vision of Daniel concerning the Little Horn. It did not rise until "after" the development of the ten horn kingdoms. "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise AFTER them; and he shall be diverse from the first, and he shall subdue three kings." (Daniel 7:24)

Remember, the ten horns represented the ten kingdoms, all of whom were to be on the political stage at the time of the coming forth of the little horn. It is the same in the visions of John. There is no mention of the fated era of forty-two months until after the arising of the wild beast with his ten horns. These horns are crowned, denoting that they are each under their own rule. It is significant that when John saw the Roman Empire in the preceding chapter, he saw it as a dragon with seven heads and ten horns, but no crowns upon his horns. The crowns were upon its heads, implying that kingly rulership was still vested in Rome; that its ten provinces, for such there were, had not yet developed their independence. But in the vision of the wild beast we are taken forward to that time when the Roman Empire was dissolved into ten kingdoms, hence the crowns have been transferred from the heads to the horns. And it is at this time we must begin to reckon the rule of the beast for his forty-two months, or 1,260 days.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." (Rev. 13:5) There is another circumstance, a secondary one, marking the commencement of the 1,260 years. It is that of the deliverance of the saints (the church) into the hands of the little horn. May I tell you that historians tell us that the little horn represented the papal power. "And he shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." (Dan. 7:25)

Whenever, therefore, after the division of the Roman Empire into ten, we meet with the circumstance, which manifestly and clearly delivered the saints or church of Christ into the control of the papacy, we may mark it as a noteworthy landmark from whence to commence our prophetic measurements. On this point the observation of Reverend Cunningham is very plausible.

"The commencement of the 1,260 years is to be marked by the giving of the saints and times and laws of the church into the hands of the little horn."

How this deliverance is to be accomplished we are not informed. But it will be done; and that so glaringly and convincingly that none can doubt, and all will see it. Of this much we are certain, that whosoever shall attempt the deliverance of the church into the hands of the little horn he must be some one exercising certain jurisdiction over the church. And who else but the authority of state?

The circumstances marking the commencement of the 1,260 years are therefore two in number. First, the removal of the restraining Roman Empire and its subdivisions into ten kingdoms. Second, the deliverance of the saints into the control of the papal power.

We will continue this discussion in the succeeding weeks, meanwhile take your bibles and read the 7th chapter of Daniel and the 13th chapter of Revelation concerning the visions of these beasts.

Goodbye now, it's time to go down The Old, Old Path, but we'll meet you again next Sunday, and until then, The Lord bless you and keep you, both now and in the life everlasting. Amen.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, June 29, 1947
Series No. - 39. "FOR WHAT DO YOU WISH?"

When we were small children, I suspect that most of us believed in fairy godmothers, fairy wands, and fairy wishing wells, all of whom could be relied on to grant our wishes if we knew just how to make them. In some cases, mother and father were the fairies who granted our every wish--and all we had to do was WISH for something, and find it forthcoming. Some of us a little later believed in Santa Claus --and all we had to do was write him a letter at Christmas time containing our wishes, and he would see that they were all satisfied. It was convenient to have father and mother and the fairies to fill in the gaps between Christmases, for it was a long time from one year to the next.

In some homes, at least, the children learn about God -- and at a little later period in life, Santa Claus gives way to God as the granter of wishes. Some of us, even in late adult life, get the idea that all we have to do is to express our wish to God, and we shall get it. And if our wish is not granted forthwith, we sometimes lose faith in God, even as in childhood we sooner or later lose faith in the fairies and in Santa Claus.

For what did you wish when you were a child? For what do you wish now? Is your wishing mature? Is it Christian? Is it rational? You can go a long ways towards judging and sizing up the character of yourself or of any other individual, by examining closely the wishing of that individual. Think the subject through carefully for a few moments, and examine your own thinking, and I believe you will agree that one of the marks of a truly great man or woman is that his wishing is for someone else. To the contrary, one of the marks of the small, the mean, the mediocre, the petty, the insignificant, the worthless man, is that his wishes are almost exclusively personal and selfish.

When we were children, our wishes were almost always for something to gratify our own desires. We wished we had a million dollars, so we could spend it all on candy. Or we wished for a candy store, or an ice cream factory, where we could eat all we wanted as often as we liked. Or we wished for a wagon, or a sled, or a doll, or an electric train. It seldom or never occurred to us to wish that mother could have a new dress, or that our poor neighbor down the street could find a better job.

Review the great men of history, and you will find that without exception, the truly great were made great by the fact that their wishes were for others first, and for self last. Lincoln wished for freedom. He had it for himself, but he wished it for the millions of slaves who could not help themselves. Washington wished for the peace

and quiet of his home at Mount Vernon, but he wished MORE for the welfare and independence of his country. The Apostle Paul no doubt wished at times for a home, for peace, for comfort -- but more than that he wished for the salvation of souls, as he writes in Romans 10:1 -- "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. Jesus desired that he might escape crucifixion, but more than that he desired to serve others by doing his Father's will. And so we might multiply examples, but these should suffice.

Judged by the standard of our wishes, are we great, or mediocre, or definitely small? There has always been a quota of people who were willing to overlook whatever happened to someone else, as long as their own wishes came true -- as long as their own security was not threatened, or their comfort destroyed. The member nations of the League of Nations presented such a sorry spectacle not so many years ago, when Ethiopia, Manchuria, Czechoslovakia, and other nations were gobbled up by greedy powers, while those who had sworn to protect the little nations of the earth stood apathetically by and cared not what happened so long as it was not their own territory or their own peoples being captured and desolated. In Washington, and about the fringes of Congress, there are always those people who are willing to pay good money for lobbying purposes, to make sure that THEIR wishes will be made into law, no matter what the cost to those parts of the nation that do not belong to the noisy minority.

Neither union labor, nor capitalistic management, is free from this tendency to wish only for self, and not for others. It was not necessarily true in the last war, (though some of us have our suspicions) But there have undoubtedly been times in history when capitalists have wished for profits, and have been willing to sacrifice the lives of men to achieve them. There have been, on the other hand, labor leaders who have been willing to resort to almost any extortion, at any expense to the people and the government, in order to serve the wishes and interests of their small group. History even records that the church has not always been guiltless, but that some times the church as a group, and church men as individuals, have been willing to sacrifice the comfort, the peace, the security of common men, in order that the church as an institution, or the position of some church leader, might be made more secure. The world has never been free from the "pressure group" which seeks by fair means or foul to obtain gratification of the wishes of the select few, at whatever cost to the common people.

It is only a great man who can love something else more than self. It takes a great man to be patriotic, so that he is willing to deny himself that his country might live. It takes a great man to be devoted to his church, so that he is willing to submerge his personal wishes in his wish for the spread of truth and the coming of the kingdom of Christ. It takes a really great man to forget his wish for PERSONAL security, and devote his whole endeavor to the establishment of a security which will make EVERY man, woman, and child in the world free from fear, from want, from oppression, from repression that stifles initiative and talent. The little man wishes for a million dollars that HE might be secure. The big man gives away a million dollars, that some sort of security might be established for others. WHICH DO YOU REPRESENT? FOR WHAT DO YOU WISH?

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The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, July 20th, 1947
Series No. 42 - "IT MIGHT HAVE BEEN"

Good morning friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father, as we look to Thee, we are made to realize our dependence upon Thee for all things. Help us to be worthy and may Thy blessings reach those who are listening in. In Jesus Name, Amen.

Scripture: Matthew 23: 31-38 (Inspired Version)

. behold, I send unto you prophets, and wise men, and scribes; and of them ye shall kill and crucify; and of them ye shall scourge in your synagogues, and persecute from city to city; That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar You bear testimony against your fathers, when you, yourselves, are partakers of the same wickedness. Behold your fathers did it through ignorance, but you do not; wherefore, their sins shall be upon your heads. Then Jesus began to weep over Jerusalem, saying, O Jerusalem, Jerusalem! You who will kill the prophets, and will stone them who are sent unto you; how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not. Behold your house is left unto you desolate.

In the closing lines of his poem MAUD MULLER, John Greenleaf Whittier penned a thought which has almost come to be a proverb, even among people who could not give the source from which they quote. The lines read:

"Of all sad words of tongue or pen,
The saddest are these--It might have been."

Rare indeed is the man or woman who has not sat down quietly in company with his own conscience, and looked back over his past life to a time when some wrong decision, some hasty or unwise act changed the whole course of that life, and frustrated and barred for all time the happiness, the pleasure, the service which that life might have rendered. Life deals more kindly with some than with others. Sometimes we are able to change our decision before it is too late, and retrieve our lives from their ignobility; but sometimes the mistaken act of one moment, or one hour, will forever bar us from doing the thing we should like to do. Then life is forever filled with regret--and no matter how much good we may later be able to accomplish, we sometimes are forced to sigh a little wistfully, let our imaginations run, and think about what might have been.

