

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, October 4, 1947

Series No. 2 --- Talk No. 1: "THE ORDINATION OF JOSEPH SMITH, CONT'D."

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

Prayer: Our Father, we desire to thank thee for the blessings that we have received from thy hands. Accept of our thanks and help us to try and continue to do the things that thou wouldst have us to do. Bless this broadcast and those who are listening in. Amen.

As I concluded my sermon lasy Sunday it was with the thought that I would continue with the subject of The Ordination of Joseph Smith on this broadcast. My closing thought was that in view of univer-sal apostate conditions prevailing, that it was absolutely necessary that this "Messenger who shall prepare the way of the Lord," come from the courts of heaven with the authority to empower "this servant at supper time" for the work that God had for him to do, in the establishing anew of His church and kingdom. I repeat, there was no other way.

Whoever this "Messenger" might be, it is immaterial to us. There could be no better than John the Baptist. Of him the Savior said, "There is not a greater prophet than John the Baptist. (Luke 7:28). It is evident, too, that in the past men who have acted as prophets of God during their lifetime, have after their deaths been sent to minister to mankind as angels. Note the incident of Moses and Elias on the mount of transfiguration, and of the "angel" that appeared unto John, declaring himself to be "of thy brethren the prophets." (Matthew 17; Rev. 22:8,9.)

Nor is there wanting evidence to show that John the Baptist would be sent. In Malachi, we are told: "Behold, I will sendyou Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi - 4:5,6)

The "great and dreadful day of the Lord" is generally conceded to be the time "when the Lord Jesus shall be revealed from heaven with his mighty angels,

"Now this prophecy, Malachi 4: 5,6 although it might be and was in part fulfilled by the appearance of John the Baptist, has certainly respect to TIMES TO COME, because in the first place our Savior speaks of the future appearance of Elijah, even after the Baptist was behaded. And then, secondly, the Elias whom he said should come was to do that which it cannot be pretended the Baptist did, for our Savior assures us that Elias shall restore all things. This seems to be the

time of restitutuin of all things which God hath spoken by the mouth of all his holy prophets, since the world began.....ELIJAH THEN SHALL RESTORE THE TRUE WORSHIP OF GOD.-(Reverend Samuel Hardy, On the Prophecies pp.90,92, A.D. 1770)

At a time, therefore, preceding this event Elijah will be sent. Decidedly a latter-day event! And who is the latter-day Elijah? In the New Testament the form of the name Elijah is Elias, (see Luke 4:25, 26; 9:54; Romans 11:2-4; James 5:17,18) and Jesus referring to John the Baptist called him Elias. (Matthew 17:12, 13; Matt. 11: 13, 14.) What objection therefore, can there be to John the Baptist returning, "in the spirit and power of Elias," and bestowing authority on the servant of the Lord's choice?

It was Elijah who restored the true worship after that dreadful famine "when the heaven was shut up three years and six months" (Luke 4:25) an event foreshadowing that more dreadful famine; "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, AND SHALL NOT FIND IT." (Amos 8:11,12.)

This, the famine of the apostacy, lasted, like the former, three years and six months, "forty and two months" - 1,260 prophetic days. It was appropriate then, as well as necessary, that one should be sent "in the spirit and power of Elias", to effect the restoration of the true worship. May I say too, as a matter of fact, commentators all along have correctly interpreted the prophecies as showing that John the Baptist would come in the latter days to complete his work. I'm taking time to quote from just one.

And the work to be accomplished following the coming of Elijah is the very fruit of a restored priesthood. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." The "fathers" is a general term applying to the illustrious ancestry, the house of Israel. Read Acts 22:3 and Hebrews 1:1 for examples. Not the hearts of the people turning to "the fathers," "to whom pertaineth the adoption, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers," (Romans 9: 4,5.), signifies a revival of faith in the ancient order of things: "For as many of you as have been baptized into Christ have put on Christ.....And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:27, 29/)

Thus becoming heirs, receiving of the promises made of God to the fathers, they are no longer aliens and foreigners. They are of the house of Israel, "one in Jesus Christ," "Abraham's seed"; and the former estrangement is turned to harmonious family relationship, the hearts of the fathers, and the children being turned toward each other.

Thus it appears: 1. That the one-time gospel ministry, and the authority by which they ministered, was lost in apostacy. 2. That in the eleventh hour laborers for the vineyard were to be again commissioned. 3. That the gospel was again to be preached just before the end. 4. That a servant of God would be sent with a gospel invitation at

the time of serving the last meal or dispensation. 5. That a messenger was to be sent to prepare the way of our Lord's last coming. 6. That a heavenly personage would be sent to effect a turning of the people's hearts to the fathers. 7. That the name of this heavenly personage is Elijah or Elias. 8. That John the Baptist is known as Elias.

The calling and ordination of Joseph Smith stands upon its merits. Every turn in his interesting career is certified to by the word of truth. In what other manner could he have received ordination virtue? And how comes it that he alone, of all the many men who sought to set up the Church of Christ, set it up according to the pattern of the ancient order of things? He could, if he chose, embark on a career unattended by any ordination, or go to any of the then existing churches. But no! And knowing full well that any claims for angelic assistance would but endanger the popularity of the cause he was trying to establish, he launched right out regardless of the consequence, knowing that since god had ordered, he dare not disregard.

The evidence of the Scriptures sustaining the call and ordination of Joseph Smith is ample and sufficient, quite as much, at least, as that which supports the call and ordination of any minister whom God has sent.

Where, may we ask, was the scripture certifying to the call and ordination of Noah, of Enoch, of Elijah, of Moses, or of the twelve apostles? These men stood before the world with a message, quite as big, or bigger than that told by Joseph Smith, yet when it comes to presenting scriptural proof verifying their call and ordination, they were powerless to present it.

Moses truly was sent by "the hand of the angel that appeared unto him," (acts 7:35), but who saw the angel? or witnessed that commissioning besides the one claiming it? Moses and the angel were alone in the fields when that transaction took place; and the narrative recording this event was written by Moses himself. And when this same Moses presented himself to his Israelitish brethren as their leader and prophet, he had no one to certify to his ordination. Not a verse of scripture could he quote, and not a witness could he call. All he could say was that an angel met him one day and out of a burning bush talked to him, authorizing him to go and deliver Israel.

The ordination of Joseph Smith is before us. Try it, test it. Line it up by any and every other incident claiming to be a divine call. And until a better way is found for the restoring of gospel authority, and the gospel church, his calling and ordination must stand, as not only reasonable but preeminently scriptural.

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

Sunday, October 12, 1947
Series No. 2-- Talk No. 2

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

Our Father, we are grateful for all that we have received. Help us to realize that the earth is the Lords and that we are but stewards over all that we possess. May thy blessing be upon those who are listening. In Christs name Amen.

SCRIPTURE: Psalm 24: 1-5 The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend unto the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

Whose money is that which you get in your pay envelope? Whose property is that to which you hold the deed? Whose stocks and bonds are those deposited in your box at the bank? The answer to that question today would be different from the answer of a hundred, or fifty, or even ten years ago. What is the attitude of the world towards property and wealth? Has that attitude changed, and is it changing? What is your attitude towards the property you own, or towards the money which passes through your hands each day?

One attitude towards wealth which is still very much abroad in the world, but which is slowly undergoing a radical change, is the attitude that what I have is mine, and that I may do with it as I please. Under this philosophy men hoarded and used their wealth in all sorts of despicable and unsportsmanlike ways. The capitalist cheated labor of its just rewards. Labor cheated capital if it had the chance. Big corporations favored their friends and persecuted their enemies. Men admitted no social obligations, no debt to the society which made possible their wealth.

Under this old attitude, which is not yet by any means dead, we had such proverbs as "To the victor belong the spoils." If you could drive another man to the wall, wreck his business, then acquire it yourself for a song, that was good business. In the battle of the strong and the weak, the weak always lost, and the strong always won. It was too bad, but it was good and perfectly legitimate business.

Under this old attitude, another proverb said, "First come,

first served." The forests, the mines, the oil, the land of our country in those olden days, all too often fell into the hands of unscrupulous, selfish men who got there first, and claimed their wealth by right of discovery and prior possession. These men exploited that wealth with no regard for the wider social considerations of conservation, of justice, or of equity.

We are a long ways yet from that ideal condition in which every man will recognize his responsibility to the society about him, in his possession and management of wealth. The philosophy that "What I have is mine," "To the victor belong the spoils," and "first come, first served," still has its devotees even among the Christian people of this nation and of the earth.

But gradually, here a little and there a little, another old, old idea is beginning to take root. It was an old idea when the Psalmist first put it into words, yet it is still new to us today.... "The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein." If that be true, then what I have is not mine--it is God's. I may not do with it what I please, but only that which God would be pleased to have done. I may not withhold necessary and needful things from others who are as important in God's sight as I, simply because I got there first, or because I am more clever, or stronger, or simply more fortunate.

Under the impulsion of this new social consciousness, the past fifty years have seen some remarkable changes wrought in America --and the end is not yet. Once upon a time, a railroad or a public service corporation could make its own rates, could manage its own property. But now every such corporation is regulated by some governmental agency--its rates established according to the need of the public which is served, on the basis of a fair return for the industry. Practically every corporation now pays a tax on excess profits. Every man with an income above a certain low minimum, pays an income tax, based on his comparative ability to pay. No longer do we regard it as a man's inalienable right to hand on a huge fortune to sons and daughters who never worked for it, don't appreciate it, and squander it in riotous living. Inheritance taxes have been imposed by a more social-conscious nation, and by several states, to break up huge fortunes and re-distribute wealth. Laws have been passed protecting and conserving forests, game, mineral, soil, and oil reserves, and other resources in which society has a vital interest. Community chests, and countless philanthropies do more and more to take care of those men and women who lose out or are beaten in the game of life, which is still sometimes played with no holds barred.

Yes -- in devious and unnoticed ways, the people of America are coming to believe more and more that the earth is the Lord's, and the fulness thereof -- and in their own acts and feelings, as well as in legislation, they are beginning to recognize a responsibility to the society and the nation in which they live. No one complains any more about the taxes which maintain social security payments, or old age pensions. We recognize such expenditures as a rightful charge on society -- a debt which we owe to the less fortunate

Yet in the control of our personal property, there needs to be still greater spread of the philosophy that the earth is the Lord's. We cannot apply this statement merely to the rich man, in an attempt to get him to divide with us. If the earth is the Lord's then we are stewards over OUR OWN PROPERTY, much or little -- whether we draw a pay check of one dollar or a thousand dollars a day. A God-fearing, divinely motivated society has the right to DEMAND that your dollar and my dollar be used in such a way that society will be helped, and not harmed. You cannot legally spend your money for habit-forming drugs, even if you want to, and assert your right to spend your money as you please. Most states forbid you to spend your money on gambling, whether you like to gamble or not. You may not legally hire a man to commit murder for you, even though you pay him with your own money, which is yours to use as your please. There is a social obligation which goes with every dollar you earn, and every dollar you spend -- an obligation to use and conserve and spend that dollar that it may serve the righteous purposes of the God who created the world, and who owns the world and all things therein.

The waste, or selfish misuse of money or property, even though it belongs nominally to us as individuals, is high treason to God, for the earth is the Lord's, and the fullness thereof. Whatever we possess, we own by his sufferance. We are under obligation to him to be wise stewards -- to use the property he gives us, be it much or little, for wise and righteous purposes. Not that we should avoid making money, or always remain poor. We should be stewards over our time, our talents and ambitions, as well as our money -- using them to produce as much as possible, and using the products of our labor in such a way that no man has less than he needs, and none more than he can use. It is required of every one of us that we be faithful and wise stewards, acknowledging in all things that the earth is the Lord's and the fullness thereof -- the world and they that dwell therein.

Goodbye now, its time to go down The Old Old Path, but we'll meet you again next Sudnay 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.

--*-*

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday, October 20, 1947
Series No. 2--Talk No. 3 "The Forgiving Spirit"

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

Prayer: Our Father, bless us in our broadcast today we pray. Touch the hearts of those who are listening and may they, because of what we say, be drawn closer to thee, In Jesus name. Amen

In the 5th chapter of Matthew Jesus gave an entirely new thought with regard to one's responsibility to his fellow man. He said, "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you--for if ye love them which love you, what reward have ye? Do not even the publicans the same?"

According to the standards of that age, and even of the Jesus was a most impractical teacher. Then it appeared that the nation that could force its rule upon others and exact taxes from them was the favored one. Rome had become powerful by ruthlessly crushing all opposition under her iron heel.. But today Rome is gone and only a few towers and tottering buildings remain as decaying skeletons of an empire that forced her rule upon others, but lost her pagan glory when she was over-run by the barbarians.

Impractical and impossible as the ideal of loving one's enemies may appear to be, it is in fact the most practical rule for happiness that could have been laid down. Those who have applied it in their lives have found a full measure of happiness and have left to their families an honored name. A man once had an intense dislike for Henry Ward Beecher and took no pains to conceal it, but Beecher was one of those few men who have practiced this rule laid down by Christ and when anyone did him an ill turn, he was not happy until he had done the offender a good turn. It came to be a proverb in Brooklyn, "If you want a favor from Beecher, kick him.", and this man who had so intensely disliked Beecher later became his devoted friend and admirer.

It is so much a part of our human natures to collect grudges and to get "even" that we hardly criticise a person who takes advantage of an opportunity to avenge himself for a real or fancied insult. However, when we do meet a man who does not indulge in resentment we recognize moral greatness. Abraham Lincoln once said, "You have more of that feeling of personal resentment than I have, perhaps I have too little of it, but I never thought it paid." Stanton was a political foe of Lincoln and once called him "a low, cunning clown."
www.LatterDayTruth.org

He nicknamed him "The original Gorilla," he added to his unsult by saying that a certain great hunter of the day was a fool to wander all the way to Africa in search of what he could so easily have found at Springfield, Illinois. Lincoln knew what Stanton had said about him but he was too big a man to indulge in resentment and when he became president he made Stanton Secretary of War because he was the best man for the place. Years arterward that same Stanton stood at the bedside of the martyred President in the little room across the street from Ford's theater and, looking at the silent face, said, "There lies the greatest ruler of men the world has ever seen."