The tragedy in most lives is a tragedy of what might have been. Sometimes, of course we seem to be blocked and frustrated in the accomplishment of our desires through no fault of our own. Death, disaster, misfortune in a thousand and one forms may strike at us, and stop our plans, our ambitions--even rob us of all desire to continue the struggle. But if we do quit the game, sit down, curse and bemoan our fate, we are only increasing our sorrow. When fate deals unkindly with us through no fault of our own, we may feel that there is no use in going on, but if we quit and spend the rest of a lifetime merely feeling sorry for ourselves, there will be another sad story to be told some day, of how one who could have done great things in spite of handicaps and misfortune, QUIT when the way got rough, and failed to accomplish his mission in life. IT MIGHT HAVE BEEN may be said of the desires which are unaccomplished through no fault of our own--but far sadder are those words when we say them ourselves in the realization that we have failed where we might have succeeded, had we vision, foresight, and stamina enough to see the problem through.

The great tragedies of history have been tragedies of IT MIGHT HAVE BEEN. Contrast John on the Isle of Patmos with Napoleon on the island of Elba. John had regrets that his life work had been interrupted. He probably fretted at the delay, and thought of what might have been had he been allowed to continue his work with the church. But out of his frustration came the Book of Revelation, because John made the best of what opportunity he had, and even though he had been hindered in some things, he could look back on his life and say with Paul, "I have fought a good fight; I have finished my course; I have kept the faith." Napoleon, on Elba, as he sat gazing out to sea, also thought on what might have been. He had plunged half of the world into war--led millions of men to their death--caused misery and suffering and woe wherever he went. He had established a great empire, only to have it crumble at his feet, leaving him nothing to show for a lifetime of Herculean effort. Napoleon probably brooded over his lost empire --but I wonder whether he did not brood too over his lost and wasted life! Do you suppose that he ever wondered what good he might have done in the world with his brilliant powers of leadership, had he turned those powers to righteousness and peace? Have you ever wondered what great progress Germany and the world might have made under Hitler, if his great genius for leadership had been motivated by righteousness, godly principles, and directed to peaceful ends? Have you ever considered the good which might have been done by Judas, if he had not betrayed his Master? He might have been another Peter, or another John, or another Paul.

Neglected opportunities, neglected talents, neglected tasks, are the "might-have-been" in the lives of all of us. The five foolish virgins in the parable might just as well have had oil in their lamps. The man who buried his one talent in the earth while his fellows increased theirs, might have been as fruitful and as profitable as they. As they traveled the road of Jericho, the Priest and the Levite who passed by the wounded man on the other side, MIGHT HAVE BEEN the ones to help him, but it was the despised Samaritan instead. As Paul preached before Felix, Felix admitted that he was almost persuaded to be a Christian, but he sent Paul away until a more convenient season. What wonderful and far-reaching consequences MIGHT HAVE BEEN, had Felix

acted as he Knew he should, at the time he felt the desire! How different history might have been if the religious leaders of Jerusalem had hailed Jesus as their Messiah, accepted him, obeyed him, and set up his kingdom among them! It was for the things that might have been that Jesus wept as he sat at night on the hill above Jerusalem, and cried, "How oft would I have gathered you as a hen gathereth her chickens under her wings, and ye would not."

Somehow, I like to think of heaven and hell as places where we at last have a perfect, unclouded, free and frank knowledge of ourselves as we are, and as we might have been, In heaven with all that beclouds and befuddles us done away, and our knowledge of ourselves perfect, we shall be able to see what might have been if we had given way to the sin and wickedness which tempted us so often, and we shall then be able to appreciate a perfect knowledge of ourselves as we really are--and many of us for the first time will be able to see the opportunities we have missed, the talents we have left undeveloped--the wounds and misery we have caused in other lives--the things we should have done but failed to do. It will then be too late to change, and we shall realize as we never could in this life, that of all sad words of tongue or pen, the saddest are these--"It might have been."

Goodbye now, it's time to go down the Old, Old Path, but we'll meet you again next Sunday, and untill then, "The Lord bless you and keep you, the Lord make his face to shine upon you and be gracious unto you, the Lord lift up his countenance upon you and give you peace, both now and in the life everlasting, Amen.

The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, July 27th, 1947

Series No. 43 - "HE THAT ASKETH, RECEIVETH"

Good morning friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father we ask thy blessing upon our broadcast this morning, and upon all who listen in. In Christ's name, Amen.

SCRIPTURE: Matthew 7:6-11 -- "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you, For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them which ask him.

I suppose that all of us have dreamed, in an idle moment, how nice it would be to have some obscure relative happen along, and give us a million dollars. We have built a good many air castles with that million, paid off a lot of bills and mortgages, and provided ourselves and our families and friends with a good many of the comforts and pleasures of life. But suppose that someone to whom a gift of a million dollars had been made should decline to accept or receive that gift. How would you go about forcing him to take it? You could put it into the bank in his name, but if the recipient never drew any of it out, or wrote a check on it, it would still not be his in the full sense of the word. You could convert it into hundred dollar bills, and stack it in his front parlor, but if he made no attempt to invest it or exercise any control over it, or if he started the furnace fire with the paper currency, the gift would be utterly wasted in spite of your attempts to give it to him. In short, no one can give anybody anything -- unless it be smallpox or measles -- if the recipient does not want to accept it.

A gift of money must be accepted, used, controlled, spent perhaps -- or it is no gift at all. A gift of food must be put into the mouth, chewed, digested, and assimilated, or it does the recipient no good, no matter how generously it was given. A gift of clothing must be put on and worn, or it is no true gift. A gift of real estate does the recipient no good if he does not occupy it, or collect rent on it, or even bother to keep up the taxes on it. A gift of a horse, or an automobile would be of no use unless it were received, and put to use as a means of transportation.

And when it comes to the intangible things of life, which

are the things really worth while to the person interested in building a character which will endure through eternity, it is even more impossible to GIVE anybody anything which he doesn't want. No father can give his son an education -- though we use that phrase habitually. All a father can do is to make it possible for the son to GET an education for himself. If the boy does not apply himself, or study, nothing the father can do will Give him an education. No father can give his son or daughter an appreciation of fine music, or art, or literature, He can make it possible for that son or daughter to GET such an appreciation for himself; he can supply all the necessary opportunity and at least a part of the incentive, but he cannot GIVE one iota of appreciation to a child that does not want to receive it. No parent can give a child good manners, if he does not want to practice good manners. No parent or loved one can GIVE to anyone else salvation for his eternal soul. He can supply the opportunity, he can offer instruction, but in the end, it is the child who must RECEIVE, or it does no good to GIVE. And note well that receiving is an ACTIVE, and not a PASSIVE process. Simply allowing a gift to be dumped in your lap is not receiving it.

Giving good gifts to those who do not want them badly enough to accept them actively, is worse than waste, for a gift is valuable not only in and of itself, but its principal value lies in the uses to which it may be put. When a gift is given to someone who makes no effort to receive or accept or use it, not only is the gift itself lost, but with it is lost all the potential good to which that gift might have been put.

I believe that there is significance in the fact that Jesus, in his sermon on the mount, prefaced his remarks about good gifts with the injunction, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." A dog, though a very admirable animal in many respects, has no sense of discrimination between what is holy, and what is common and ordinary. It would be unthinkable to give a significance which a human being attaches to those emblems. A dog would make no discrimination between the coval reading of the twenty-third psalm, or the thirteenth chapter of first Corinthians, and the latest blood-curdling detective mystery. He has no capacity for appreciating or using things which we regard as holy. The swine has not even a sense of beauty. What cares he for the intricate and lengthy processes by which a pearl is formed, or for the beautiful uses to which pearls may be put? Giving a hog a gift of a beautiful string of pearls would be utter folly, and a waste not only of the pearls, but of all the usefulness which they might have enjoyed through the years.

The philosophy of Jesus offers no get-rich quick scheme, no promise of something for nothing, no promise of good gifts to those who are unworthy of them, or who have not the capacity to appreciate and use them. God is a loving Father, who is more than willing to give good gifts to his children, But he is not going to be so foolish as to cast his goodly pearls before human swine who will only trample them in the mud, and then turn and try to rend the giver. He is not going to give that which is holy unto human dogs, who will only treat it lightly, or ignore it, or desecrate it by sordid and common uses.

Therefore Jesus bade his disciples to ask, and seek, and knock. He recognized that people appreciate most those gifts which have cost them something to receive, just as a child will play for hours with a toy he has contrived out of nothing by himself, and pass by the most expensive and luzzurious of ready-made toys. The dilligent asking, and knocking, and seeking are necessary to qualify men to receive the gift they desire. By their efforts to obtain, they become appreciative of what the gift is truly worth, and come to know something of the uses of which it may be put, and the godly ends to which it may be imployed. It is a law of nature that if any man will prepare himself to receive, by seeking, asking, and knocking, he will receive. But God cannot be mocked. The man who asks for a good gift with no intention of actively receiving it, or employing it towards the holy purposes which God intended it to be used for, will never receive the gift. He cannot receive it, any more than the man who is too lazy to draw his million dollars out of the bank can get any good from it.

God is not only willing, but is abundantly able to give any or all good gifts to his children, But he will not give them to men who know nothing about how they should be used, or to men who care too little about them to receive them actively, and use them rightly. Gifts though they are given freely, must also be earned -- as a boy has to get an education for himself, even though his father GIVES it to him. God gives us the opprtunity and the promise. It is then up to us to ask, to knock, and to seek, preparing our-selves for the reception of God's good gifts, and holding ourselves when in readiness to make an active acceptance and use of them when they come, lest they be withdrawn from us again by our carelessness or neglect.

Goodbye now, its time to go down The Old, Old Path, but we'll meet you again next Sunday, and untill then...."The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you and give you peace, both now and in the life everlasting." Amen.

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, August 3, 1947

Series No. 44 - "GROW UP UNTO HIM IN ALL THINGS"

Goodmorning friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father, as we live from day to day, may we try to grow unto Christ in all things. In Jesus' name. Amen.

Scripture: Hebrews 5: 12-14

For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness, for he is a babe. But the strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

(1 Peter, 2: 1-3.) Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby; If so be ye have tasted that the Lord is gracious.

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When a child is born, his first food is milk, Milk is Nature's perfect food for small, weak, undeveloped stomachs. It requires no preparations, no chewing, no great digestive effort. Because of the ease with which it is digested, it may be taken at frequent intervals, in order to supply the demands of the growing body. But until the body has had time to grow, and to adapt itself to the new environment, and to gather strength, no one would think of feeding an infant mince pie, or fat pork, or Welsh rarebit. The infant stomach is not equipped to handle such strong meat. It requires some practice, some growth, some added strength.

If, however, the stomach and the body of the infant do not grow, something is wrong. The baby is weighed every day or two by modern mothers, to see how many ounces he has gained. If he does not gain, something is wrong with the milk diet; something needs to be added to the formula, or perhaps a complete change is indicated. The function of milk, though it be the lightest of foods itself, is to fit the infant body to be capable of handling to more substantial and solid foods which constitute an adult diet. When a child reaches an age, and a state of development where he should be taking stronger meat, but still clings to his bottle and his milk, it is a discredit to his own character, and to the quality of training given to him by his parents.

Perhaps it should be mentioned in passing, that a child does not quit drinking milk simply because he has learned to eat meat and potatoes. Milk is still a good food for adults, but it needs to be supplemented with other and stronger meat.

Peter, in his epistle to the scattered Christians of his day, wrote, "As, new born babes desire the sincere milk of the word, that ye may grow thereby..." When a Christian is born anew in Christ, he begins with the milk of the word, He begins with the simple, the easy, the understandable. In the sixth chapter of Hebrews, Paul enumerates six "first principles" of the gospel of Christ; namely, faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment. A very weak person may have faith -- and if he exercises faith he will grow until he is able to manifest repentance. When repentance has brought about its growth and development, it creates a desire for the further step of baptism in water, and of the laying on of hands for the baptism of the Spirit. And if the new Christian lives as a new creature in that Spirit with which he has been baptized, he will continue to grow, to add strength, and understanding and development, until he is worthy of the resurrection and the eternal judgment.

We never outgrow the first principle of faith. It is just as necessary in the closing years of a long Christian life, as it is in the moment of Christian birth. But a person who had faith, and just kept on having faith and did nothing else about it, would be like the child who refused to try meat and potatoes, but clung to his bottle of milk. It is necessary to repent not once, but continually, as we fall into error. But repentance, too, is only the "milk of the word," something which should be used at the proper place to give us the growth we need, then placed in the background of our thinking to be used when necessary, but supplemented by stronger meat.

The weakness of the church has always been that there were too many people who had never been weaned from the "milk of the word", too many people who had never developed to the place where they could use strong meat. Too many have refused to "go on unto perfection," preferring rather to cling to the milk and bottle, never growing up to a maturity which would make them worth something to their God and to their church. Such was the condition of the Hebrews of whom Paul wrote. "For when for the time ye ought to be teachers," he wrote, "ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." They had once received the milk of the word, but for some reason it had not created within them the strength which would enable them not only to use stronger meat themselves, but would enable them to supply therefrom the "milk of the word" to those who were still spiritual infants.

One of the first distinguishing marks or characteristics of a good Christian is his seal, coupled with his preparation, for telling the gospel of Christ to others. If the philosophy of Jesus means anything at all, it means that the gifts and blessings of life are not given to us for our personal pleasure or enjoyment, but as means to an end -- and that end is service to others. The professed Christian who takes of the milk of the word, appropriates it to his own uses, but does nothing about it except to call for more milk is only a spoiled and useless infant in the family of Christ. He should be using that milk to provide growth, so that in due season he will be able to provide both milk and meat for others who are weaker and younger in the faith than he.

The Christian who stops at faith, will always be an infant. The

Christian who stops even after mastering all six of the first principles, will still be an infant. He needs to take those principles, exercise them, add to them other principles of the gospel, to grow in grace and in knowledge, to do the good works which such principles demand, that strength may be engendered in himself, and a capacity for helping others who are not so strong. As our scripture lesson says, "...strong meat belongeth to them that are of full age, even those who BY REASON OF USE have their senses exercised to discern both good and evil." It is only as we USE the strengths and abilities and potentialities given us, that we shall be able to go on from strength to strength, until we have grown unto the measure of the stature of the fullness of Christ.

Writing to the Ephesians, Paul expressed the wish that they should be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men...." But speaking the truth in love, MAY GROW UP INTO HIM IN ALL THINGS, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

If we have not yet begun the Christian life, we need to be born again, and to desire the milk of the word. But having been born, we need to go on to strong meat, that we might grow up unto him in all things.

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Goodbye now, it's time to go down The Old, Old Path, but we'll meet you again nex Sunday, and untill then....."The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you and give you peace, both now, and in the life everlasting." Amen.

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The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, August 10, 1947

Series No. 45 - "WHEN DID THE APOSTACY BEGIN"

Goosmornning Friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father, as we approach Thee this morning we ask Thy blessing upon us. We desire to thank Thee for the many blessings that have come to us. Accept of our thanks we pray. As the word goes out over the air, may Thy blessing go with it and rest upon those who hear. In Christ's name we ask it, Amen.

In previous broadcasts we have discussed the apostacy of the early church established by Jesus Christ. He did say, "I will build my church" and as we search the New Testament we find many evidences that firmly convince us that He kept his promise. In fact we find it functioning fully and completely but.....as we continue in our pursuance of the scripture in our study of the apostacy, I would like to call your attention to the words of Jesus Christ, himself, spoken in the early part of his ministry in which he warns his disciples of the day coming, "when the kingdom of Heaven would suffer violence and the violent would take it by force." Yes, the quotation is from the 11th chapter of St. Matthew, the twelfth verse. "And from the days of John the Baptist untill now the kingdom of Heaven suffereth violence and the violent take it by force." These words predict in no uncertain terms an apostacy, a falling away of the church that He established. The words kingdom of Heaven, sheepfold, bride, lamb's wife, are synonymous, each conveying the idea of God's church or kingdom upon the earth.

According to this prophecy of the Master, this kingdom or church was to suffer violence, and violence would take it by force. The only interpretation that can be taken from that statement is that in the process of time the evil force would abound, the church would be profaned and the evil power would overcome it.

Let us follow this church right from the days referred to by the Master--the days of John the Baptist--and we find that this fore-runner of the Christ met ignominious death; he was beheaded. That was violence and force. Just a little later Jesus Himself was crucified, thus meeting a violent death. In the days that followed, the apostles also suffered death in a manner quite similar. However, John the Revelator was spared a death by violence, being banished to the Isle of Patmos and it was while he was on the Island, a prisoner for the sake of his Lord, that he was permitted to see in vision, the woman representing the church flee into the wilderness of apostacy.