We usually find that the person who does not have a touchy and resentful spirit is loved by his family and friends and is popular among all who know him, while the person who possesses an unforgiving spirit is also intensely jealous and selfish and leads an unpleasant existence. Thus Booker T. Washington once said, "I early resolved that I would permit no man--to narrow and degrade my soul by making me hate him."

Thus we begin to realize that the application of this teaching of the Master will bring to us the greatest measure of happiness both in this world and in the world to come, but the practical mind inquires how are we to do it. Can we by mere determination of mind change dislike to love? Can the hatred of enemies be suddenly and by mere choice of will turned into the warm regard of friends? Of course not, we can't simply will to love our enemies and accomplish it, for that love must have its origin outside of our human nature.

As a matter of will we can seek to know Jesus, and in praying our way toward being like him we may find the beautiful path of love in which enemy and friend are melted together in brotherhood and love, then we will have no difficulty in loving our enemies and doing good to those who despitefully use us.

On that fateful night when the Master prepared to leave the upper chamber in which he had partaken of the passover, for the garden of Gethsemane, there to be betrayed by one of his disciples, he said.

"Little children, yet a little while I am with you. Ye shall seek me and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Goodbye now, its time to go down The Old Old Bath, 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, October 26, 1947
Series No. 2--Talk No. 4

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 many blessing that we have received from thee. Accept of our thanks we pray and continue to bless us as thou seest that we need. May thy blessing rest upon all who are trying to serve and do thy will. In Christ's name we ask it, Amen.

Scripture: John 21;1-6

After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go afishing. They say unto him, We go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then saith Jesus unto them. Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Of all the wonderful creations of the universe to which God gave life, man is the most sacred and beautiful to Him. And to man, life is all important.

God has said that "The beasts of the field, and fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance." God also has said that all "Things which cometh of the earth, in the season thereof, are made for the benefit and the use of man; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul." It was, therefore, designed by our Heavenly Father that we should have the abundance of the earth to sustain our every need.

Surely it is the purpose of a loveable and Divine Father for us to be free from physical ills which make life difficult and in some cases unbearable.

History has recorded one terrible event after another. Since the beginning of man he has failed to live as God has intended. Generation after generation has come and gone but each one has follow-

ed. the pathway of selfishness, until one is forced to ask the question: "How long, Oh Lord, until man learns the way of peace and happiness?"

The answer is found in the lesson taught in the morning scripture. We read that shortly after the resurrection of Jesus, Peter and a few of the other disciples had decided to withdraw from the excitement of the multitude and spend a few hours alone. They wanted to be away from the mobs where they could evaluate their perplexing situation, and at the same time labor in their old vocation. They had been fishermen before Jesus had come along and so were contemplating a return to the only other business they knew.

They had fished most of the night, yet strangely enough hadn't caught any fish. It was most disheartening to have failed not only in carrying on the work the Master had started but also in their attempt to return to their old way of life. However, Christ, standing on the shore nearby, had prepared a lesson for them. He asked them, "Children, have you any meat?" and the disciples were compelled to admit that their labor had been futile, and they answered "No". Then Jesus commanded them to cast their net on the other side of the boat. They did so and to their amazement the net was full of fish--so full they could not draw it in. By this time John had recognized Jesus and cried out, "It is the Lord."

The disciples had labored for many hours without success, but when they followed the commandment of Christ and cast their net on the right side of the boat, they caught an abundance of fish. They were made to recognize that God was the source of food and life. They learned, too, that as soon as they responded to the will of divine light and guidance there came success to their endeavor.

In our affairs of life today we are finding it most difficult to solve the many life-or-death problems which are on every hand. Often we don't know what to do. Our minds and souls whirl under the burdens of the day. Moreover we are frustrated by our lack of spiritual and intellectual powers when we try to cope with national and international problems which must be solved if we are to have a world at peace. We even have personal conditions with which we struggle, and often we faint under the load. We have been on the sea of life striving with all our might to keep body and soul together. Some of us are tired, others are weakening in faith, and some have lost themselves completely. But the same Jesus who watched the disciples labor in vain and who asked them to cast their net on the right side of the boat is also watching us, ready and willing to give each of us help and understanding concerning our problems. The promise, "Cast the net on the right side of the boat, and ye shall find", is not merely a theological concept of God's love for us. It is a divine principle or truth. God is in the business of bringing "to pass the immortality and eternal life of man." He gave his beloved Son for that purpose. He has created all the many wonderful and fine things of the world to benefit us, to enliven our spirits and gladden our hearts. He is giving all he has to move us to cast our nets on the right side of life--on the side of truth--the side of love--and the side of righteousness--so that

we might receive the most out of life.

Life in its full meaning comes from conformity to the will of God. We were made to live that way. The teachings of Christ are constituted so as to harmonize with our nature, and success and happiness crown our efforts when we are on his side. God, in his infinite wisdom and knowledge, always sees our needs. He understands what we should have better than we. He is willing to fill our net of life with good things. He will make it possible for us to enjoy the best of all his creation if we are willing to cast our lot on the right side--on the side that belongs to eternity.

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."

"THERE IS A ROOM"

My problems are so great today!
There is a room where I must go
And close the door, and kneel to pray,
And only God shall know.

A room where I have often knelt,
And agonized, and prayed, and plead,
Until, all comforted, I felt
God's hand upon my head.

A room I seek when I am glad,
To thank the Giver of it all.
Without Him I should not have had
These joys I have, al all.

Within my house is one small room,
A haven from distress and care.
I turn to it-and through the gloom
Seek God, and find Him there.

by-Grace Noll Crowell

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday November 2, 1947

Series No. 2-- Talk No. 5 "Think On These Things"

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

Prayer; Our Father, we desire to thank thee for the blessings that we have received from Thy hands. Accept of our thanks. May our needs continued to be filled and may our thought be directed to those things that are good and noble and true. In Christ's name, Amen.

SCRIPTURE: Philippians 4: 4-9

Rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtur, and if there be any praise, think on these things. Those things which ye both have learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.

A few weeks ago I had occasion to visit an apple warehouse, where the fruit from several orchards was brought for processing. I was much interested in the machine which extended half the length of the warehouse, which in one continuous operation cleaned out all twigs and leaves, culled out the little runty apples and put them in a separate basket for cider, washed all the apples to remove any residue of poisonous spray, and sent the large good apples down a moving belt to the baskets in which they were packed. I noticed, too, that girls alongside the belt kept careful watch for bruised or wormy apples, and also made a special selection of the largest and prettiest specimens, which they placed in a special layer on top of each basket to make an attractive appearance.

A friend of mine tells of the following experience; Not many days ago I also visited a nursery to buy a pair of new shade trees. While I was there, the nurseryman pointed to a young apple tree of peculiar appearance and remarked "That's what I do to young apple trees that don't bear to suit me." I looked more closely, and observed that the top of every branch of any size had been sawed off and then split lengthwise for a short distance. Into this split had been grafted two small shoots of the kind of apple tree he wanted this one to be. Those small shoots would take hold,

the parent tree would nourish them, and thus would be created the kind of apple tree desired.

We might bring you thousands of illustrations of this principle of selection--of sorting out the desirable from the undesirable, the good from the bad, and then discarding the not-so-good for the best. Nurserymen who want to improve a strain of flowers or vegetables select the finest specimen of the crop, and save the seeds, ignoring the seed perhaps from thousands of other good plants. Poultrymen who know their business cull their flocks, sell the poor layers for meat, and keep the hens who will lay the most eggs. If you want to put a barrel of apples away for the winter, you will do well to sort through them occasionally, since one bad apple can spoil a whole barrel. Or, in the new places where a man can still take a pick and shovel and pan and mine gold, the miner may have to wash several hundred pounds of worthless gravel in order to salvage a few precious grains of gold.

Thoughts are always with us, whether we are consciously thinking, or idly permitting our minds to roam where they will. We cannot always control the thoughts which come to our minds, but as some philosopher has expressed it, neither can we prevent the birds from flying over our heads, but we can prevent them from building nests in our hair. Even though we cannot always prevent a thought from entering our mind, we can prevent it from remaining there by crowding it out with another and a better thought. Some thoughts we like to store away in memory, ready to be used again. Others are simply not worth storage room--neither good nor bad, but just useless. And some are bad---so bad that one or two of them will spoil a whole mind, just as one bad apple will spoil a whole barrel. But I know some people who labor diligently to sort out their thoughts, and then reject the best ones, keeping those that simply clutter up the mind, or even worse, poison it. It is as if a miner worked all day to pan out gold, then threw the gold away and kept the gravel. Or as if a poultryman culled out the non-producers, kept them to lay his eggs, and sold all his champion layers for meat.

The literature of the world is filled with thoughts that are worth remembering and using. But you can also buy that type of literature which though entertaining and relaxing at the proper time and place, does not contain a single lofty or worthwhile idea that is worth putting away in your mind and saving. If you read that kind of literature exclusively, there will be no room in your mind for the lofty, the spiritual, the worth-while thoughts which could be yours if you exercised a wiser selection. What does your library show? What is revealed by the magazines in your living room? Are you saving the gravel and throwing away the gold, or are you saving the gold you have panned from the gravel, and throwing away the gravel? Are all the thoughts you have saved good ones?

Sometimes our thoughts go wool-gathering, and we exercise no conscious control over them. But we always CAN if we WILL. Thinking is not easy or lackadaisical work. It takes conscious,

determined, continued effort. Even saving the thoughts we have consciously and deliberately selected requires an effort of memory. We cannot save thoughts as we would store gold pieces; we must use them, take them out of their hiding place and mull over them, THINK them. We must always keep up the selective process, replacing thoughts we once thought were good with those we have found to be better, sorting out the culls, rejecting those below standard, keeping those that are good.

Paul's advice to the Philippians is psychologically and spiritually sound. Notice that he gives a positive command--"Think on these things." That doesn't mean taking just any thought that drifts along and letting it flit through your mind, to be followed by another, and another, an endless procession. It is not a motto for a drifter, or suitable advice for the unconcerned or the lackadaisical. Paul's advice is first to make a wise selection, and then having selected the things which will return benefits, to THINK on these things, actively, positively, purposefully.

The test for good thoughts is simple. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, can be the subject of good thoughts. But they need to pass another test. Have they any virtue for YOU in your particular needs? Thoughts, like apples, may be good, but not good enough, or not valuable enough to be worth head room. But if you find good thoughts, with virtue for you---thoughts that are true, and honest, and just, and pure, and lovely, and of good report, THINK on these things.

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 November 9, 1947

Series No. 2--Talk No. 6 "OUT OF ZION, THE PERFECTION OF BEAUTY"

: Goodmorning Friends, once again we are glad to welcome you to The OLD OLD PATH.

Prayer: Our Father bless us this morning as we seek to serve thee. Bless those who listen in. Together may we seek to establish the cause of Zion and bring about thy purposes here upon the earth. Direct in our lives we pray. In Christ name we ask it all, Amen.

SCRIPTURE: Psalm 1-5

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness, for God is judge himself.;

To no people in the world, unless it be the Jews, does the word Zion mean so much as to the Latter Day Saints. For well over a hundred years, that word has summed up for us all our ideals, all our hopes and dreams and aspirations. It has been the goal of our religious and social life--not always struggled after or worked for as ably we might have done--but nevertheless the beckoning light that leads us on. Zion signifies to a Latter Day Saint what other people are coming to call the Kingdom of God--an ideal social, political, and religious order, peopled by the children of God, where brotherhood shall be the rule of life, love the motive and dynamic, equality the ordinary thing instead of the exception, God the great ruler and Father of all. We believe that the gospel of Christ can find its greatest fruition only in such a society of Godly and Christ-like men and women; and that by living thoroughly and completely the gospel of Christ, that Zion may be.

The Psalmist says, "Out of Zion, the perfection of beauty, God hath shined." There is food for thought in those words. Beauty is perfection, and perfection is beauty. One of the essential attributes of beauty is balance, proportion, right relationships between the various parts of a whole. Men and women who are meticulous about their appearance are careful to see that their clothing harmonizes--that we men, for example, don't wear green socks, a purple suit, a red tie, and a pink shirt all at the same time. Women are careful to match hose, shoes, hat, pocketbook, and other accessories. Any woman with the slightest fashion sense knows that

a pocketbook which might be just a crowning touch of beauty when carried with the right costume, might be the only sour note in an otherwise perfect ensemble, if it didn't match, or if it were out of proportion, or out of harmony in some way with the rest of the outfit. Much of the beauty of design arises out of perfection. A circle which is flat on one side and out of balance ceases to be beautiful. A vase which is not uniform in shape--which stands slightly catawampus with the world--is not a thing of beauty. A huge vase such as might have adorned the palaces of the Egyptian Ptolemys would look out of place in the kitchen of a modern two-by-four kitchenette apartment, because it would be out of relationship and out of proportion to the surroundings. The shade of red which would look exquisitely beautiful on a purse, hat, or even shoes, would look shocking on the face.

Perfection, you will also observe, does not mean uniformity. If everything were the same color, there would be no beauty, because no contrast. If everything in the world were the same shape, it would be a most monotonous and unbeautiful world. If everybody in the world had the same face, confusion would be confounded, to say nothing of out utter boredom. We may rhapsodize to our best girl about her beautiful eyes, but if her face were all beautiful eyes, with no proper nose, or cheeks, or mouth, or forehead, she would be far from beautiful. It is a proper proportion, a proper relationship between features, as much as the beauty of the features themselves, which makes for perfection, and in turn, for an aggregate beauty.

Zion, as we conceive of it, dream of it, and work for it, will be the perfection of beauty, because in it everything will be perfectly proportioned, perfectly related to every other person and every other thing. There will be perfection and beauty because every man, every institution, every organization, every material thing, will be in its proper place--not too large or too small--not too conspicuous or too retiring--not too colorful or too drab--not too powerful or too weak--but every man and woman and institution and material thing bearing a right, a just, a proper, an equitable relationship to every other thing. We have not Zion now because the whole world is out of joint--things are out of proportion--men are selfishly demanding more than their share, or are foolishly and shortsightedly spending their lives and their substance on things of no importance--men are struggling against each other when they ought to be struggling WITH and FOR each other.