Not only did the apostles themselves suffer, but Jesus suffered--not only Jesus, but his followers, Inded Jesus said, "All that

live godly in Christ Jesus shall suffer persecution. If ye were of the world, the world would love its own, but I have chosen you out of the world, therefore the world hateth you." The saints continued to suffer as long as they continued to live right; as long as the faith was kept inviolate so long did the fierce fires of persecution rage, and under this persecution men and women failed in courage and became more or less mixed up with the world to avoid persecution. No one likes to be held aloof. No one likes to incur the displeasure of their fellowmen, and so the church gradually lost the spirit and began to conform to the things by which they were surrounded. The world was gaining in power and the church gradually was losing its distinctive plea, until we learn in Matthew 24:12, "Because iniquity shall abound the love of many shall wax cold"--the church, losing a degree of the spirit, becoming more and more worldly, went farther and farther into sin,

In Second Thessalonians 2:7, Paul speaking of the apostasy of the church and describing the man of sin that will assume to be like God and sitting in the temple of God, declares further that there will be a falling away, and "The mystery of iniquity doth already work." Acts 20:29,30, where Paul again in prophecy says: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." and to continue to the 31st verse Paul continues, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Let me give you a few more quotations, in second Timothy 3:13 Paul says, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Again in second Timothy 4:3,4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." This is as you can see a gradual departure from the truth to that which is false. In Titus 1:9-11 Paul says further "They teach things they ought not, for filthy lucre's sake."

Paul was continually writing about the evil that was coming into the church. He accuses the members of the church of delving into worse sins than the Gentiles. (1 Corinthians 5:1) Remember, this was in the first century and in one of his letters to Timothy, speaking of the condition that existed said, "This thou knowest, that all they which are in Asia be turned away from me." Second Timothy 1:15. Just think! all of those in Asia who had obeyed the gospel had forsaken it!, had gone into apostasy.

We have another witness of the apostasy. I'm referring now to the apostle Peter. He says; "As there were false prophets in the past, so shall there be false teachers among you (The church) who shall privately bring in damnable heresies." 2 Peter 2:1-2.

History proves that these men were inspired. Doctrines and practices which were definitely contrary to the teachings of the Nazarine crept into the church.

We have shown you in the past broadcasts that according to the visions of John the Revelator and of Daniel that the church was to

stay in the wilderness of apostacy for 1,260 years. This period of time was to begin at the time of the removal of the restraining Roman Empire and its subdivisions into ten kingdoms and the deliverance of the saints into the control of the papal power.

As briefly as possible let me say that according to Historians it was the Lombards who completed the conquest of the Roman Empire. Thus in the year 570 A.D. the last vestage of Roman Power was swept away and the great western empire was no more. Remember the date 570 A.D. The Lombards were the last of the ten kingdoms.

Historians also tell us that with the establishment of the last of the ten kingdoms or that of the Lombards came the beginning of the rise of the papal power to its greatest height. Charles Oman, writes, "It was not so easy to foresee that the main result of the scission of Italy by the Lombard conquests were destined to be a RISE OF THE TEMPORAL POWER OF THE PAPACY.....the Lombard invasion changed the aspect of affairs. The imperial governors and garrisons were swept into corners of the peninsula and the popes left without any master on the spot to curb them.... In this time of stress and storm the popes won their FIRST SECULAR AUTHORITY OVER Rome and its vicinity and reduced the civil magistrates to a place of quite secondary importance. Dark Ages, pp. 184-200.

May I say in conclusion that the year A.D. 570 marks the end of the Roman Empire and the Beginning of the rise of the papal power to a place of supremacy. Thus in A.D. 570 began the great apostacy which was to be of 1,260 years duration.

Goodbye now, its time to go down the Old, Old Path, but we'll meet you again next Sunday, and untill then, "The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you and give you peace, both now and in the life everlasting." Amen.

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The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, August 17, 1947

Series No. 46 "A REVIEW - A PASSING GLIMPSE OF THE ~~RESTORATION~~"

Reformation

Goodmorning Friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father, we desire to thank Thee this morning for the gospel of Jesus Christ. We thank Thee for the sacrifice that He made for us. We are also mindful of the many blessings that have come to us because of His ministry in establishing the church. May His church have first place in our lives. In Jesus name we ask it, Amen.

This morning I would like to review very briefly the story of the church that Jesus Christ established during His three years of ministry here on the earth. There are those who are of the opinion that Christ never at any time organized a church. I want to state very emphatically that in our search of the New Testament scriptures all evidence points to the fact that a church was organized and that Christ Himself was the author of it.

I have told you repeatedly of the promise that Jesus made to Peter and the other apostles, "I will build my church." With this promise also came the statement that the gates of hell would not prevail against it. We are glad that this promise was made. It gives us the assurance that finally the church will triumph over her enemies. That the purpose that Christ had in establishing it would be accomplished. I want you to keep these two promises in mind, that Jesus would build His church and that the gates of hell would not prevail against it.

Now let us go back to the time of the beginning of the ministry of Jesus. The call had come. The days of preparation were over and the experiences that were to be His because of His being about His Father's business were about to begin.

A voice was crying in the wilderness saying "Prepare ye the way of the Lord, make his paths straight." It was the voice of John the Baptist, the forerunner of the Christ. The prophet who was to prepare the way. He was preaching in the wilderness of Judea. His message was the baptism of repentance to all who would receive it.

Jesus approached John asking for baptism. They both walked out into the Jordan and there John immersed the Saviour in its waves thereby setting the example for those who would follow Him. The pleasure of God Himself was shown in this act of His Son. The windows of Heaven were opened and lo the voice of God spake from Heaven saying, "This is my beloved son, in whom I am well pleased," while the spirit of God descended from Heaven in the form of a dove and lighted upon Him.

Jesus retreated to the wilderness where He might collect His

thoughts and plan the work that He knew would be His. Here He met temptation and over-powered it, emerging from the wilderness the victor. Yes, He came preaching the gospel of the kingdom of heaven. I like the story of Jesus walking by the sea of Galilee, seeing two men, Simon called Peter, and Andrew his brother, and saying unto them, "Follow me and I will make you fishers of men." They left their nets (for they were fishermen) and followed Him. As we point the way to His church will you, too, follow Him by entering into it? Will you follow Him down "The Old Old Path"? He is beckoning to you today.

Let us follow Him further. He climbs the Mount of Olives and there far away from the noise of the city He communes with His God and His Father. Spending the whole night in prayer. When the morning breaks He comes down from the Mount, calls unto Him His disciples and from them He chooses twelve whom He calls apostles. He lays His hands upon them and ordains them and gives them authority to represent Him. He also ordained the Seventy and sent them out two by two, to win men and women to His cause.

Throughout His ministry these men stayed with Him that they might learn from His lips the story of the fullness of His gospel that His church was to teach to the children of men. They learned about faith, repentance, baptism, laying on of hands, resurrection of the dead and eternal judgment, the six cardinal principles of the doctrine of gospel Jesus Christ. They learned that after men obeyed these principles that they were to go on unto perfection. Yes, Jesus taught them many truths that they in turn were to teach to those who would listen. He also taught them that after His death He would send them the Holy Spirit that would guide them into all truth, show them things to come and give them instruction concerning the things that He would want them to do. Matthew tells us that He taught them as one having authority, and not as the scribes. Read the stories of His sermons and of His parables. Nothing can equal them.

For three and a half years Jesus walked with these men, engraving upon their hearts the things that He wanted them to remember. Then there came a time when He was to leave them and go back to His Father. He tried to tell them that it was necessary for Him to die. Somehow it was part of God's plan that He shed His blood upon Calvary's cross that He might make this gospel binding. By His sacrifice He conquered death and hell and the grave and brought to naught the work of Satan by making it possible for men to live again. May I say that He made it possible for men to live by making it possible for them to obey His gospel, and His church was to be the custodian of this gospel.

His final instruction to the ministry of His church, given after His death and resurrection, and given just before His ascension into heaven was this, "Go ye into all the world and preach the gospel." They were also told to tarry in Jerusalem until they were endowed with power from on high or until they had received the baptism of the Holy Spirit. In obedience to this command they tarried and under the direction of the Spirit they received, they began to build up the church in all the world. They built upon Christ, the chief cornerstone, and building according to the pattern given them of the holy spirit where was placed in the church with the apostles and Seventy, prophets, high-priests, bishops, evangelists, elders, priests, teachers, deacons.

This church functioning as it should, teaching the fullness of the gospel was indeed the church of Jesus Christ. I told you last Sunday, that there came a time when according to prophecy there began to be "a falling away." Through the centuries men began to change things to suit their own fancies, evil began to creep in untill finally in the year A.D. 570 the church went into full and complete apostacy. This state of apostacy was to prevail for 1,260 years.

As time went on and the tears rolled by, great and good men arose who tried to effect a reformation of the church. Recognizing as they did that she had gotten far away from the simple old Jerusalem gospel. This reformation commenced, says Spanheim, by Zwingli in Switzerland A.D. 1516; by Luther in Germany in 1517, by Calvin in France in 1529; by Petri in Sweden 1530; in England in 1534; by Bergen-harius in Denmark 1537; by Knox in Scotland 1560; by Brown in Ireland 1560. (Ecclesiastical Annals, p.72.)

However these men were not able to accomplish all that they dreamed of accomplishing. Most of them looked forward to the time when the primitive church would once again find its place on the earth, being pillared by apostles and prophets with Christ as the chief cornerstone and with all of the ministry in their proper places preaching the fullness of the everlasting gospel. In this they were disappointed, however, God did not intend to leave them, nor the church in spiritual darkness forever. The church was to come out of apostacy, the Light of Revelation was to shine forth again. I'll tell you the story about it next week.

Goodbye now, its time to go down the Old Old Path, but we'll meet you again next Sunday, and untill then...."The Lord bless you and keep you; The Lord make his face to shine upon you, and be gracious unto you, The Lord lift up His countenance upon you and give you peace, both now and in the life everlasting." Amen.....

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The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, August 24, 1947
Series No. 47 - "THOUGHTS ON THE RESTORATION"

Goodmorning Friends, once again we are glad to welcome you to The Old Old Path.

Prayer: Our Father as we approach Thy throne this morning we desire to thank Thee for the many blessings that we have received throughout the past week. As we seek to render service to Thee we ask Thy blessing upon the spoken word as well as upon those who listen. Together may we walk with Thee. Amen.

It has been our aim to follow the Church of Jesus Christ from the time of it's organization down to the day in which we live. From a very small beginning it began to grow until it's influence was felt throughout the whole world. In the beginning it's ceremonies were very simple. Membership in it meant giving up one's friends and enduring persecution for the sake of Jesus Christ. As time went on there came into the church those who were not content with the simple way that Christ had taught but thought to change things to fit the times in which they lived. As these men of influence and political power were converted to the teachings of the church and began to receive membership in it, it was not too long until, to become a member of the church was the popular thing to do.

You remember I told you sometime ago about the vision the John the Revelator saw, while he was a prisoner on the Isle of Patmos. A vision of the church, symbolized as a woman. At first she was wonderful, and to be greatly desired. Clothed with the sun and the moon under her feet and upon her head a crown of twelve stars. The sun representing the fullness of the glory of the everlasting gospel which radiated from her. The moon symbolic of the Mosaic law which she, the church of Christ had superseded and the crown of twelve stars typifying the twelve apostles who were to occupy a position of prominence in the church.

Another scene comes to view. A great red dragon having seven heads and ten horns, and seven crowns upon his heads. And he stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. She brought forth a man child. Remember it was the male sex which Christ chose for his ministry and to whom he gave the authority to represent him. But this man child (ministry and authority) was caught up unto God and to his throne and his dwelling was to be in heaven. Meanwhile the woman, (the church), fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Now remember that in prophetic language, dragons signify nations. At the time that John received this vision Rome was the one universal nation. Therefore it must have been Rome which was pointed out. However in this instance it signifies more than a nation; it signifies a

nation in the service of Satan. And who shall doubt that Satan was behind that idolatrous empire called Rome? The dragon has seven heads and ten horns, an illusion to the seven forms of government as well as the seven hills upon which Rome, the capital was built. In time these governments were removed and the kingdom was rent into ten parts, hence the ten horns of John's vision.

This description of the vision of John is found in the 12th chapter of Revelation. As we continue we find that to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times and half a time, from the face of the serpent. These two wings of a great eagle represent the heathen power of the Roman Empire whose Eastern and Western divisions are so clearly shown.

What a contrast between the opening and closing scenes of this vision. In the beginning she stands clothed with all new Queenly power triumphant, and at the end she has fled to the barren wilderness where she is to be fed from the face of the serpent. A sad condition indeed!

I want to bring to your minds again the thought that this woman representing the church or symbolic of the church was not to stay in this wilderness forever but for one thousand two hundred and threescore days. In deciphering these prophetic utterances we found that these days represented years therefore she (the church) was to stay in the wilderness for one thousand two hundred and sixty years.

This promise brings us hope. We look for the time to come when once again the woman will appear upon the horizon, clothed once more with the ancient power and authority and blessings with which she was clothed in the days of Christ and of the apostles.

Let us continue in our quest for the church. As I follow on in the narration of John, I hear him say, speaking under the influence of the Spirit of God, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God and give glory to him; for the hour of his judgement is come; and worship him that made heaven; and earth, and the sea, and the fountains of waters." Revelation 14:6,7.

This brings to our minds the picture of a day coming when God would send an angel, who would fly from heaven to the earth carrying the everlasting gospel to preach to all mankind. This tells the story of a Restoration by angel hands. May I say that Latter Day Saints believe in this story of the restoration of the gospel of Jesus Christ and of the church that was to carry it into all the world, to every kindred, and tongue, and people.

Last Sunday, I told you about great and good men who at different times arose and tried to effect a reformation of the church that they knew had gotten so far away from the simple truths of the New Testament Church. They were hindered on every hand. Zwingli, Luther, Calvin, Knox, Hohn and Charles Wesley, Roger Williams all tried to point the way back to the ancient order of things. Almost all recognized that they had not accomplished their objective.

Martin Luther said, "I cannot tell what to say of myself, perhaps I am Phillip Melancton's forerunner. I am preparing the way for him like Elias in spirit and power." D'Aubigne's History of the Reformation, vol. 2, p. 111. Again "Luther perceived that the ancient and primitive church must, on the one hand be RESTORED in opposition to the papacy by which it had been so long oppressed," Vol. 3, p. 80.

John Wesley said, "The times which we have reason to believe ARE AT HAND, (if they have not already begun) are what many pious men have termed, "the LATTER-DAY GLORY",...And yet the wise men of the world, the men of eminence the men of learning and renown, 'cannot imagine what we mean by talking of any extraordinary work of God! They cannot discern the signs of these times! They can see no signs at all fo God's arising to maintain his own cause, and SET UP HIS KINGDOM over the earth.' Sermon 71.

While Charles Wesley sang,

"Almighty God of love
Set up the attractive SIGN,
And summon whom thou dost approve
For Messengers divine.

"From favored Abraham's seed
The new apostles choose,
In isles and continents to spread
The dead-reviving news.

"Previous to that dreadful day
Which shall thy foes consume,
Jesus to prepare thy way,
Let the last prophet come."

Roger Williams the founder of the first Baptist Church in America said, "In the poor, small span of my life i desired to have been a dilligent and constant observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches, In Old and New England, and yet cannot, in the holy presence of God, bring in the results of a satisfying discovery that either the begetting ministry of the apostles or messengers to the nation, or the feeding or nourishing ministry of pastors and teaches, according to the first institution of the Lord Jesus, is yet restored and extant...the apostacy of Anti-christ hath so far corrupted all that there can be no recovery out of that apostacy till Christ shall send forth new apostles to plant churches anew." (Kelly's Presidency and Priesthood, pp. 109-10.)

Often we are classed as protestants. We are neither Protestans nor Catholic, our position is unique. Catholics claim "succession" in authority back to St. Peter. Protestants rest their claims on the Reformation. Our position is quite different from both - RESTORATION. More about it nex week.

Goodbye now, it's time to go down The Old Old Path, but we'll meet you again next Sunday, and until then, "The Lord bless you and keep you, The Lord make his face to shine upon you, and be gracious unto you, The Lord lift up his countenance upon you and give you peace, both now and in the life everlasting." Amen.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, August 31, 1947
Series No. 48 - "THE RESTORATION" -----

Goodmorning Friends, once again we are glad to welcome you to The Old Old Path.

(NOTE) The Talk of August 17, 1947 which you received with-in the past couple of weeks, should have been entitled "A PASSING REVIEW OF THE REFORMATION" rather than, "A Passing Glimpse of the Restoration. This is given here, so that those desiring to do so, may make the correction on their copies.

Prayer: Our Father we ask Thy blessing upon us as we seek to do Thy will. We ask it in the name of Christ. Amen.

Our thoughts this morning are to be directed to the Restoration of the Kingdom of Heaven or the Church of Jesus Christ. The first and most notable thing relative to the Restoration, is the fact that it is God himself who will establish it. It will not be left to the ingenuity of earth. The wisdom of man, sorrowfully exhibited in a thousand conflicting creeds, is absolutely unfit for the task. "Therefore behold, I (saith God) will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:14)

I would like you to go with me, if you will, away back into the pages of history. In fact back to the days of Daniel, the prophet of God. There is a story told in the second chapter of Daniel about the King, Nebuchadnezzar, who dreamed a dream which bothered him very much. He wanted to know the meaning of it. All of the wise men of the kingdom were called to him that they might give him the interpretation thereof. Death was promised to those who failed. However, none of them were able to give the king the information that he wanted.