In Zion, there will be proper relationships between rich and poor, because there will be no very rich, and no very poor. This will not happen because someone forced a levelling off process, but because the right relationships between man and man will make men willing and eager to bring about the right economic relationships with each other. In Zion there will be proper relationships between employer and employee--between capital and labor--for every man will be a laborer, and every man will have a stake in the capital which his labor helps to produce, and which in turn makes his labor possible and profitable. There will be proper relationships between statesman

and magistrates, and the citizens whose affairs they rule, for each will be dedicated to the support of the laws of the nation, and to the and to the common welfare of each other. There will be right relationships between priest and worshipper, because each one recognizes his need of the other, and gives him proper place. There will be proper relationship between parent and child. And crowning all, there will be a proper relationship between each man and his God.

In Zion, every man shall serve according to his ability, and shall receive according to his need. There will be equality--equality of opportunity, equality of participation in the results of labor, equality of responsibility, equality before God. This will not be the equality of uniformity, which would not be the perfection of beauty at all. Rather will it be the equality of a right relationship for each man to his surroundings and to his fellows. No matter how good or how beautiful our individual life, if we do not fit into the proper setting, if we cannot get along with those about us, there can be no beauty.

Zion is our dream, our ideal, our goal. We have not always been diligent in working for it, but we strive to keep the goal before us, and day by day to work out those relationships which eventually will bring about perfection in us and those about us, so that out of Zion, the perfection of beauty, God may shine.

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".

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday November 16, 1947

Series No. 2 Talk No. 7 "THE JUST SHALL LIVE BY FAITH"

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

Prayer: Our Father, help us to have the faith that is necessary for us to move out and accomplish the work that has been given us to do. May thy blessing rest upon all who are listening in. In the name of Christ, we ask it, Amen.

SCRIPTURE: Romans 1:16-22

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed of God through faith on his name; as it is written, the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; who love not the truth, but remain in unrighteousness, After that which may be known of God is manifest to them. For God hath revealed unto them the invisible things of him, from the creation of the world, which are clearly seen; things which are not seen being understood by the things that are made, through his eternal power and Godhead; so that they are without excuse; Because that, when they knew God, they glorified him not as God, neither were they thankful, but because vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools."

This year seems to have been a particularly good year for spiders, and although spiders in a basement or in any part of a home can be pretty much of a nuisance, they are at the same time fascinatingly interesting to the man who will take a few moments to observe them. I chanced to see one the other day, swinging at the end of a single strand of web which swayed to and fro as she ran up and down looking for a place where she could fasten the other end and begin the construction of a web. Not once, but several times, she ran up and down, seemingly testing the strength of the strand she had built, and each time she lengthened the free end still more, so that she floated farther and farther in space, where she hoped to find an anchorage for that free end. I thought again of the wise writer of proverbs, who observed, "The spider taketh hold with her hands, and is in the king's palaces." Seemingly Solomon, despite all his wisdom and servants, could not keep the spider from spinning her web in her palaces.

This spider, swinging at the end of her web, looking for a place to anchor the free end, was to me symbolic of faith. She had spun the web through her own efforts, producing within her own body the substance which she had spun out into the long silky thread. She

was a busy worker, an engineer of no mean skill. She no doubt had in mind a pretty good idea of what she wanted to do. But when she swung off into space, spinning her fragile thread strand as she went, she could not have had any certain and sure knowledge of where the other end would eventually go. She swung off in faith that if she continued spinning long enough, she would eventually find a place to anchor the other end. She might have looked down from her high perch, and seeing nothing near which suited her purpose might have given up and refused even to try to spin a web. But she swung out into space, having faith that by her own strength she could spin a web which would reach to the place which would be provided when she needed it. If she had lacked faith to launch out and spin, using the strength and the skill which God had supplied her, there would have been no web. Neither would there have been a web if God had failed to provide a place for her to fasten the loose end after she had moved out in faith. Faith, coupled with works, produced the web.

Many times we must conduct our lives as the spider went about the business of spinning the web. We look all around us into the future, and see no place which appears firm enough to support the other end of the web we wish to build. We must simply have faith that a space will be provided, and launch out by our own efforts, spinning as best we can, testing our work as we go, and keeping faith that we will find a place to anchor the other end of our slender strand in God's own due time. Life is like that. Few of us can know of surety the end of any action which we undertake. We do not know when we plant a seed, that there will be a harvest. We do not know when we take a new job whether it will prove to our liking. We do not know today whether we will have enough to eat tomorrow. We cannot guarantee today that we shall keep our health until the end of this year. When we choose a companion in marriage, we have no positive assurance that he will not change sooner or later into a person who is not all to our liking. When we bring children into the world, we have no knowledge that they will not turn out to be criminals in spite of our best teaching and guidance. In these, and a thousand and one other situations in life, we must simply spin our web, swing ourselves out into space in faith, and trust God for the outcome after we have done all that we can do.

In death as in life, we live by faith. When we close our eyes in death, no man can know exactly what lies beyond. If we fight and struggle to cling to the life that we know, we may miss a life far better. If we launch out freely unto the unknown, doing the best that we can in our own strength, and trusting God for the rest, he will not leave us swinging hopelessly at the end of our strand; but if we will spin well our thread of life which is anchored here, and let down that thread into the mysterious spaces which surround us, we shall meet God there, and find a safe and secure anchorage for our souls.

God expects every man to move out on the basis of what he knows, and to venture beyond that sure knowledge, in faith. The gospel of Christ "is the power of God unto salvation to everyone

that believeth. Therin is the righteousness of God revealed through faith on his name; as it is written, The just shall live by faith."

But men, having once had that gospel revealed to them, even in a very small measure, are expected to tie to what they know, and launch out into the inknown in faith, exerting their own powers, using their own intelligence, their own skill, their own resources. When men have thus acquired a partial knowledge of God, and refuses to move out in faith, it is the law of the universe that even that which they have taken from them. Not only do they fail to find a second anchorage on which they stand is swept from under them, and they are men miserably and hopelessly lost. The wrath of God is revealed from heaven against all ungodliness of men who love not the truth, but remain in unrighteous, after that which may be known of God is manifest unto them.

There is ample ground for faith in the world about us.

Everyone has some point from which he may begin to spin, in faith that the other end of his web will find an anchorage. The works of God surround us; his wisdom, his might, his love, and his power are everywhere demonstrated in his physical creation. His love for men is everywhere manifested in the laws that govern that physical creation, so that any man who cares to look for evidences of God can find something to which he may anchor the beginning of his thread. No one, therefore, is excuseable for failing to exercise faith in God; all have opportunity to begin to spin the web of life which is going to carry them into the future. But how many men, even when they know God thus partially, fail to glorify him as God--fail to begin to spin because they cannot KNOW where the other end of their spinning is going to take them: When such men refuse to launch out in faith, and refuse to be thankful or to recognize the source of the little knowledge which they have, their hearts are darkened. Professing themselves to be wise, they become fools. But the man who will take the anchorage which he knows, and begin there to spin his web into the unknown, will sometime, somewhere, find God at the other end of his web, waiting to give the second anchorage which will complete and stabilize his life.

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

Sunday November 23, 1947

Series No. 2 Talk No. 8 "Martyrs or Male Factors"

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

Prayer: Our Father, we desire to thank thee for all the blessings that have come our way. Accept of our thanks we pray and help us all to be worthy. In Christ's name. Amen.

SCRIPTURE: 1 peter 4: 12-19

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous hardly be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

The followers of Jesus have always expected, and usually received a certain amount of persecution, and trial, and suffering, and hardship. Jesus himself did not attempt to conceal from his disciples his expectation that they would be scourged from the synagogues, driven from city to city, persecuted, and even slain for his names's sake. Jesus himself died as a martyr, an innocent sufferer for the sins and wrongdoings of others. Stephen was the first of a long line of Christian martyrs who suffered through no fault of their own, but rather through the fault of others.

As Jesus in his innocence hung on the cross, he hung between two thieves. Each of the three men hanging there was receiving an ignominious death, which in its externals at least was identical with each of the others. But there was a vast difference in the three men. One of the malefactors thought he was a martyr. He complained that the sentence was unjust, the punishment undeserved, his suffering no fault of his own. He was quite resentful that Jesus, who had supposedly boasted that he was the all-powerful Messiah, did not call down miraculous power from heaven, and liberate himself and the two men who were his companions in suffering. This thief assumed an air of injured innocence, out of which came his railings and accusations

against Jesus.

The second man of this strange trio was Jesus. He KNEW that he was innocent--a martyr to the cruelty, the stupidity, the sinfulness of men. He was blameless, in no way responsible for or deserving of the suffering imposed upon him. Yet he bore it as bravely as he could, without complaint, knowing that innocence always suffers and is persecuted at the hands of evil.

The third man, the second thief, was a malefactor, and he KNEW it. He freely admitted it. He chided the first thief for his railing accusations, with the words: "We receive the due reward of our deeds, but this man hath done nothing amiss." He made no attempt to pose as a martyr, for a martyr must suffer innocently, and he knew he was not innocent. There was hope for that man, even though he was a thief. He was willing to admit that he was a thief, to admit that punishment was just and his guilt great. He was, to some degree at least, repentant and desirous of a new start, another chance. An indication that he had that chance is found in the words of Jesus, "Today thou shalt be with me in paradise."

We should rightly be ashamed to suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters, as Peter puts it. These and many other sins carry their own penalties, both moral and legal. Any suffering which comes to us as a result of sinful indulgence is just, and brings us reproach instead of merit and blessing. Though we may resent the law and the officials who inflict that punishment upon us, we have no one to blame for it but ourselves. If we kill a man, and are ourselves hanged for that crime, it is not the hangman who is to blame for our predicament--or the judge, or the jury, or the jailer, It is we, ourselves. In no sense of the word are we or can we be martyrs.

But on the other hand, "If any man suffer in Christ, let him not be ashamed," says Peter. When we are innocent of wrongdoing, and THEN suffering comes to us, we have no need to be ashamed, or to mend our ways, or to repent of past wrongdoings. The only thing to do when we suffer innocently is to bear those sufferings with such fortitude and bravery as we can, keeping always before us the example of Christ, who glorified God and saved the human race through his patient suffering and martyr's death.

There is a very human failing into which we oftentimes fall, however, when it comes to dealing with our own suffering. First we sin. As a consequence of that sin, there comes suffering to us. We dislike the suffering; it is not pleasant to bear the consequences of our sin. We cannot escape those consequences, but we can make them a little more dignified and easier to bear if we can convince ourselves that we are suffering as martyrs instead of as malefactors. Like the thief on the cross, we rail at our fate, we grumble and complain, making ourselves feel that we have been very unjustly treated, offering ourselves alibis and excuses instead of truehearted, genuine repentance for the wrongs which have brought the suffering upon us. True martyrdom needs no excuses. Injured innocence pleads its own cause. We should be very careful about trying to fool ourselves into

mistaking just punishment and retribution, for martyrdom.

The first step in the correction of evil is recognition. We cannot ever repent of something which we fail or refuse to recognize as wrong. We cannot ever remove suffering caused by our own misdeeds simply complaining about it, and playing the martyr over it. The suffering will continue as long as the sinning continues, and probably for long after. Posing as a martyr will not cure it or stop the suffering. Herein lies much of the danger to Christian people throughout the world today. The world is full of suffering on a larger scale than ever before. Much of it is needless suffering, innocent suffering, the suffering of martyrdom. But some of it--perhaps a great deal of it in some instances--is only the inescapable consequence of our own evil deeds, collective as well as individual. We cannot stop the suffering of the world simply by bemoaning and deploring it, or by blaming it on the people who are causing it. We can stop it only by curing the sin which causes--our sin, as well as the sin of others.

Peter warned the church that the judgments of God would begin at the house of God--that the first to feel the wrath of his punishment would be his own people who had violated their covenant with him, and his commandments to him. There is no promise of immunity from suffering given to the followers of Jesus. On the contrary they are promised persecution and tribulation. We need not be too much concerned about whether or not we shall share the suffering of the world. We do need to be greatly concerned about whether we receive that suffering innocently, as martyrs to a just and holy cause which we have espoused, or whether we receive it as malefactors who are simply collecting the just reward for their sins and misdeeds.

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.

Let's Be Thankful

Thanks for the memories I've built through the years;
Thanks for the sunshine that shown through my tears.
Thanks for the friendships far better than gold;
The joy of our loved ones to have and to hold.

Thanks for the prosperous years I have seen,
Thanks for the lessons in years that were lean.
Thanks that I realize each year more and more
Indeed I have much to be thankful for.

--Unidentified.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday November 30, 1947

Series No. 2 Talk No. 9 "WHENCE CAME THE RED MAN?"

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 it is to thank thee for the many blessings that we have received from thy hands. Help us to be worthy of them we pray. Bless those who are listening in, may thy peace and thy love abide with them always. Amen.

The Indians are of the Chosen Seed of Israel. The promises of God are rich in their behalf, and he has not left them without a witness of his love nor without a record of their past. His watch-care has been over them since time began and he purposes yet to do a mighty work among them. The story of the Indian forefathers is as follows:

Long centuries ago, many generations before the white man discovered the shores of America, God led a good man named Lehi, and his four sons and their families, out and away from the great and wicked city of Jerusalem which he was about to destroy, and promised to take them to a new land. God loved Lehi for his righteousness, and he determined to preserve this man and his family, and of Lehi's four sons and their children he said that he would raise up a great nation of people.

Lehi and his four sons, Laman, Lemuel, Nephi, and Sam, together with their families, traveled many days by land through the wilderness and at length came to the shores of many waters. Here God told them how to build a ship, and out of trees and logs they built a ship of most curious design. It was so shaped that it would ride the water in all kinds of weather, and no waves could enter it, even in times of storm. When this wonderful boat was completed, Lehi and his four sons and their families started out, and for many days God caused a wind to blow over the waters and this wind carried the ship steadily forward until the shores of America were reached.

America was then an uninhabited land. In all the regions north and south no man was present and all was a great wild. Lehi and his four sons set to work with all their strength to tame the wilderness, and they dug into the mountains for ore and planted seed in the ground for food. They multiplied rapidly and in a few generations they had grown into a large nation of people. They spread out in all directions and built great cities and towns, the ruins of which may be seen even today.

Thus it went on for six hundred years, and then one day a

great cloud came over the face of the sun; it became dark at mid-day and in that darkness no man could see his hand. The earth shook as in the grasp of a giant, and no man could see his hand. The earth shook as in the grasp of a giant, and where valleys had been, mountains were raised, and where great cities had stood, water came and buried them many fathoms deep. All nature groaned but in suffering, for the Son of God had been slain in Jerusalem, his body had been nailed to the cross.