I really might tell you that the dream itself had gone from the mind of the king and that he wanted not only the meaning of the dream explained to him but also the dream itself. Finally Daniel was brought before the king. And now reading from the second chapter. "Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wisemen, the astrologers, the magicians the soothsayers, shew unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king, Nebuchadnezzar what shall be in the LA TTER DAYS. Thy dream, and the visions of thy head upon thy bed are these: As for thee, O king, thy thoughts came into Thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

But as for me, this secret is not revealed to me for any

wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake then to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before thee. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be as strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron tht breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And wheras thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed and the kingdom shall not be left another people, but it shall break in pieces and consume all these, and it shall stand forever.

For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: and the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Daniel 2:27-45)

One more trip over the stepping-stones of history and we are brought to the setting up of the kingdom of God. In this vision-prophecy we have largely a recital of those events, covered so frequently in other visions. It is the prophetic story of Babylon, Media-Persia, Greece, Rome, and the ten kingdoms into which Rome was divided.

The most important thing in this vision before us is the setting up of the kingdom of God. All along we have been considering

the destruction of that kingdom as wrought by apostate hands in other days. But the kingdom herein mentioned is indestructible. It will "stand forever." It is the setting up of God's government in the Latter Days, and that government is his church. I have already shown you that the terms "kingdom of God" and "Church" are synonymous, both signifying a place of safety - indeed the only place of safety, for "the Lord added to the church daily such as should be saved."

But when shall this kingdom be set up? "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the LATTER DAYS. Thy dream, and the visions of thy head upon the bed are these.- (Daniel 2:28) It will be in the "LATTER DAYS." But at what particular time we are not as yet advised. Indeed it is to be much of a "secret." The world will not know it. And as the learned could not recall or translate the vision, neither will that same class uncover or expound it in the latter days.

Remember we quoted in the beginning from Isaiah "Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be his." (Isaiah 29:14.)

No, this kingdom is not to be set up by the wisdom of men, but by the wisdom of God. It is God's work. Daniel says, "The stone shall be cut out of the mountain without hands." Human hands cannot quarry it, and granolithic substitutes will not do. Daniel says again, "And in the days of these kings shall the GOD OF HEAVEN set up a kingdom." (Daniel 2:44) And it is to be in the LATTER DAYS.

Goodbye not, its time to go down The Old Old Path, but we'll meet you again next week, and untill then, "The Lord bless you and keep you, the Lord make his face to shine upon you and be gracious unto you, The Lord lift up his countenance upon you and give you peace, both now and in the life everlasting." Amen.

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The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday Morning Broadcast
W. H. L. D. 1290 on Your Dial
9:30 to 9:45

Sunday, September 7, 1947
Series No. 49 - "RESTORATION, CONTINUED"

Goodmorning, Friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: Our Father, we ask Thy blessing upon our broadcast this morning. May Thy Spirit accompany the message, and may Thy blessing rest upon all those who listen in. In Jesus name. Amen.

Last Sunday I read you the story of the vision or dream that God gave to king Nebuchadnezzar and of the interpretation that Daniel under the influence of the Spirit of God, placed upon it.

As we look at the image referred to in the dream we see the image of a man, great and terrible. We see a head of gold, chest of silver, belly and thighs of brass, legs of iron, and feet and toes part of iron and part of clay. Let us go on in our examination.

"Thou art this head of gold" King Nebuchadnezzar, as the representative of the first world empire, is thus addressed. The glory and the greatness of that nation is extolled in all ancient history.

"And after thee shall arise another kingdom." As all may know, the kingdom that succeeded Babylon was Media-Persia. Of that there can be no questioning. It arose upon the overthrow of Babylon by Cyrus, B.C. 539.

"And another third kingdom of brass which shall bear rule over all the earth." Media-Persia was followed by the Greco-Macedonian kingdom, which indeed did bear rule over all the earth. It came into prominence upon the defeat of the Medo-Persians, 334 B.C.

"And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things." The kingdom that Greece in the exercise of world rule was Rome, who did not hesitate to employ the harshest means to subdue all unto herself.

"The kingdom shall be divided." Rome, like her predecessors, was broken. Its division was betokened in the feet and toes, and fulfilled in the ten kingdoms that grew out of Rome. They were developed by A.D. 570.

Now comes the kingdom of God, verses 33, 34 of Dan. 2, Humble and unpretentious, it occupies a place at the feet of the image. It is only a stone, and of no value in worldly estimation; but it represents the kingdom of God and will stand forever. Its growth may be slow and unseen, but it will ultimately "fill the whole earth."

It will be observed that the stone is not considered in the narrative until after the division of the leg empire into its feet and toes. Indeed, the vision is chronological in its construction and interpretation. It is a record of important world events leading up to the establishment of the kingdom of God.

We must therefore, look for the stone kingdom until after the rending of Rome into ten kingdoms. It will be our purpose to enquire particularly as to the time when this kingdom shall make its appearance, and like the wise men of the East we will follow the day star of prophecy until we find the lowly cradled church. In this we have faith that He who so clearly pointed out the times of the development of the image kingdoms will not fail to designate the time of the setting up of the mightiest kingdom of all.

The time is pointed out. It is indicated on certain chronological signposts. The first tells us that it will be "in the latter days," and the second that it will be "in the days of these kings." (Verses 28, 44)

Assured therefore, that the kingdom of this prophecy was not set up in the former days, we are compelled to search for it in the Latter Days.

The other signpost informed us that it would be set up "in the days of these kings," a phrase speaking of a contemporary existence. Heretofore the image kingdoms have realized only a successional existence. They existed one after the other, as each triumphed over its predecessor.

Some have thought that the expression, "these kings", refers to the ten kingdoms exclusive of all others, and that at some time within the compass of their existence the kingdom of God would be set up.

That would be too indefinite. The ten kingdoms have existed more or less from A.D. 570 until the present, in all over 1350 years. Surely God intended more specific instruction than that.

The following text will determine who is meant by "these kings."

"And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all "These Kingdoms" and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure. (Dan. 2: 47-8)

One thing is apparent: whatever nations are referred to by the expression, "these kings", are the same as those referred to in the words "these kingdoms". The terms are interchangeable and apply to the same nations. Now, "these kingdoms" are to be broken in pieces, and the scripture read tells us they are the nations represented by "the iron, the brass, the clay, the silver, and the gold", even all the kingdoms of the image. Remember, the prophecy calls for the existence of all the nations comprising the image, namely, Babylon, Media-Persia,

Greece, Rome, and the ten kingdoms into which Rome was divided, at the time that the kingdom of God is to be set up. Yes, "in the days of these kings shall the God of Heaven set up a kingdom".

As we study the history covering the nations composing the image we find that Babylon, Persia, and Rome regained their sovereignty at intermittent periods; Grecia, the belly and thighs of the image, losing her independency with her overthrow in 168 B.C., never regained it until 1829-1830. And it is remarkable to note that at this particular date all the other image kingdoms were also exercising sovereign rule.

Indeed the ten toe kingdoms ere in existence also. There were Austria, Bavaria, England, France, Naples, Netherlands, Portugal, Sardinia, Spain, and Wurttemberg.

Thus the image was completed, and the first date in the history of the world recording that completion was A.D. 1830 Now for the kingdom of God, for "in the days of these kings the God of heaven shall set up a kingdom."

Listen! that kingdom was set up. It was organized on the 6th day of April 1830, about one month after the completion of the image, when the London Protocol of Great Powers officially recognized the independence of Greece. It was the church of Jesus Christ, composed of Latter Day Saints.

You remember too, that I told you several weeks ago the story John the Revelators vision of the woman, symbolic of the church, fleeing into the wilderness of apostacy where she was to stay for 1,260 years. You remember too, that we found that that period of time (1,260 years) began at the time of the removal of the restraining Roman Empire and its subdivisions into ten kingdoms, and the deliverance of the saints (the church) into the control of the papal power. That period of time according to our deductions was A.D. 570.

The Church was to stay in the wilderness for 1,260 years or untill April 1830. In another vision John seeing the end of her imprisonment wrote, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come...(Rev. 14:6,7.)

That angel did fly through the midst of heaven bringing the everlasting gospel to the earth and carrying instruction relative to the setting up of the church and kingdom just 1260 years from the time the woman fled into apostacy or as most bible students tell us in that period of time just preceding the "hour of God's judgment," in the LATTER DAYS. John and Daniel bear witness, the year was A.D. 1830!!

Goddbye now, its time to go down The Old, Old Path, but we'll meet you again next Sunday and until then, "The Lord bless you and keep you, the Lord make His face to shine upon you, and be gracious unto you, the Lord lift up His countenance upon you and give you peace, both now and in the life everlasting." Amen

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, September 14, 1947

Series No. 50 - "HOW SHALL THE RESTORATION BE ACCOMPLISHED?"