The people of this land were in a great terror and knew not what to do, when suddenly there came a great light again, and Jesus stood in their midst and walked and talked with them and quieted their fears. He told them that they were "The other sheep of his fold" of which he had spoken, and he told them he had come among them to bless and help them.

Thus he talked, and he chose from among them twelve man and ordained them after the order of the twelve apostles, and others he chose to be elders among them, and he built his church as he had done at Jerusalem, and when he had finished his work he ascended up into heaven and in his place left the Comforter or the Spirit of peace to dwell with them. Before he left he promised that he would always remember them, and that even though they might wander from his path, he would one day return and that they should have a part in building up his beautiful city of Zion in the last days.

That was nearly nineteen years ago, but all these facts were written on tablets of gold and the history was handed on from father to son. For many years the people remembered the gentle preachings of the Son of God and all lived together in peace, prospering greatly, but at last they divided into two great camps and began to quarrel bitterly among themselves. Part of them became the color of fine copper and the red brethren fought against the white. Finally the white brethren so far forgot the good teachings that God permitted them to be destroyed. The last white man of them all was commanded to take the plates of gold on which the history was written and make a stone box in a hillside and then bury the plated deep away; God said then that in a future time he would reveal this hiding place, and that this record should come forth, that the red man might know from whence he came, and that he might realize that God had not forgotten him nor loved him less than his brethren.

Time went on for many centuries and the red man forgot much of his learning. He divided into many tribes and learned to speak in different tongues. He was free and happy until in 1492 the white man came from Spain, and from that time on the red man was driven from place to place, and his land was taken by strangers.

It was then that God again remembered the red man. He raised up a young boy in the State of New York and led him to a great hill and on that hill showed him a spot in which to dig. That young man was Joseph Smith, and the stone box he found was the one hidden there many years before. In this box the gold plates were preserved and God commanded the young man that he should take them and by using a wonderful pair of glasses called the Urim and Thummim he would be able to read and translate the plates. This, the young man did and

the book he translated and published was the Book of Mormon, the history of the Indians. He was commanded to establish God's Church again among men, and the same Comforter that was given to the church of old was promised to the members of the true church which he should establish.

The preachers who worked for their salaries fought the New Church bitter and finally Joseph Smith, the prophet, was killed, but the church prospered just the same, and to-day it has thousands of members. It is organized just the same as Christ's Church in the early days both, at Jerusalem and here in America. It has a prophet through which God speaks to his people; it has twelve apostles, it has elders who have power to baptize, power to confer the Comforter by the laying on of hands, and the power to heal by the anointing with oil; it has priest, teachers, and deacons as anciently. This church teaches that all men should have faith in God; that they repent of their sins, that they should be baptized in water so that their sins might be forgiven; that they should receive the Comforter; and that finally when they die they will be raised to a life that never ends, receiving of course, judgement, for their deeds done in the life here upon earth. Their lives in the future life beyond, depending upon the outcome of that just judgement bestowed by a just Judge.

All this the Book of Mormon teaches very plainly. It tells the same truths as the bible. It does not, nor does it claim, to take the bible's place. It is the history of God's dealings with the inhabitants of ancient America. The Bible concerns itself with the dealings of God with his people at Jerusalem and surrounding country. May I say that they both testify that Jesus is the Son of God.

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATER DAY SAINTS brings the Book of Mormon and restores it to the Indians as well as presents it to the people of the world. It answers the question of "Whence Came The Red Man?" as no other Book can answer it. I would like to give you some evidences next Sunday that will indeed establish its divinity. Will you tune in and walk along The Old Old Path with me while I tell the story of them?

Goodbye now, it's time to go down The Old Old Path, but we will 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 7, 1947
Series No. 2 Talk No. 10 "THE BOOK OF MORMON IN PROPHECY"

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

Prayer: We thank thee, Lord for the blessings of the past week. Bless those who are listening in and we here in the studio, may we all together seek to do thy will in all things. Amen.

"Truth shall spring out of the earth, and righteousness shall look down from heaven." Psalms 85:11

ONE OF THE CLEARTEST EVIDENCES of the divinity of Christianity lies in the fulfillment of prophecy. The early disciples applies this test to prove the divinity of Jesus (John 19:24) In our own age we are astounded by the current fulfillment of the many prophecies regarding the return of the Jews to their homeland. There is another line of prophecy which has been strangely overlooked, but which is especially important to us since it concerns the land of America. It is important, also, because it shows the concern of Divinity regarding the spiritual welfare of the people in this country as well as those in the land of Palestine.

THE CHILDREN OF ABRAHAM were chosen by God as the children of the covenant through whom he purposed to bless all mankind:

"I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.---Genesis 12:2,3. I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to that seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.--Genesis 17:7,8.

When Jacob, the grandson of Abraham, was about to die, he blessed his twelve sons and entered into detail in foretelling the fulfillment of this prophecy. Concerning Joseph he said:

"Joseph if fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and and the arms of his hands were made strong by the hands of the mighty God of Jacob;(from thence is the shepherd, the stone of Israel:) even the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of thy deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of

my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."Genesis 49:22-26.

Note particularly: (a) that the descendants of Joseph are to overleap the barriers which mark the limit of their own land; they are to cross the sea; (b) they are to be richly blessed in many ways; (c) this blessing of Jacob, the father of Joseph, is to prevail above the blessings of Joseph's progenitors (that is, the descendants of Joseph are to share an inheritance greater than the land given to Abraham*); and (d) this land of their inheritance is set at the "utmost bounds of the everlastings hills,"or, literally, the opposite side of the earth, the land of America.

THE BLESSING OF JOSEPH through was confirmed by the vision of Moses:"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the goodwill of him that dwelt in the bush; let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren. His glory is like the firstlings of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim and they are the thousands of Manasseh.-Deuteronomy 33:13-17.

It is very clear that Moses is here describing a land even more richly blessed than Palestine, which is called"joseph's land." No land answers this description as does the land of America with its promised wealth of agriculture, mining, etc. It is altogether fitting that such blessings should come because of "the good will of him that dwelt in the bush"(Exodus3:4.)

THESE PROPHECIES WERE REMARKABLY FULFILLED in the divinely directed migration of Lehi, a descendant of Joseph, and his companions who came to this continent about 600B.C. The record of his descendants and their growth and decline in this land forms the major part of the BOOK OF MORMON.

WHILE THIS WAS THE CHIEF CILONY, there were at least two other migrations, both of which are clearly prophesied in the scriptures. THE FIRST OF THESE came at the time of the scattering from Babel:

"So the Lord scattered them abroad from thence upon the face of ALL THE EARTH: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there donfound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."Genesis 11:8,9.

Latter Day Saints believe that"all the earth"including the land of America, and that a man from Babel named Jared, his brother,

and their families and friends, were divinely directed to this "choice land," Here they grew into a great nation, and flourished for fifteen hundred years, until wickedness and internal dissention led to their destruction.

THE SECOND GROUP is indicated in the prophecies of Ezekiel (17:1-10) While this prophecy is too long to quote, we note (read it):

The language is figurative (verse 1). The great eagle with long wings full of feathers is so described to indicate ability to fly a long distance. The cedar of Lebanon is frequently used in Hebrew prophecy to denote kings, princes. (See Isaiah 2:12,13) A son of the king (the young twig of the highest branch of the cedar) was to be carried to a goodly and fruitful land, a land of merchants and surrounded by great waters.

Later (Luke 17: 22-24), this prophecy speaks of another eagle, also equipped for long flight, and indicated that the two vines planted by these two eagles shall grow toward each other and sustain each other, and then shall wither away and become as though they had not been. All this has been clearly fulfilled by the migration of a THIRD COLONY to the land of America under Mulok, the son of Zedekiah the king, just prior to the time when the Jews under Zedekiah were taken into captivity. This colony joined with the second colony, and their destinies were thereafter intertwined. They had dwindled in power and knowledge because of sin long before the time of Columbus.

THE BIBLE TELLS US of the coming of all these colonies, but it does not speak of any book or record being preserved to tell of their history except through the colony of Lehi, whose members were descendents of Joseph of Egypt. Hosea writes:

"I have written unto him the great things of my law, but they were accounted as a strange thing."--Hosea 8:12.

More about this next Sunday. Goodbye now, it's time to go down The Old Old Path, but we'll meet 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.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday December 14, 1947

Series No. 2 Talk No. 11 "THE BOOK OF MORMON IN PROPHECY" concluded

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

Prayer: As we continue our study of the Book of Mormon may the evidences of its divinity reach the hearts of those who listen in. Bless each of us as thou seest that we need. Amen.

As we continue our study of the Book of Mormon this morning, I would like to give the closing quotation of last week's broadcast:

I have written unto him great things of my law, but they were accounted as a strange thing. Hosea 8:12.

This is more clearly explained in a later message through Ezekiel:

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Will thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes." Ezekiel 37:15-20.

In ancient times, "sticks" were records or books, a manuscript being rolled backward and forward on a pair of sticks as is now done when the law is read in the Jewish synagogue. This prophecy, therefore, indicates that God will authorize the compilation of two records, both authoritative and acknowledged by him, and each supporting the other. One is obviously the stick of Judah, or the Bible. We believe that the other is the Book of Mormon: "the stick of Joseph, which is the hand of Ephraim."

ISAIAH PROPHECIED CLEARLY the coming forth of the Book of Mormon and world conditions at that time (Isaiah 29:1-24). He says: "Woe to Ariel, to Ariel, the city where David dwelt; add year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow."-Isaiah 29:1,2.

Here the Lord foretells the judgments to come on Ariel, or Jerusalem. After the Messiah sealed the New Testament with his

own blood the Jews continued to "kill sacrifices," when the time for these sacrifices was past. They added "year to year" to the Law of Moses, until they brought down "heaviness and sorrow" and great "distress" upon Jerusalem. This began when Jerusalem was destroyed by the Romans and has continued until the present time. All this, and more also the prophet saw. He goes on to describe the destruction of another civilization which he says in the name of the Lord "shall be to me as Ariel:"

"And it shall be unto me as Ariel. And I will camp against thee, round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly." Isaiah 29:2-5.

This further prediction of Isaiah could not refer to Ariel, or Jerusalem because the speech of the Jews has not been "out of the ground," or "out of the dust." It refers to those descendants of Joseph, who are also the inheritors of the promise of God to the children of Abraham, and whose great cities were destroyed on this continent for their wickedness, much as Ariel was destroyed. As the Roman army laid siege to Ariel, and brought distress and sorrow, so did the contending nations of ancient America bring upon each other the most direful scenes of blood and carnage. It is therefore quite fitting that the prophet should draw this parallel between Ariel and ancient America.

ONE OF THE MARVELOUS THINGS connected with this prediction is that after the nation referred to is brought down, its people are to "speak out of the ground." This is stated four times in the same verse. This prophecy was fulfilled in the coming forth of the Book of Mormon, which was taken "out of the ground." It speaks familiarly of things long since past; the voice of ancient prophets crying repentance in the ears of the living. But this voice was dumb until the records of the past could be translated. Isaiah says:

"And the vision of all is become unto you as the words of a book that is sealed." Isaiah 29:11.

Until the ancient records could be translated the vision of all the Book of Mormon prophets was indeed a sealed book. But this book was unsealed:

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Isaiah 29:11, 12.

This was literally fulfilled in every detail. The words of the book (copies of the characters) were delivered to a learned man, Professor Anthon of New York, but the book itself was delivered to an unlearned man, Joseph Smith. Martin Harris, the man who took "the words of the book" to Professor Anthon on behalf of Joseph described the incident as follows: The professor said "I cannot read a sealed book."

THE PROPHECY YET AGAIN: Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: 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 hid." Isaiah 29: 13, 14.

It is difficult to imagine a better picture of what actually happened. In an age when men no longer believed in the marvelous power of God to bring to pass his purposes, he inspired the unlearned Joseph Smith to make available to our generation the testimony of the long dead prophets of Joseph's seed in Joseph's land of America. This remarkable transaction is definitely dated by the remainder of the prophecy:

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One consumed and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who is ashamed, neither shall his face now wax pale. But when he seeth his children the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isaiah 29:17-24.

Here it is clearly indicated that when the book shall come forth those "that erred in spirit shall come to understanding, and they murmured shall learn doctrine," at that time Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." Lebanon, the land of Palestine, had actually been barren for many generations prior to the coming forth of the Book of Mormon. When that book was first published in 1829 this desolation still continued, but shortly after the way was prepared for the regathering of the Jews to Palestine and in spite of all opposition, this movement is now going steadily forward. The land is fertile, and is rapidly becoming a highly organized center of production. Whatever Joseph Smith's connection with the Book of Mormon, he could not have arranged for the restoration of Palestine and the regathering of the Jews to vindicate his claims.

The Book of Mormon is in no sense a rival of the Bible/
The two records are one in the hand of God, and both are dedicated
by him to the enlightenment of mankind. Each is a marvelous illus-
tration of his great power to preserve his word. Both are now
available to bear witness of the great things which he has done for
those who love him.

"Of a truth, I perceive that God is no respecter of persons
but in every nation he that feareth him, and worketh righteousness,
is accepted with him. Acts 10:34,35/

Goodbye now, it's time to go down The Old Old Path, but
we'll meet 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 grac-
ious unto you, The lord lift up his countenance upon you, and give
you peace, both now and in the life ever-lasting."Amen.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday December 21, 1947

Series No. 2 Talk No. 12 THE NEW WORLD CHRISTMAS

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

Prayer: As we come to thee this morning, our Father, we are mindful of the gift of thy Son to the world, given so many years ago. May He be born anew in our hearts this Christmas day we pray. Amen

Text: "Until Christ be formed in you" Gal 4:19

What does Christmas stand for? What does it mean in the thought and life of today? What permanent blessings has it brought to the world? These are some of the questions to be considered.

I-It has given a conception of God. Christ was not merely a revealer of God; he was a revelation of God. He did not say, I am come to tell men of the Father; but, "He that hath seen me, hath seen the Father, he made the Father known in a human and hence in an understandable way.