Goodmorning Friends, once again we are glad to welcome you to The Old Old Path.

Prayer: For the bounties of life, Our Father, we are indeed grateful. Help us to be worthy of them. Bless this broadcast to thy honor and glory. For those who are listening we ask thy choicest blessings. In the name of Christ. Amen.

May I repeat, that the first and most notable thing relative to the Restoration is the fact that it is God himself who will establish it. The prophet Isaiah, looking on down the years and speaking under the influence of the Almighty says, "Therefore behold, I (saith the Lord) will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:14)

The stone (remember) shall be cut out of the mountain "without hands" and again, "And in the days of these kingdoms shall the GOD OF HEAVEN set up a kingdom." (Daniel 2:44)

Now as to the course to be pursued in order to effect the Restoration, two plans present themselves, one of which may be selected. One is, that the King may come in person and accomplish it. This he did nineteen hundred years ago. The other is, that he may send an ambassador, an angel, one clothed with wisdom and authority. The work thus accomplished would be the same as though the King himself performed it. Either plan will do, and it is immaterial to us which one he selects. It is left for him to say. And he has said it: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgement is come." (Revelation 14:6,7.)

Therefore make no mistake. This surely refers to a latter-day work. It is the restoration of the gospel in "the hour of God's judgement," the very age alluded to in the other prophecies, namely, "the eleventh hour," "the last days," the "supper time," "the end of the world," and "the latter days." And remember, it is to be restored by the hands of an angel.

Popular teaching takes the position that a reception of angels is entirely a social function of the past; that it has gone out of style never to be revived. They would have us believe that their olden interest and love for humanity has waned, or else that some grievous epidemic has befallen them, making it impossible to continue communication.

Upon what grounds they base such assumptions we are not advised. Not upon the scriptures at any rate. To the contrary, the Bible proclaims that angels will continue their uncompleted work even to the end of time, "when the Son of Man shall come in his glory and all the holy angels with him."

We are unaware of any decree preventing their transportation to the earth, and the route by which they travelled eighteen hundred years ago is still in existence; overgrown, it may be, by the barriers of unbelief; but the power is in us to remove the barriers.

If cause has arisen preventing the visitation of angels, it has emanated from man, who by his wicked heart of unbelief, refuses to extend them invitation, excusing his discourtesy by promulgating such falsehoods as "There are no angels nowadays, and whoever claims such visitations, it is all from the Devil."

That teaching has deprived Christianity of some of the richest treasures of divine grace. Shall we take the teaching of men who tell us that angels do not visit the earth anymore or the teaching of Paul, when he said, "Be no forgerful to entertain strangers: for thereby some have entertained angels unawares." (Heb. 13:2)

Missions extraordinary have been assigned the angels unto the very end of time. Some are to be messengers of peace, while some will administer fearful retributions upon a wicked world. The book of Revelation is a chamber of horrors in its narration of latter-day plagues, to be inflicted by avenging angels; and for the elect's sake the Son of Man "shall send his angels with a great sound of a trumpet, from one end of heaven to the other." (Matthew 24:31)

It is not in harmony with the plans of the Almighty that the voice of visions should forever cease, lest the plague of the apostasy continue unchecked, and the great work of the Restoration be thereby prevented: "Where there is no vision, the people perish." (Proverbs 29:18)

Visions being the common channel of communication in the past, we may not expect them to be ignored in the future; nor will they be, especially in the inauguration of the latter-day glory; Listen! "and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." (Acts 2:17)

Mark well the time, "the last days," the very time of the Restoration, and this prediction becomes doubly impressive, when in turning to the prophecy of Joel 2:28, we find it again affirmed, almost word for word. It is more than a prophecy. It is a decree. "Young men shall see visions," says the prophecy, Evidently Zechariah had a glimpse of this very occurrence when overhearing two angels converse: "And, behold the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." (Zechariah 2:3,4.)

Who this young man will be, we are not informed. At any rate not one of the Bible prophets; for none of them, either old or young,

ever claimed to have received this messenger. It remained for one of a later period. If you read the entire second chapter of Zechariah you will find associated with this angel visitation, the deliverance of Zion (the Church) from the daughter of Babylon; the choosing of "Jerusalem again;" the coming of Jesus Christ to dwell among his people; and the recovery of Israel from "the land of the north," are engagingly set forth. Latter-day events surely! And as I told you the entire chp. is thus taken up.

How, and in what particular manner, this young man will receive this information, we are not advised. Possibly by word of mouth; or it may be through the deliverance of some sacred record; and yet it is quite probable that both means will be employed.

All all events the receiving of visions and revelations recorded upon tablets or plates is neither impossible nor improbable. The following will testify: "And the Lord answered me, and said, Write the vision, and make it upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." (Habakkuk 2:2,3.)

This is surely a very condensed prophecy, but it clearly sets forth the following facts: (1) A vision or revelation will come. (2) It will be written down. (3) It will be recorded on "tablets" or tables. (Webster Dict.) (4) It will be reserved for some particular, appointed time. (5) It may "tarry" long, but still "it will surely come; nothing can prevent it. (6) It will be a true record. "It will not lie." (7) It will come in the latter days: "at the end it shall speak."

Associating with this the declarations set forth in the preceding prophecies, that I have given you, we have an array of evidence locked and interlocked by fact and figure, unyielding and invulnerable, an irresistable bulwark showing:

First: That the everlasting gospel shall be restored.

Second: That it shall be accomplished in the hour of God's judgment.

Third: That it shall manifest itself in visions.

Fourth: That in the latter days, God's Spirit will be poured out.

Fifth: That it will rest upon a young man.

Sixth: That this young man will be visited by an angel.

Seventh: That an angel will restore the gospel.

With the advent of this Royal Ambassador, we may therefore expect a restoration of the fullness of the gospel; a conferring of priesthood authority, and an organization of the church of Jesus Christ. How shall it be accomplished? By the visitation of an angel, sent from the courts of Glory, to a young man on earth.

Goodbye now its time to go down The Old, Old Path, but we'll meet you again next Sunday, and until then, "The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you, the Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting. Amen

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, September 21, 1947
Series No. - 51; "THE RESTORATION ACCOMPLISHED"

Goodmorning Friends, once again we are glad to welcome you to The Old, Old Path.

Prayer: As we look to thee, our Father, we ask thy blessing upon us. Thou knowest our hearts, Thou knowest our desires. Bless us all together, that thy will might be done. In Christ's name we ask it, Amen.

I am confident that I proved to you last Sunday, from the different scriptures that I quoted that the everlasting gospel was restored to the earth (following the 1,260 years of apostacy) by the hands of an angel.

May I review just for a moment? First, the everlasting gospel shall be restored. Second, that it shall be accomplished in the hour of God's judgement. Third, that in the latter days God's Spirit will be poured out. Fourth, that it will manifest itself in visions. Fifth, that it will rest upon a young man. Sixth, that this young man will be visited by an angel. Seventh, That the angel will restore the gospel.

With the advent of this Royal Ambassador, we may therefore expect a restoration of the fullness of the gospel; a conferring of priesthood authority, and an organization of the Church of Jesus Christ. How shall it be accomplished? By the ministering of an angel sent from the courts of Glory.

Now I would like to tell you a story. As I tell it to you, I want you to believe it, because I know that it is a true story. On Dec. 23, 1805, in the town of Sharon, Windsor County, Vermont, a baby boy was born, named Joseph Smith. When he was about ten years old he moved with his family to the village of Palmyra in the state of New York. The family was soon located on a farm about three miles from the village.

Just about this time or perhaps a few years later, there developed an era of religious revival throughout the United States and it found its way to the community in which the Smith family lived. As the different religious groups in the community began to engage in this revival, confusion and doubt began to develop in the mind of young Joseph because of the conflicting claims that were set forth by them. Uncertainty filled his heart. What should he do? Which should he unite with? The more he thought, the more bewildered he became.

He continued to study the scriptures, searching for light and knowledge, and above all else, the solution to the problem that bothered him. Which path should he take? In appearance and conduct he was an ordinary farm boy. His education had been meager, though it compared with that of the average boy of his time. His family's means were limited.

His opportunities for research and help in his problems were few. But his home was a religious home; he had been taught to read the bible.

While reading it one day, his mind still troubled by the diverse claims set forth by the different religious groups of the community, he came upon the 5th verse of the first chapter of the epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Here was a promise that a boy could understand and rely upon!!

This was very early in the spring of 1820. He came to the determination to take God at His word, accordingly, he went into the woods behind his father's barn to pray. Briefly, according to his own account, this is what happened: "After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God.....I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me." (End of quotation.)