II-A new conception of man. His coming in the flesh showed that God and man are not alien. It showed also that there is a racial solidarity, the nature which Christ took upon himself being that which all men possess. The recognition of this truth gives the death blow to the caste spirit wherever found. In Christ as blood brother of the race all men are one--members of a new brotherhood.

III- A new meaning and glory to life. On becoming one of us he gave to life a higher value and dignity, Those with whom he identified himself in a way so intimate must in his estimation, have been worth saving. It cheapens his earthly mission to speak slightly of man.

IV- A new spirit of brotherly love and good will. This is the most characteristic thing about the New world Christmas. With the birth of Christ came the birth of the Christ spirit within the hearts of men. And this is the essential thing in keeping Christmas. For as Scheffler, the mystic poet, has said:

"The Christ in Bethlehem a thousand times be born,
If his not born in thee, thy soul is still forlorn."

It is the apprehension of this truth, expressed by Paul under the phrase, Christ "formed in you," that brought Horace Bushnell into the higher and fuller life after which he had long been striving. And what spiritual transformation would be wrought if at Christmastide the thought of man was turned from the contemplation of the birth of Christ

in Bethlehem to the birth of his spirit in the soul. Christmas would then be no longer an event that comes and goes, but an abiding experience. This was the view of it that led Benjamin Franklin to say, "A good conscience is a continual Christmas;" and that drew from Charles Dickens the resolve, "I will possess Christmas in my heart and try to keep it all the year."

V-The opening of a new fountain of comforting, healing, saving influence. Christmas brings cheer and sunshine into life. Think what would be lost if it were blotted out. When John the Baptist sent two of his disciples to ask of Jesus, "Art thou the Coming One, or look we for another?" He answered, "Go and tell John the things which ye have seen and heard." The proof that hope in Christ has not been misplaced is a changed world.

VI-A new optimistic outlook. This world is still the abode of horrid cruelty; but sins against humanity are no longer condoned, nor are human wrongs allowed to remain untighted. Christ has lodged in the hearts of men a new altruistic spirit. He has awakened new hopes. Before the brightness of his presence evil things are passing away.

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.

Guiding Star

A twinkling star can never be
Mere symbol of eternity;
It is a beacon, clear and strong,
To guide the race of men along.

The sailor lost on pathless sea
Finds comfort in its symmetry;
The wanderer who strays afar
Is oft led home by friendly star.

It was a star that blessed night,
That led the Wise Men to the light;
So when the way seems steep or far,
Re-chart your course by guiding star.

-Donovan Marshall.

; PERFECT PEACE

I look not back; God knows the fruitless effort,
The wasted hours; the sinning, the regrets.
I leave them all with Him who blots the record,
And graciously forgives, and then forgets,

I look not forward; God sees all the future
The road that, short or long, will lead me home.
And he will face with me its every trial
And bear for me the burdens that may come.

I look not round me; then would fears assail me,
So wild the tumult of earth's restless seas.
So dark the work, so filled with woe and evil,
So vain the hope of comfort and of ease.

I look not inward; that would make me wretched,
For I have naught on which to stay my trust;
Nothing I see save failures and shortcomings,
And weak endeavors, crumbling into dust,

But I look up---up into the face of Jesus
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

--unknown

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 28, 1947
Series No. 1 Talk No. 13 "THE NEW YEAR"

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

Prayer: Our Father we come to thee at the close of this year to offer thanks for all that we have received throughout it. We have made many mistakes, may we be forgiven for them. As we look to the year ahead of us may we dedicate our lives to the unfinished tasks before us. Realizing as we do our need of thee help us to live that we might be worthy of calling upon thee when dark clouds hang over us as well as of praising thee when our hearts are filled with happiness. We offer to thee our very lives. Accept them we pray and help us to live them for thee throughout the year ahead and always. Amen.

"Behold I make all things new" Revelations 21:5

We have read of a little boy who was being sent on an errand. As he was about to start, he paused in the doorway. "Mother," he said, "It's so far, and it's a new road. I'm not exactly afraid, but couldn't you go a little way with me?" The mother understood. She said quietly. "I'll go all the way with you my boy." And so with his hand in hers ~~he~~ walked the new path unafraid.

We are standing at the starting place of a new road. And we, too, are looking up in the confident trust that we will not ~~have~~ have to travel it alone. We are confident because the experiences of the past years have proven to us that if we will--we can place our hand in the hand of Jesus--and walk on down through the year with Him by our side. We have no cause for fear with Him as our guide. Our concern for the future is not occasioned by anything that we foresee in the year that is ahead, but rather by what we know of ourselves from our experience in the past. If it is indeed to be a new year, there must be an inward change to meet it. There must be that complete transformation of which John spoke when he said, "Behold, I make all things new."

These words give to us first the message of a new heart. Many of us are saying as the old year ends and the new year is about to begin, "I am going to turn over a new leaf." But before there can be a new year in our experience there must be a new life in our souls. We cannot expect a different crop from the same old tree. We must sow new seeds before we can reap a new crop. There is but one way the changed heart can come. There is

a house yonder. For many years people have shunned it. Its bleak inhospitable exterior has reflected to all who passed by the utter selfishness of those who lived within. Now a new coat of paint could be put on that house and it would be the same house still. What it needs is a new master. Some day the owner, whose unkindness and selfishness have made that house a byword, passes out of it forever, and a new owner comes. There is but one way we can have a new year. Let the Christ come into our hearts and have full sway in our hearts and in our lives. Yes, get a new master there. Let the radiance of his love shine out through you to all the world.

Moreover, the New Year should bring with it the message of a new commandment. "A new commandment I give unto you that ye love one another." One joy that Christmas always brings with it is the hidden goodness we see everywhere coming forth. Men and women whom no one would ever suspect of having a tender thought or a generous impulse, obedient to the call of their better natures, reveal depths of devotion and unselfishness which give us a new hope for humanity. We wish the inspiration might remain to bless and help us all through the year. And why may it not? The new commandment that our Lord gave us was not for one day, but for every day. It was to be the principle by which all life was to be guided.

Years ago there was a tiny village on the eastern shore of Virginia. It had but one street, which was unpaved and in the winter and springtime was muddy and at times almost impassable. There were no street lights, but every evening at dusk each family in the village lighted a lamp and set it on a stand in the window, where its rays would shine out into the dark outside. As we face this new year, I know that if we would only permit more of the light that illumines us to fall on the dark and lonely pathway of those who pass by it would glow with brighter radiance in our own homes and hearts.

In the Book of Revelation we read: "And I will put a new song in their mouths." We think of a song as poetry set to music, but this is a later and narrower meaning of the term. "Song" as used in the Bible means the dominant note of one's life. For the new year we need a new song. Before Paul was converted he had a dominant note or purpose in his life. It was to overthrow and destroy everything that had to do with the name of Jesus. But Jesus appeared to him on the road to Damascus, and there came to him a new song, a new note for his life. The Lord said to him; "I have appeared unto thee for this purpose, to make thee a witness of the things which thou hast seen, and the things in which I shall appear unto thee."

And the New Year brings to us also the message of a new name. John tells us that God will give to him a new name which no man knoweth but he that receiveth it. God has a new name for every man and woman who is willing to sing a new song. To each of us he has promised that new name if we will let him change our hearts, if we will obey the new commandment and learn to sing that new song.

In Byron's "Prisoner of Chillon" he tells us how for many long and weary years the illustrious Bonnivard had been confined in the dark dungeon beneath the waters of Lake Geneva. One day a little bird came and, sitting on the window of his cell, sang a song to him. The song aroused new life in the despairing and brokenhearted prisoner of Chillon. So he dug footholds in the stone till he could climb to the window and look out on the mountains and the life of freedom beyond him, and the vision never left him while he lived.

Thus God intended that the vision of the Christ, which has come to us in the Nativity, should be to us a call for the New Year that is before us. May it be to all a year filled with the richest blessings from him from whom cometh every good and perfect gift.

Goodbye now, it's time to go down The Old Old path but we'll meet 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.

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, January 4, 1948

Series No. 2 Talk No. 14 "THE TEACHINGS OF THE BOOK OF MORMON"

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

Prayer: Our Father we face the future with confidence because our faith is in thee. As we look to the year ahead and try to do thy will may thy blessing rest upon us. Help us in the spreading of thy word we pray. May the story of the church of Jesus Christ find a welcome in the hearts of those who hear and may an obedience to it's teachings follow. In Christ's name we ask it. Amen.

First of all, may I say that I hope that each one of you have had a very Happy Holiday season. Here at Niagara we were not fortunate enough to have a white Christmas but I'm sure that regardless of that most of us have had a real Happy one, and as we have passed into the New Year I hope that as the days come and go that they might bring to each one of us the very choicest and richest of heavenly blessings.

I would like to continue my discussion of The Book of Mormon with you today. "THE TEACHINGS OF THE BOOK OF MORMON" May I give you a thought that Luke gives us in the sixth chapter and forty-fifth verse? He says, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh."

OUR HEAVENLY FATHER is constantly seeking to free us from the shackles of error, and to take from our eyes the scales which make it impossible for us to see the glories of his great purpose for us. While at times he works with quiet purpose, there are also times when he seeks to startle us awake with some arresting demonstration of his power: the deluge, the burning bush, the deliverance of Israel at the Red Sea, the incarnation of Christ, the resurrection. In the introduction of this last dispensation he sent messengers from heaven to recommit the authority of the priesthood, and to disclose to Joseph Smith the whereabouts of the plates from which the Book of Mormon was to be translated. The translation and publication of this book is one of the evidences of the divinity at work in our age.

THERE ARE MANY LINES OF EVIDENCE CORROBORATING THE BOOK OF MORMON: (1) the testimony of those engaged in making the BOOK OF MORMON available in the English language, (2) the eternal evidences of the book, (3) the witness of the Spirit, (4) the prophecies of the Jewish Scriptures, (5) the testimony of archaeology, etc. Each of these lines of evidence is strong and together they are irrefutable. Let us consider them.

THE TESTIMONY OF THE THREE WITNESSES : Jesus said: "In the mouth of two or three witnesses every word may be established."-Mathew 16:18

Peter bore testimony of the resurrection: "Him God raised up the third day, and showed him openly; NOT TO ALL THE PEOPLE, BUT UNTO WITNESSES CHOSEN BEFORE OF GOD, even to us, who did eat and drink with him after he rose from the dead." Acts 10: 40, 41.

This principle was followed by Divinity in connection with the Book of Mormon, which is attested by the word of Oliver Cowdery, David Whitmer and Martin Harris:

"Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, and we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen"

These men testify that they saw the angel, heard his voice, saw the plates in his hand, scrutinized the engravings upon them, etc. What greater evidence could they have? In what way is their testimony less assuring than that concerning Paul's on the way to Dasmascus? Note how favorably their evidence compares with that for the transfiguration, of which Peter, James and John were witnesses. There is nothing in their testimony to show that the experience which they had was in any way contrary to the teachings of Scripture. Ninety years ago Orson Pratt wrote: "We have this great message of the last days confirmed at the very outset by the ministry of an angel of God to four witnesses. (this four included Joseph Smith who was present with the three)

These witnesses have neither of them denied the bold and fearless, though humble, testimony which they have sent forth to all nations. No man living can prove that an angel did not appear unto them. There is nothing in the nature of the event itself, nor in any of the circumstances connected with it, that would render it absurd, unscriptural, unreasonable, or improbable. There is nothing in the

historical, prophetic or doctrinal parts of the message that contradict each other, or any known truth throughout the wide field of scientific or religious knowledge. Therefore no man living has the least authority for condemning these witnesses as impostors."

EIGHT FURTHER WITNESSES HAVE ALSO TESTIFIED. Their word corroborates the testimony of Joseph and the other three:

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, That Joseph Smith, Jr., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it." This written testimony was signed by the eight men who beheld the plates.

None of these twelve witnesses ever denied this testimony. Several of them became prominent in the councils of the church, but later disagreed with Joseph and withdrew, but no matter what the provocation, no one of them ever receded in any way from the testimony which he bore of the truthfulness of the Book of Mormon. Here then is a testimony of "twelve good men and true." I hope to conclude my talks on the Book of Mormon next Sunday.

Goodbye now, it's time to go down the Old, Old Path but we'll meet 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."

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 January 11, 1948

Series No. 2 Talk No. 15. "THE TEACHINGS OF THE BOOK OF MORMON"

concluded

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

Prayer: We come to thee our Father to thank thee for the many blessings that we have received from thy hands. We are made to realize our dependence upon thee for everything that we need. Continue to bless us in the future we pray. As we have been studying about the Book of Mormon we pray that it will be thy will to manifest the divinity of to those who have been listening. In the name of Christ we ask it, Amen.

In the closint thoughts of last week's discourse I told you that twelve men testified that they had seen and handled the plates from which the Book of Mormon had been translated. I'd like to repeat that none of these twelve men ever denied that testimony, but rather, that they renewed it again and again up until that time when God called them unto himself and their eyes were closed in death.

THE INTERNAL EVIDENCE of the BOOK OF MORMON is particularly strong. Isaiah had prophecied in connection with its coming forth that:

"They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."-Isaiah29:24.

In this field the book has made a unique contribution. For many years Christian people have been troubled regarding the form and necessity of BAPTISM. The BOOK OF MORMON records that when Jesus visited the American continent:

"He said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them; Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water."-3Nephi 5:23-26.

It will be seen that repentance and baptism are inseparably connected. But there can be no effective repentance on the part of little children, who lack capacity for understanding and therefore are not responsible for their transgressions. In this connection Mormon exhorted his son Moroni:

"And the word of the Lord came to me by the power of the Holy Ghost, saying, Listen to the words of Christ your Redeemer, your Lord, and your God. Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore my beloved son, I know that it is solemn mockery before God, that ye should baptize little children." Moroni 8:8-10/

THE DIVINITY OF JESUS CHRIST has been a matter of great importance to all Christian people. Isaiah prophesied:

"Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end." --Isaiah 9:6,7.

With this the BOOK OF MORMON is in full harmony:

"Redemption cometh through Christ the Lord, who is the very eternal Father," Mosiah 8:91. "He is the very eternal Father of heaven and earth, and of all which in them is; he is the beginning and the end, the first and the last; and he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else." Alma 8:94-96.

MANY HAVE BEEN TROUBLED CONCERNING SPIRITUAL GIFTS: whether they were to continue among the disciples. Concerning this Moroni wrote:

"All these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will. And.....these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.....And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief." Moroni 10: 12, 14, 18.