In the light appeared two heavenly personages in the form of men, who announced themselves as God the Father, and his Son, Jesus Christ. The boy found his speech and in seeking the answer to his problem was told that the gospel in its fullness and completeness was not to be found among men. He was further told that if he was faithful and prepared himself he should become an instrument in restoring the truth of the gospel to mankind.

As a result of the story of his vision he was singled out for ridicule among his companions and neighbors. Yes, as a natural result, persecution followed him wherever he went. Wasn't it strange that an obscure boy, of a little over fourteen years of age - and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention the great ones of most popular groups of the day, so as to create in them a spirit of the hottest persecution and reviling? It was often the cause of great sorrow to him.

He said he felt much like Paul when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice; but still there were but few who believed him. Paul was ridiculed and reviled, some said that he was dishonest; others that he was mad but all this did not destroy the reality of his

vision. He had seen a vision - he knew he had - and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know until his latest breath that he had both seen a light, and heard a voice speaking to him, and all the world could not make him believe or think differently.

So it was with young Joseph. He had seen a vision, he knew that he had seen a vision, and he also knew that God knew that he had seen a vision, and even tho persecution followed him, he dared not deny it because he knew that in denying it he would offend God and come under condemnation.

From this time until the 21st of September, 1823, (124 years ago today) Joseph continued, as usual, to labor with his father, and nothing during this interval occurred of very great importance -- tho' he suffered much opposition.

On the evening of the 21st of Sept., he retired to his bed in quite a serious and contemplative state of mind. He shortly betook himself to prayer and supplication to almighty God, for more light and understanding. While he was engaged in calling upon God, his room grew light and there stood before him in the air a personage clothed in white who announced himself as Moroni, a messenger, a heavenly being sent from God.

Three times that night Moroni visited him, and again the next day, giving him instruction, and telling him among other things, of the ancient record that was deposited in the Hill Cumorah. This hill is located midway between Palmyra and Manchester here in New York State. With the record, Joseph was told, were instruments to aid in its translation.

Four years later, the young man was permitted to take the record from the hill. This was in the year 1827. However, I want to tell you the story of the coming forth of this book and of the message that it contains in a later broadcast when I will be able to go into it in greater detail.

In passing over it quickly today, I want to say that during the course of translation, in response to prayerful seeking, the Priesthood was bestowed upon him and his associate, Oliver Cowdery, under the hands of John the Baptist, and, subsequently, under the hands of Peter, James and John. Indeed, an angel did fly in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth, and to every nation and tongue and people. (Revelation 14:7)

With all of the necessary authority, a church was then organized, embracing the fundamental organization and teachings of the Church of Christ, governed by the authority of the Priesthood held by the apostles of old, and guided by revelation from God. It was, in fact, not a new church, not the product of any man's imagination, but rather a RESTORATION of that established by the Savior, revealed anew to a chosen leader.

This young man was Joseph Smith, the first prophet and earthly founder of the Church Of Jesus Christ, composed of Latter Day Saints, which Church was established anew on April 6, 1830. More about this Church and her teachings as we continue to walk along "The Old Old Path".

Goodbye now, it's time to go down, The Old, Old Path, but we'll meet you again next Sunday and until then, "The Lord bless you and keep you, The Lord make his face to shine upon you, and be gracious unto you, The Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting. Amen.

The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, September 28, 1947

Talk No. 52 - "THE ORDINATION OF JOSEPH SMITH."

Goodmorning Friends, once again we are glad to welcome you to The Old Old Path.

Prayer: We feel especially grateful, this morning for the blessings that have come to us throughout the past week. Accept of our thanks we pray and continue to bless us as thou seest that we continue to stand in need. For thy people everywhere we pray, in the name of Christ, Amen.

In telling the story of the church I have told you that Joseph Smith received ordination at the hands of one sent from heaven. In this there was nothing incompatible with scriptures, reason, or necessity. How else could he be ordained? Apostacy filled the earth and the lack of "authority" was evident everywhere. It was a matter of necessity, therefore, in order to establish the kingdom of God, "the restitution of all things", that some one be sent with this heavenly authority.

It was a time when, instead of ministering shepherds, a corrupt ministry did "feed themselves" and "not the flock"; therefore the "sheep were scattered BECAUSE THERE IS NO SHEPHERD"; yes, they were "scattered upon all the face of the earth and NONE DID SEARCH OR SEEK AFTER THEM". (Ezekiel 34:1-6) It was the time spoken of by Paul when the people, unwilling to "endure sound doctrine" HEAPED TO THEMSELVES TEACHERS, "having itching ears." (2 Timothy 4:3,4)

Who then, shall presume that out of this chaotic condition one could arise and, without the authority of a heavenly conferred ordination, proceed to organize the church? Impossible!! God must speak. Strength and inspiration must be sent, for the task is heavy. Indeed, it is God's work, and surely if at all interested in it, he will visit his vineyard as in days of old; and he will.

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." -- (Matthew 20:6,7)

Notice the time of commissioning these laborers, the "eleventh hour," the last hour of the day, the very hour set for the restoration of the gospel, "the hour of God's judgement." (Revelation 14:7)

"And this gospel of the kingdom," said Jesus, "shall be preached in all the world for a witness unto all nations; and then shall the end come," (Matthew 24:14) This will require preachers to preach it; hence we

may rest assured that, however dark and disastrous the times of the apostasy, there will be a restoration of olden ministry as well as the olden gospel. But "how shall they preach expect they be sent?" (romans10:15)

Some one must be selected to commence this great work: there must be a beginning somewhere, and how?

"Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready." (Luke 14:16, 17)

A parable, truly, but predicting an important event. It was because of this that parables were used.

The parable of the "Great Supper" is best understood upon learning the significance of the parable of the "Dinner". In the latter parable, Matthew 22:2-10, it is stated that a certain king in making a marriage for his son sent forth his servants, telling "Them that were bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready." But they made light of it and went their ways. And a remnant took his servants and entreated them spitefully and slew them. Upon learning this the king bade his servants go into the highways, "and as many as ye shall find bid to the marriage." As for the murderers, they were all destroyed, and he "burned up their city."

The application is clear. It was the gospel message sent in invitation to a feast of good things. It was proclaimed 1900 years ago in the preaching unto the lost sheep of the House of Israel. But the Jews rejected that message, slew the messengers, and so brought upon themselves the vengeance of an offended God. They were destroyed as a nation, and Jerusalem was burned 70 A.D.

Now this dispensation of the gospel was called a "dinner," which as Webster says is "the meal taken about the middle of the day." Therefore the "Great Supper," which according to the same authority is "the evening meal," must pertain to later dispensation of the gospel, "in the eleventh hour," "the hour of God's judgement". And the sending of "a servant" at such a time, heralding the proclamation, "Come, for all things are now ready," can signify nothing else than the divine appointment of some one opening up the "times of the restitution" with a final gospel invitation.

"Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts."-(Malachi 3:1)

This mission could not have been fulfilled in any other age than that of the latter days. It was to be at a time just preceding the sudden coming of our Lord to his temple. At a time when it may be asked, Who shall abide the day of his coming? - undoubtedly his next coming, when "he shall sit as refiner and purificer of silver"; when "he will come near in swift judgment" and when "the offering of Judah and Jerusalem" shall become "pleasant unto the Lord as in days of old."(Malachi 3:1-5)

None of these things attended his first coming: he came not to "his temple;" he had none; he was born in a stable. He did not exercise swift "judgment"; to the contrary, he suffered himself to be judged and smitten. The offerings of Judah and Jerusalem were in no wise pleasant unto the Lord; they were rejected both they and their nation.

Seeing, therefore, it cannot refer to his first coming, it must refer to his second; and the messenger sent to prepare the way of that coming must be some one authorized in the latter days to do the work.

Who this messenger will be we are not as yet informed. Presumably a prophet of God, for "surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7) Even thus did he prepare the way of his former coming. John the Baptist, a prophet was sent. And surely the second advent of Jesus Christ, one that will eclipse in its magnitude any former appearance, will be heralded by a forerunner equal, at least, in calling to that of John the Baptist.

In what manner then shall the laborers in the vineyard, the preachers of the gospel receive their authority? The scriptures know but one way, and through the process of a heaven-given call and ordination.

And in view of the universal apostate conditions prevailing, was it not necessary, therefore, absolutely so, that in order to confer authority on this "servant at supper time," that this "Messenger who shall prepare the way of the Lord," this angel, should come from the courts of heaven, authorizing and empowering him for his work? there was no other way.

Won't you listen again next Sunday, when I shall conclude my narration on The Ordination Of Joseph Smith? -----

Goodbye now, its time to go down The Old Old Path, but we'll meet you again next Sunday, and untill then, "The Lord bless you and keep you, The Lord make his face to shine upon you, and be gracious unto you, The Lord lift up his countenance upon you and give you peace, both now and in the life everlasting." Amen

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