THE WORD OF ALMA CONCERNING FAITH is particularly helpful in view of some modern difficulties. To those who are bewildered as to how they can find a sure foundation for their faith in God, Alma says:

"We will compare the word unto a seed. Now if ye give place that a seed be planted in your heart, behold, if it be a true seed, or a good seed if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves, It must needs be that this is a

good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, and it beginneth to be delicious to me.....Therefore, if a seed groweth it is good, but if it groweth not, behold, it is not good.....And behold, as the tree beginneth to grow, ye will say, Let us nourish it with great care, that it may get root, that it may grow up and bring forth fruit unto us. And now, behold, if ye nourish it with much care, it will get root and grow up, and bring forth fruit. But if ye neglect the tree, and take no thought for its nourishment, behold, it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root, it withers away, and ye pluck it up and cast it out. Now this is not because the seed was not good, neither is it because the fruit thereof would not be desirable. But it is because your ground is barren, and you will not nourish the tree; therefore ye cannot have the fruit thereof. And thus it is if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck the fruit of the tree of life. But if ye will with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold, it shall be a tree springing up into everlasting life." Alma 16:152-4, 158, 164-170.

THE POWER OF PRAYER: is one of the great themes of the Bible This is emphasized in the Book of Mormon:

"Humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields; yea, over all your flocks; cry unto him when in your houses; yea over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is the enemy of all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them: cry over the flocks of your fields, that they may increase. But this is not all: ye must pour out your souls in your closets, and your secret places, and in your wilderness; yea and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you." Alma 16:219-222.

THE TESTIMONY OF ARCHAEOLOGY proves beyond doubt the divinity of the Book of Mormon:

Published as it was in 1829-30 the Book of Mormon told of a great civilization that was prevalent in America years and years ago. Of wonderful cities and temples and paved roads etc. As time has gone on archaeologists have gone to Central and South America and found ruins that have confirmed the claims of the BOOK OF MORMON BEYOND ALL QUESTION OF DOUBT. They have found evidences that prove that the ancient inhabitants of America believed in Christ, which is in harmony with the teaching of the Book of Mormon THAT CHRIST VISITED AMERICA AFTER HIS CRUCIFIXION AND TAUGHT THEM HIS GOSPEL. I would like to talk to you more about TESTIMONY OF ARCHAEOLOGY but I do not have the time. Write the Herald Publishing House, Independence, Missouri and obtain a copy of The Book of Mormon and also a copy of Jesus Christ Among the Ancient Americans by Paul M. Hanson and I am sure that you will find verification for the story that I have been telling you.

THE TESTIMONY OF THE SPIRIT is promised in addition to this testimony of the witnesses and of the high moral tone of the book itself. Moroni, one of the greatest of the ancient prophets says:

"When ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, and with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost, and by the power of the Holy Ghost, ye may know the truth of all things. And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is." Moroni 10: 4-6.

This, after all, is the great testimony:

"The Holy Ghost also is a witness to us.....For, after those days, saith the Lord, I will put my law into their hearts and in their minds will I write them." Hebrews 10:15,16. "The Spirit itself beareth witness with our spirit that we are the children of God." Romans 8:16. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yes, the deep things of God. For what man know the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world but the Spirit which is of God; that we might know the things that are given us freely of God." 1 Corinthians 2:9-12.

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 January 18, 1948

Series No. 2 Talk No. 16. "GOD CARES THAT YOU BELIEVE"

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

Prayer: As we walk down "The Old Old Path" this morning we feel the need of thy help. Bless us we pray. Accept of our thanks for the many evidences of thy love that comes to us from time to time. Bless this broadcast and those who are listening, in the name of Christ Christ we ask it, Amen.

Text: "He shall tell thee what thou oughtest to do."--Acts 10:6.

ONE OF THE BEST KNOWN SOLDIERS OF ANCIENT ROME was Cornelius of Caesarea, but Cornelius is not known as a soldier but as one of the first Gentile Christians. Cornelius was:

"a devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God always."
Acts 10:2.

Evidently his standard of life would compare favorably with that of many Christians, both ancient and modern. Yet he must have lacked something important, for he was visited by an angel of God who instructed him to send to Joppa---a full day's journey---for Peter, who would tell him what he ought to do. Acts 10:5,6. Peter in turn, was prepared for the messengers of Cornelius, and in due time he went to Caesarea and preached the word of God to the household of Cornelius, and baptized them; the Holy Ghost bearing witness with both Jew and Gentile that this was pleasing in the sight of God (Acts 10:34-48). Note that Cornelius was a good man, but his goodness did not excuse him from church membership in accordance with the word of the angel. The messengers passed by many sincere religious leaders on their way to find Peter, and as the immediate result of all this preparation Cornelius was baptized into the fellowship of believers. If this experience is to guide us, we must conclude that it matters tremendously to God what we believe and what church we join.

ONE OF THE IDEAS WHICH IS DECEIVING MANY PEOPLE TODAY is the idea that it does not matter what we believe so long as we are sincere. Hand in hand with it goes the twin idea that it does not matter what church we join so long as we profess Jesus Christ as our Savior. Such an idea would have been unacceptable a few decades ago but today it seems to be the established belief. And its wrong.

THIS ATTITUDE IS THE FRUIT OF SHALLOW THINKING. Real fellowship is not a hothouse growth. It requires deep soil. It does not

spring full grown between casual acquaintances, but lives only between men who share a great vision or a challenging task. Yes, in the spiritual realm particularly, genuine fellowship must find its foundation on the solid rock of truth. Luke wrote with real insight when he said of the early converts:

"They continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers."--Acts 2:42.

Only a fellowship grounded in truth will cause men to face life with such unity that they will share their goods, dividing to every man according to his need.

IN THE LIGHT OF EXPERIENCE AND OF REASON and of the clear teachings of the Scriptures, the Christian man should become a member--a functioning part--of some church body. But all churches are not equally acceptable to God. In the Mosaic dispensation the children of Israel were separated from the surrounding nations with the utmost vigor. This principle was followed by Jesus, when He said, "I will build MY church" and when he refused to accept any as members of his church except such as were truly born again. The apostles caught the Master's concern about this matter, and we find Paul writing the Galatiansaints:

"Though we, or an angel from heaven, preach any other gospel unto than that we have preached unto you, let him be accursed, As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Galatians 1:8.

John also wrote: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed." 2 John 8:10.

THE EXCLISIVENESS HERE REVEALED IS NOT HARSH NOR NARROW. It is our required concern for truth and righteousness. As a Roman Catholic writer has said: "If one church is as good as another, then religion is only a matter of sentiment and good taste. There is no real truth in it. And a man is free to follow his inclination in choosing his church, as he might be in choosing a club or a lodge. When you are indifferent to anything, it doesn't require much opposition for you to give that thing up completely. Religion is no exception..... If you hold that one church is as good as another, you are not far from the belief that there is not much good in any church. And you are quite right."

WHEN OUR MASTER REACHED THE END OF HIS EARTHLY MINISTRY, He called together the men who were to carry his work forward. There He told them: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teach them to observe all things whatsoever I have commanded you; and, I am with you

always, even unto the end of the world."--Mathew 28: 18-20.

It is only under such a commission that the ministry can work effectively today. The apostolic task is to teach the things commanded by Jesus, to spread abroad the truth in the name and in the Spirit of the Master, to safeguard the fellowship of godly men by safeguarding first of all the foundation on which their fellowship can rest secure.

WITHOUT BITTERNESS, HATRED, OR BOGOTRY, Christian people testify that Christianity is better than Judaism or Buddhism or Mohammedanism. In a similar vein, members of the Reorganized Church of Jesus Christ of Latter Day Saints testify that the church of Jesus Christ offers more for the spiritual wellbeing of mankind than any approximation to this church can do. And this seems to be reasonable, since the faith of this church is that God seeks to guide his people directly, by the Spirit of revelation; and that He is represented on earth by a priesthood, prophetically guided, whose only claim to distinction is that they do actually represent Him in the truths which they teach.

WE COME TO YOU SERIOUSLY, and ask your earnest consideration of the truths you seek to live by. It is of course eminently desirable that we shall be sincere. But sincerity is not enough. The sincerity of many thousands of Christian people is beyond question. Yet the churches, for all their good works are comparatively ineffective. No one is more aware of this than God-fearing ministers whose work is constantly thwarted by the lack of inner convictions and of spiritual power among their people. It is time that our ministry was matched with that passionate assurance of the truth which was the prized possession of the early church, and which has accompanied true discipleship in every age.

JESUS TOLD HIS DISCIPLES: "My doctrine is not mine, but his that sent me. If any man will do HIS wukk ge sgakk jbiw if the doctrine, whether it be of God, or whether I speak of myself." John 7:17. We have found this promise to be true. The teachings of our Master have enriched our lives. In all humility we plead with you: Have faith in God: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." Hebrew 11:6.

Repent from all sin: "Repent---everyone of you in the name of Jesus Christ. Acts 2:38.

Associate yourself with the Church of Jesus Christ through the divinely appointed rite of baptism: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." John 3:5.

Seek the endowment of the Holy Spirit "Then laid they their hands on them, and they received the Holy Ghost." Acts 8:17.

By the grace of God, rise above the lower standards of the yesterdays. "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life." Romans 6:4

Recognize that the resurrection and eternal judgment are both inescapable, and live accordingly: Remember that man is to be judged according to his works. Revelation 22:12.

Build up his Kingdom: "Seek ye first the kingdom of God and his righteousness. Matthew 6:33.

Live in the light of eternity: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". John 3:16.

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 January 25, 1948
Series No. 2 Talk No. 17 "BUILDING ON THE ROCK"

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

Prayer: Our Father we ask thy blessing upon us this morn- in the name of Christ. Accept of our thanks for thy manifold blessings to us. Bless those who are listening in, may thy love and thy peace abide with them now and always. Amen.

Even in the time of Jesus, long before the age of modern skyscrapers, men knew that any building that is to endure must have a good foundation. Today this is more apparent than ever. Modern engineers must calculate very carefully the weight of snow and of wind-stresses and of each story in the building--from the top down-- then must begin actual building by digging down into the rock for a foundation strong enough to support the weight and strain which they have calculated. If you are building a shack, you do not need to bother very much about foundations, but if you are building a house which is to endure, then the foundations, are extremely important. In much the same way, if you are building a spiritual shack you do not need to bother about principles and enduring convictions. But if you are building a spiritual home in which to live for time and eternity, it is important that you build on the rock. As we go along in these weekly broadcast we want to build for time and eternity therefore we will build on a solid foundation, even on the Rock, Jesus Christ.

YES! JESUS BUILT FOR TIME AND ETERNITY. He was not concerned with bricks and mortar, which must pass away, but with our immortal souls. Time after time, when men tried to distract him from his eternal purpose, he turned away from immediate gain in favor of that which is eternal. At the beginning of his ministry he resisted the temptation of hunger and said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Mathew 4:4). On another occasion, he reminded those who were fearful of death, "Fear not them which kill the body, but are not able to kill the soul. But rather fear him which is able to destroy both soul and body in hell. (Matthew 10:28)

When one of the Jews was too concerned about his earthly inheritance, and sought to drag Jesus into the quarrel with his brother, the Master said: "Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesses" (Luke 12:15). When certain of the scribes were too concerned regarding the man sick of the palsy, Jesus--instead of healing him immediately--said to him, "Be of good cheer; thy sins are forgiven thee" and then later explained that he had done this that their attention might be distracted from earthly healing to the healing

which is for time and eternity (Matthew 9:2-6). Because he has sought to bring abundant life (John 10:10) he has given special attention to the foundations of that life.

THIS EMPHASIS ON ETERNITY IS SOUNDED THROUGHOUT THE SCRIPTURES. Isiah reminded his generation that:

"The grass withereth, and the flower fadeth, but the word of our God shall stand forever."-Isaiah 40:8 and prayed with the Jews: "Trust ye the Lord forever, for in the Lord Jehovah is everlasting strength."- Isaiah 26:4.

It was in the same spirit that Peter wrote:"The word of the Lord endureth forever, and this is the word by which the gospel is preached unto you"- 1 Peter 1:25

No man is truly safe until he take serious note of the word of God and prepares to live for eternity, as well as for time.

"Whosoever HEARETH these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matthew 7:24.

No man is ever saved by correct opinion, but only by the truth which he knows and does. James emphasized this important truth when he wrote: "Whoso locketh into the perfect law of liberty, and continueth therein he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." James 1:25.

Note carefully the important point stressed here: Searching out the truth, being constantly mindful of the truth, and obeying the truth. It is useless to look if we do not remember, or to remember if we do not obey. All modern research is useless, unless we remember what we have discovered, and then build on the principles revealed. If scientists had not done this, we would still be living in the Dark Ages, groping our way around with rush-lights.

"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil"-John 3:19.

THE RESULTS OF DISOBEDIENCE ARE BOTH IMMEDIATE AND FINAL. The Samaritans in a certain village would not receive Jesus because he was a Jew. James and John wanted him to command fire to come down from heaven and consume them, but Jesus merely led them to another village (luke 9:52-56). Yet the Samaritans did not go unpunished. When he passed them by, they passed into oblivion. Maybe some potential Peter or John, or Timothy, or Dorcas lived there. Their sin of blindness cost them immediately and finally. It was with this kind of thing in mind that Jesus said: "He that rejecteth me and receiveth not my word, hath one that judges him; the word that I have spoken, the same shall judge him at the last day."John 12:48.

This judgement is both personal and social. Ever sinner loses himself, and the world loses because he has lost. Consider, for

a moment, the cost to the world today because of the fact that Hitler was an ungodly man. No man will ever be able to count that cost, either in dollars and cents or suffering and misery and sorrow.

JESUS WAS SO SERIOUS ABOUT THE ETERNAL WELFARE OF MANKIND that he counseled the disciples: "If thy right eye offend thee, pluck it out, cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast unto hell." Matthew 5:29,30. In the same spirit, John wrote: "I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, idolaters, and whoremongers, and sorcerers, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation 21:6-8.

THIS LAYS A GREAT RESPONSIBILITY ON THE MINISTRY who seek to counsel men in the name of God. It is no more proper for preachers to give out their own bright guesses about God or man, that it would be for a chemist, in teaching a class, to substitute his own bright speculations for the proven principles of science. So Paul wrote: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."-Colossians 2:8.

"Though we, or an angel from heaven, preach any other gospel unto than that which we have preached unto you, let him be accursed.....I certify you brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Galations 1:8,11,12.

And if it is important that the ministry shall teach the truth, it is even more important that we shall scrutinize that which is taught and obey that which carries the credentials of divinity:

"To the law and to the testimony, if they speak not according to this word, there is no light in them." Isaiah 14:8 "Contend earnestly for the faith that was once delivered to the saints." Jude 3 "Today if ye will hear his voice, harden not your heart.... take heed, brethren, lest there be in any of you, an evil heart of unbelief, a departing from the living God. But exhort one another daily, while it is yet called today; lest any of you be hardened through the deceitfulness of sin."Hebrews 3:7,8,12,13. "Whosoever heareth these saying of mine, and doeth them, I will liken him unto a wise man, which built his house upon the rock: and the rains descended, and the floods came, and the wind blew, and beat upon that house; and it fell not; for it was founded upon a rock."-Matthew 7:24, 25.

As members of the Reorganized Church of Jesus Christ of Latter Day Saints we are striving to build upon that Rock in teaching the fullness of the gospel of Jesus Christ. If you who are listening would like to help us build we certainly would like to have you.

We invite you to worship with us today, Willow Ave. and Seventeenth St. at 11:00 A.M. and 7:30 P.M.

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, February 1, 1948

Series No. 2 Talk No. 18 "PROPHETS IN OUR DAY"

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

Prayer: We thank thee this morning for the restoration of the gospel of Jesus Christ, with all of its gifts and blessings of old. We thank thee for the church of Jesus Christ set up after the pattern of the New Testament church. The church that teaches that old Jerusalem gospel. Bless all of us as we seek to worship this morning we ask it in the name of Christ, Amen.

Text: "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." Revelation 14:6

IN EVERY GENERATION God has outlined through his prophets the work of succeeding generations. One cannot read Isaiah 53 without astonishment at the clear vision of the prophet concerning the work of Jesus. This peculiarity of the Bible is one of the greatest evidences that God will do a great work in the latter days are just as strong as those pointing to the work of Christ.

THE GREAT WORK OF GOD IN OUR DAY is to be carried forward under divine direction through the prophets of our generation. The Scriptures clearly indicate this: "It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2:28.

Some have suggested that this prophecy was fulfilled in the day of Pentecost, and that Peter said so (Acts 2:16:21) but Peter simply called attention to the Spirit received on that occasion and said that it was the same spoken of by Joel. There was a much wider fulfillment promised for our day after the restoration of the Jews to their homeland. (Joel 2:23-37)

THIS IS IN HARMONY WITH THE WORD OF JESUS: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4) There is no past tense here. The Master did not say "every word which has proceeded," etc. This principle is true in every age. Man cannot truly live except as he is in touch with God and receives divine guidance for his generation. "Surely the Lord will do nothing, but he revealeth his secret into his servants the prophets". (Amos 3:7)

FUTURE REVELATION WAS EXPECTED BY THE REFORMERS: "The times

that 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, meaning the time wherein God will gloriously display his power and his love in the fulfillment of the promise that "the knowledge of the Lord will cover the earth as waters cover the sea....."What could God have done which he has not done to convince you that the day is coming, that the time is at hand when he will fulfill his glorious promise, and will arise to maintain his own cause, and set up his kingdom?"-John Wesley, Sermon 71.

"I can see that the spostacy of anti-Christ has 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." Roger Williams, Kelley's Presidency and Priesthood, pp. 109, 110.

"At evening time there shall be light,. The primitive gospel, in its effulgence and power, is yet to shine out in its original splendor to regenerate the world." Alexander Campbell, Haydens History of the Disciples, P95.

"In the approaching days of a better reformation, the sincere, though weak, endeavors of the servants of God who went before them, will be also accepted of the saints in those times of greater light and holiness that are to come." Cotton Mather, FACTS FOR THE TIMES, p, 63.

"I charge you before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by another instrument, be as ready to receive it as you were ever to receive any truth by my ministry; for I am persuaded, I am very confident, that the Lord has more truth yet to break forth out of his Holy Word...though they (the reformers), were burning and shining lights in their time, yet they penetrated not into the whole counsel of God but were they now living, would be as willing to embrace further light as that which they first received. I beseech you, remember it as an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God." Pastor Robinson, Robinson's Works vol.pp. 44,45.

These men had become so thoroughly imbued with the thought that God had ceased to reveal himself to man that they could not see any hope except through the further elucidation of the teaching of the Scriptures. In this they were partially right, for that which shall come must be in full harmony with that which had inspired the prophets of all ages. But God had more light and truth to break-förth from his word and also the appropriate measure of his Spirit for each generation to guide that generation into all truth(John16;13)

IT IS REASONABLE to expect God to speak to men today. He is just the same today as in former days. His ear is not dull, his mouth is not dumb, his love for man has not abated, his younger children are as precious in his sight as his older children, he is no respecter of persons. We need prophets to settle disputed questions, we need his spirit to guide us amid religious confusion, we need his guidance in the calling of his ministry. (Acts 1:23; 13:2)

THE BIBLE DOES NOT CONTAIN AEL THE WORD OF GOD. Isaiah mentions a book which was to come out of the ground in the last days (Isaiah 29). Ezekiel mentions "the stick of Ephraim" as well as the stick of Judah, or the Bible (Ezekiel 37). Daniel mentions a book to be revealed at the "time of the end" (Daniel 12:4). Besides these references to a book yet to come forth, there are twenty-four or more books mentioned in the Bible which have been but which are not now part of the canon of Scripture. If these Scriptures were intended for an earlier day, then we need Scriptures appropriate to our day and prophets through whom they can be made available to us. If these Scriptures were intended for all time, then since they have been lost, we need the essence of their message through prophets especially commissioned to bring this message.

JESUS SET THE STANDARD for judging the prophets of any age: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matthew 7:15.

The Master warns us against false prophets, so that we shall give heed to the guidance of true prophets; otherwise, he would have warned us against all prophets, instead of which, he taught: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward."-Matthew 10:40,41.

JOSEPH SMITH WAS A PROPHET. He did not come in sheep's clothing as a deceiver but was clearly known from the beginning as a man with a message from god who like Paul-owed no vital aspect of his message to the other religious leaders of his time.(Galations 1:11,12) He brought word of:

The opening of the dispensation of the fullness of times, the restoration of all things spoken by the mouth of all the holy prophets since the world began.

- Authority to represent God recommitted from heaven.
- The organization of the church after the New Testament pattern.
- Unchanging principles of life and truth preached with power.

The restoration of the gifts and blessings of the gospel: healing, tongues, prophecy, miracles, etc.

The early fulfillment of the prophecies relating to the re-gathering of the Jews in their ancient homeland.

The divinely-appointed goal of Christian endeavor in the building of the kingdom of God on earth and the establishment of the reign of equity and peace.

These are indeed the work of a true prophet and that prophet HAS COME.

Goodbye now, its time to go down The Old, Old Path but we'll meet 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.

The Old Old Path

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday February 8, 1948

Series No. 2 Talk No. 19 "I WILL BUILD MY CHURCH"

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

Prayer: Our Father, as we come to thee this morning we desire to thank thee for the blessings that we have received through the past week. Accept of our thanks we pray and continue to bless us as we continue to need. Help us in the building up of thy church. Bless those who are listening in, may thy Spirit manifest to them the truthfulness of the message we bring. Amen.

Text: "I will build my church."-Matthew 16:18

INTRODUCTION: Jesus had three years in which to change the course of history. He did so, but he wasted neither time nor words. The Gospels and the book of Acts tell the story of the building of his church, as he promised in this text.

WE HAVE A CURRENT INTEREST IN THE CHURCH. No other organization in history has done for men what the early Christian church did. There has been nothing like it from that day until the opening of this dispensation. If we have gained all that modern life offers and have lost that which made the early Christians able to laugh in the face of death, we have gone backward, and not forward. It is not what a man has, but what he is in his innermost self, that is really important. The church established by Jesus Christ ministered to the innermost soul, so as to change men lower than beasts into angels of light. It is important, then, for us to know about the church that Jesus built.

THE CHURCH WAS NECESSARY TO SALVATION. It was called the "body of Christ," the "household " after whom "the whole family in heaven and earth is named". (Eph.3:15) It was divinely organized, according to the pattern of heavenly things: "See, saith he, that thou make all things according to the pattern of heavenly things: "See, saith he, that thou make all things according to the pattern." Hebrews 8:5.

It was to this church that the Lord added daily "such as should be saved". (Acts 2:47). This was in harmony with the prayer of Christ: "That they all may be one; as thou, Father, art in me, and I in thee."-John 17:21. It was in the same spirit that Paul wrote "By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free."-1 Corinthians 12:13.

So it was that when the Lord saw the devotion of Cornelius, who feared God, gave alms, and prayed constantly, he sent Peter to tell Cornelius the way of life and to induct him into the kingdom. Nowhere in the New Testament are there Christians who are not church members.

THE EARLY CHURCH MEMBERS HAD ONE GREAT FAITH. The Master himself had taught them: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."-John 3:14-17.

On the Day of Pentecost, Peter proclaimed this fundamental fact of Christian faith and experience: "God hath made that same Jesus, whom ye crucified, both Lord and Christ."-Acts 2:26.

So Philip told the Ethiopian that, if he believed with all his heart, he might be baptized. (Acts 8:36,37) And Paul told the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house". (Acts 16:31) Then and now and for all time, it is an inescapable requirement of true Christianity that: He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."-Hebrews 11:6.

THE EARLY CHRISTIAN CHURCH WAS LED BY INSPIRED LEADERS. The Master himself said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."-John 15:16.

When the place of Judas in the apostolic council was vacated by transgression and death, the church proceeded to the selection of Matthias to fill the vacancy, saying: "Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen."-Acts 1:24.

Later the church was instructed: "Separate me Barnabas and Saul for the work whereunto I have called them. And when they fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed."-Acts 13:2-4.

On another occasion, Simon, a sorcerer, observing the power which was imparted by the laying on of hands, sought to share this gift and offered Peter money in the hope that Peter would set him apart to the ministry. Peter's reply was, "Thy money perish with thee" (Acts 8:20). Truly, "no man taketh this honor unto himself, but he that is called of God, as was Aaron". (Hebrews 5:4). There is no true church without such leadership.

CHURCH MEMBERS HAD NEW LIFE STANDARDS. John made this clear in his work of preparation when he told the Pharisees that they

must "bring forth fruit meet for repentance" before they could be baptized. (Matthew 3:35) Under the teaching of Jesus, Zaccheus ceased oppressing the Jews and made proper restitution for the oppression of the past. (Luke 19:18) At Pentecost, men who had consented to the death of Jesus repented, sold their possessions and applied them to the common need. (Acts 2:45) This was the keynote of Paul's preaching to both Jew and Gentile. (Acts 26:20) There were no halfway measures. When Ananias and Sapphira sold their possessions and kept back part of the price, showing thereby that they were seeking the privileges of the gospel without being willing to meet its obligations, they died under condemnation. (Acts 5:1-10) Whole churches which lacked this grace of repentance were denounced by the spirit of revelation. (Revelation 2:5)

THE EARLY CHURCH HAD DEFINITE MEMBERSHIP. In the most critical situation of the early church history, Peter announced that those who had murdered Jesus must repent, but that repentance was not enough. Those who were truly repentant must identify themselves with the work of Jesus Christ, and when they had definitely enlisted by baptism they were promised the remission of their sins and the gift of the Holy Ghost (Acts 2:38). The Ethiopian, the Philippian jailer, Paul, Cornelius, etc. were all identified with the church by baptism. The twelve men whom Paul met at Corinth, who had already been baptized, but without full understanding, were rebaptized in the name of the Lord Jesus. (Acts 19:1-7)

THE EARLY CHURCH WAS THE CHURCH OF AN INSPIRED PEOPLE. This was in harmony with the promise made by Jesus to the apostles. (Mark 16: 17, 18.) It was so evident at Pentecost that even the unbelievers recognized that here was something new, which could not be explained in any ordinary way. By the exercise of this power Peter healed the lame man at the gate beautiful; (Acts 3:1-10) Stephen did "great wonders and miracles among the people; (Acts 6:8) Philip cast out unclean spirits in Samaria; (Acts 8:6) Tabitha was raised from the dead by Peter; (Acts 9:36-42) Eutychus was raised from the dead by Paul; (Acts 20:9-10) Agabus and the daughters of Philip exercised the gift of prophecy, (Acts 11:38) etc. None of these gifts were ends in themselves, but were all manifestations of a new life possessed by those who lived in touch with the source of all life. The early church was the church of an inspired people.

THE EARLY CHURCH WAS A CHURCH OF A NEW HOPE. The life and death and resurrection of the Lord Jesus had liberated them from the company of those who "through fear of death were all their lifetime subject to bondage. (Hebrews 2:15) They looked forward confidently to a new and better life here and hereafter. They expected vindication of their way of life before the judgment bar of God. (Acts 17:31; 2 Corinthians 5:10) They confidently expected Christ would come again (Acts 1:11) with many of his saints (Revelation 1:7) and that they would find place with him and with his angels and would enter then into the fullness of life (Matthew 16:30; John 14:3), etc.

No other way of life can offer the hope offered by "pure religion and undefiled," The gospel which was preached among men

with such power and to such effect is again available; but it is available only through the church of Jesus Christ. We bring you that gospel. We make it available to you. We need to share the great faith, the inspired leadership, the new life, the definite commitments, the new powers and the assured hope of the early saints. God is no respecter of persons. The opportunity is ours if we will but trust and follow him. Won't you accept the message of the Church of Jesus Christ and come and follow him:

Goodbye now, its time to go down The Old Old Path, but we will meet 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.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday February 22, 1948

Series No. 2 Talk No. 21 "WHAT MUST I DO TO BE SAVED?"

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

Prayer: Our Father, as we walk down The Old Old Path this morning we ask thy blessing upon us. We need thy help. Of necessity our trust is in thee. We are grateful for the many experiences of the past that has built up our faith in thee. When in need we have never been turned away. Continue to bless all who seek to serve thee. In the name of Christ we ask it, Amen.

Text: "Sirs, what must I do to be saved?"-Acts 16:30.

THERE WAS NO DOUBT WHAT THIS PHILLIPPIAN JAILOR MEANT. He was concerned about the state of his soul. He had heard Paul and Silas preach, but had not taken a great deal of notice. When these men who had been scourged and put in stocks (verses 23,24) sang songs of sheer joy, he knew that he had found something new in religion. This became abundantly clear when the earthquake opened the gates of the prison and loosed the prisoners from their bonds (verse : 5 26) and yet the two ministers stayed by to protect him from his own fears (verses 27,28). The jailor's concern about his physical safety was lost in the discovery that these men could minister to the well-being of his soul.

THERE IS NO DOUBT ABOUT THE WISE MAN'S CONCERN FOR HIS SOUL TODAY. Most of us are in economic or political bondage. Even those who are supposed to be in positions of authority are themselves insecure. Such things as drought, depression, war, mock our struggles for freedom. Only fools and men who have a sure hope beyond the present can sing in the darkness. Fools have no message for us, but wise men come to those who know and say: "Sirs, what must I do to be saved?"

THE JAILOR RECOGNIZED HIS OWN RESPONSIBILITY. He did not say, "Sirs, who will save me?" No one else can save us; not even God himself. He can and does make our salvation possible. Without him we can do nothing. But the only salvation worth having involves our own willing co-operation. That is why the Apostle Paul wrote:

"Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore (For which reason).....work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless

and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."-Philippians 2:11-16.

No man is "safe" financially, no matter what his financial resources, until he can be trusted to handle these resources well, No man is "safe" physically until he has certain inner strength and controls. Nor is he "safe" spiritually until he is an entirely different kind of man within himself than he was before he was made "safe". He alone is able to make these changes in himself: he must take responsibility. "Be not deceived; God is not mocked: For whatsoever a man soweth, that shall he also reap".(Galatians 6:7)

SALVATION LIES IN ACTION. The jailor asked, "What must I do?" and Paul and Silas told him what to do, namely, to "Believe on the Lord Jesus Christ" (verse 21). There were many things which he could not do for himself, but what he could do he must do.(Acts 4:12) To turn trustingly to the Lord Jesus was the first of these, but it was not the last. Under the instruction of the ministers he was therefore baptized, "He and all his straightway." There was no delay. It was urgent. He not only trusted Jesus, but he identified himself with the work of the Master. This was exactly in harmony with the word of Philip to another man in similar need (Acts 8:37). Yet even this was not enough. James tells us that faith without works is dead. (James 2:17) Salvation is not complete except as we continue to demonstrate our faith by doing all those things which God rightfully requires of his children and for which he gives them his spirit.

WE SEEK A FULL SALVATION. No man is truly "safe" when he has merely escaped the torments of hell. Nor is he truly "safe" when he has received a great reward. Both of these things are involved in salvation (1 Corinthians 3:9-15.). But more is also involved. For this reason Peter wrote to "those who had obtained like precious faith" with him and urged them to give "all diligence" and add to their faith virtue, knowledge, temperance, patience, etc., (2 Peter 1:1, 5-7) so that an entrance might be ministered to them "abundantly" into the everlasting kingdom of the Father (verse 11). No man is spiritually safe until he has achieved godliness. A man is spiritually safe when he loves those things which God loves and hates those things which God hates. He is not safe when he is being frightened by the fear of hell or when he is being bribed by the promise of reward (2 Timothy 1:7), but only when he grows under divine guidance to the point where he does what God wishes him to do because he himself wants to do it.

SALVATION IS FROM THE HEART. It is not just in the heart. WHAT WE DO counts. One of the greatest chapters in the Bible is given over to explaining this (1 Corinthians 13). Eloquence, insight, foresight, and the thousand and one other attributes of Christian life are completely without value from divine point of view, except as they spring from the pure love of God. This is another and a beautiful way of saying that the quality of a man counts more than his equipment.

SALVATION IS THE GIFT OF GOD: All these considerations bring us, sooner or later, to realize our complete dependance on the Lord Jesus Christ. "We love him, because he first loved us". (1 John 4: 15-19) It is HIS gospel which is "the power of God unto salvation" (Romans 1:16) It is the Lord who "ever liveth to make intercession for" us. (Hebrews 7:25) While we must obey the principles of the gospel, shall I name them for you? Faith, repentance, baptisms, laying on of hands, resurrection of the dead and eternal judgment, and go on unto perfection (Hebrews 6:1-2), yet we can only do so according to his great example and by his divine guidance. "What must I do to be saved?".....Believe on the Lord Jesus Christ (with all that this implies, an acceptance of the fullness of the gospel of Christ and an obedience to it) and thou shalt be saved."

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 graciously 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 29, 1948
Series No. 2 Talk No. 22 "REVELATION AND AUTHORITY"

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

Prayer: We thank thee, our Father for the blessings of the past week and ask thy continued blessing upon us in the weeks that are to come. Bless those who are listening in. May thy Spirit testify to them of the truthfulness of the message we bring. In the name of Christ we ask it, Amen.

TEXT: "By what authority doest thou these things? And who gave thee this authority?".....The chief priests and elders to Jesus.-Matthew 21:23.

EVERY SOCIETY NEEDS REPRESENTATIVES AGENTS OR OFFICIALS, but the minister of the church of Jesus Christ is more than this His ministry is directly Christ's ministry: "HE GAVE some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."-Ephesians 4:11. The term "minister" means "servant", and the word "servant" implies "master". The minister, therefore, is a servant of God, an ambassador of Jesus Christ, receiving authority from him and excersing this authority in his name.

"We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."-2 Corinthians 5:20.

"We then as workers together with him, beseech you also that ye receive not the grace of God in vain.....In all things approving ourselves as the ministers of God."-2 Corinthians 6:1,4.

THE CHURCH OF JESUS CHRIST by its very name proclaims that it does not belong to itself or exist for itself. It is THE church in direct proportion as it is OF Jesus Christ. Since the church exists because of his will that it shall do so, and in order to further his purposes among men, and since it is fact HIS church, the authority of the ministry and of the church as a whole is derived from him and from no other source. In creating a social or business organization, men have the right to set out the purpose of this organization, to frame its constitution, to determine the mode and conditions of induction into the organization, and to prescribe the qualifications of officials. But when they have done all this, they give the organization no more authority than they themselves possessed to begin with. For this reason men have no right to organize the church of Jesus Christ or to commission other men to function for

Christ. THE AUTHORITY OF THE MINISTRY MUST COME FROM HIM, in this age and in every other age. Men were called to the priesthood anciently by revelation. Noah, Abraham, Jacob, and Joseph were called of God to minister in their respective generations. Moses and Aaron were called their day, and the call of Aaron was made a pattern for all future generations:

"AND THE LORD SPAKE UNTO MOSES, saying...Thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garment, and anoint him, and sanctify him; that he may minister unto me in the priests office. And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priests office: for their anointing shall surely be an everlasting priesthood throughout their generations. Thus did Moses; according to all that the Lord commanded him, so did he."-Exodus 14:1; 40:12-16. Again "No man taketh this honour unto himself, but he that is called of God, as was Aaron."-Hebrews 5:4.

Seventy elders of Isreal were similiarly called by revelation to assist Moses: "AND THE LORD SAID UNTO MOSES, Gather unto me seventy men of the elders of Isreal, whom thou knowest to be elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."-Numbers 11: 16,17.

In the same way Joshua was appointed by the word of the Lord to be the successor of Moses in leading Israel (Numbers 27: 18: 23, Deuteronomy 34:9, Joshua 1:1-9). THE CALLING OF THE PRIESTHOOD IN THE CHRISTIAN DISPENSATION WAS ALSO BY REVELATION. John, the forerunner of Christ, was called by the spirit of prophecy as manifested through the angel Gabriel and his father Zacharias (Luke 1:11-17, 67,69). Jesus said to the twelve: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."-John 15:16.

The seventy disciples were called by the Master in a similar fashion (Luke 10:1-9). When Judas fell through transgression, the apostles did not of themselves appoint another to take his place, but sought the will of God (Acts 1: 15-26). The elders of the church at Ephesus were called by revelation: "Take heed therefore unto yourselves and to all the flock, over which THE HOLY GHOST HATH MADE YOU OVERSEERS, to feed the church of God which he hath purchased with his own blood." Acts 20:28

Since the elders of Ephesus were called by the revelation of the Holy Ghost, it is reasonable to infer that this was the pattern followed in the early church. Paul says: "As God hath distribu-

ted to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches." 1Corinthians 7:17.

IN OUR OWN TIME men are also called of God by revelation to be his ministers. "We believe that a man must be called of God and ordained and by the laying on of hands by those who are in authority, to entitle him to preach the gospel and administer in the ordinances thereof."-Epitome of Faith and Doctrine.

Joseph Smith and Oliver Cowdery had to await the recommitment of authority from heaven before they had the right to administer the ordinance of baptism. Even with the authority of the Aaronic Priesthood, they must still wait until the bestowal of the greater priesthood before they were authorized to function as elders in latter-day Israel. It is at the very root of our faith that the ministry throughout the world must be called to their several places by the voice of God operating through properly recognized channels. Every man can trace his call back to the time when the authority of the priesthood was recommitted to Joseph and Oliver, and can check to see that at every point the link in the chain was made strong by the voice of inspiration heard in setting men apart to their divinely appointed task.

THE USURPATION OF PRIESTLY AUTHORITY was very severely punished in ancient times. Note the terrible destruction of Korah and his associates for their rebellion against the authority of Moses (Numbers 16); the fate of Uzza, who sought to steady the ark though not a priest (1 Chronicles 18:10; Numbers 4:15) Not even the king was allowed to usurp the place of the priest (1 Samuel 13:5-14; 2 Chronicles 26).

IT IS A SERIOUS THING IN ANY AGE to seek to minister in the name of God without having been properly authorized by him. Quite apart from the rightful condemnation resting upon anyone thus taking the name of God in vain, there is the terrible loss in the lives of sincere but misguided men and women. No matter how sincerely a candidate for naturalization takes the prescribed oath, his oath is invalid if there is any defect in the authority of the one administering it or in the manner of administration. While God will undoubtedly bless those who sincerely seek him, this blessing will not cause the fruits of righteousness to grow on a tree which is not of his planting, but will lead his children in ways that he himself has chosen.

IT IS NOT THE FINCTION OF THE CHURCH OF JESUS CHRIST to deny or to disparage the good that is to be found elsewhere. But in the same spirit in which Christians affirm the exclusive rightness of Christianity as opposed to Judaism or to Mohammedanism with the same spirit of humble gratitude, Latter Day Saints affirm that God's way is the right way and in spite of the limitations of his people, it is vitally important that those who seek to do his will shall seek to come to him in ways that he has prescribed, and to be introduced into his presence by those whom he has commissioned with

this task. Every aspect of the doctrine of Christ is so closely related with every other aspect, that something of the richness and beauty of the glory of God which should pervade every part of the gospel is lacking when this note of revelation and the consequent note of authority is also lacking. Simon the sorcerer coveted the power possessed by the apostles and offered them money, saying: "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But Peter answered him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."-Acts 8: 18-21.

Many of us have thought that the gifts of God might be purchased with good intentions, or with earnest desires, or with kindly deeds. These are all helpful but not adequate. (1 Corinthians 13) Nothing will suffice but rightness with God, in the right spirit under the right commission, and to the right end; and these come only by the way of revelation.

Goodbye now, its time to go down The Old Old Path, but we will 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 March 7, 1948

Series No. 2 Talk No. 23 "THE WHEAT AND THE TARES"

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 are conscious of our need of thee. We are dependent upon thee for all that we have and for all that we will have. As we look around us and take note of the uncertainty that seems to be everywhere, we turn instinctively to thee. We are glad that we can do this. We thank thee that we can. Bless thy people this morning, those who are listening in and those here in the studio. In the name of Christ we ask it, Amen.

Texts: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat." Matthew 13:24,25.

"He that soweth the good seed is the Son of Man; the field is the world; and the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil."-Matthew 13:37-39.

THE SOWER IS THE LORD. He has not neglected any opportunities, but has sown afresh in every season (dispensation), yet the evil one has followed him and thwarted his work in every age "while men slept." From Adam to Noah men of God taught his word, but Satan sowed the tares of wickedness so effectively that the whole human family became corrupt. After the deluge "the wholesome plants of divine truth struggled against the rank growth of error," and the Lord had to lead Abraham away from the idolatry of his kindred that the truth might be preserved in his seed. Even after the wonderful revelations of God to Moses, Israel's field grew full of tares, so that the Lord had to give them a "schoolmaster" to prepare them for the personal ministry of the Savior (Galatians 3:23-26) Following the ministry of the Master and his apostles, another season of apostasy enveloped the world, and the feet of men were entangled in the dank and fetid undergrowth of superstition for many centuries. Observing this principle--a sort of spiritual counterpart of the law of gravity--Ruskin wrote:

"The reformers speedily found that the enemy was never far behind the sower of good seed: that an evil spirit might enter the ranks of reformation as well as those of resistance; and that though the deadly blight might be checked amidst the wheat, there was no hope of ever ridding the wheat itself from the tares."

THE TARES ("the children of the wicked one") are left to grow, lest in rooting them up the good seed shall be rooted up also. But the time will come when all "that offend, and them which do iniquity" shall be gathered up and destroyed (Matthew 13:40-42). Cumbering God's field and using its resources wastefully and out of harmony with his purpose, is no light thing to be passed by unnoticed. Those who do so are "unprofitable servants" (Matthew 25:30), and have no place in the divine scheme of things unless they can be redeemed from their rebellion and uselessness.

WHILE MEN SLEPT the enemy came. The worst heresies creep in when the people of God are asleep. Thus Jude wrote:

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares,... denying the only Lord God, and our Lord Jesus Christ."-Jude 3,4.

The heresies which these men crept in to bring, sprang up to life and fruitage because no one knew they were there till too late to root them out without damage to the other plants around them.

THE ENEMY ALSO COMES when we are too engrossed in worldly things. It was with this in mind that the Lord Jesus told his disciples: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.....watch ye therefore, and pray always."-Luke 21:34,36.

The Master put the same thought in his parable of the great supper. Those who were bidden to this supper became engrossed in the things of this life, and felt that they could not leave to attend the banquet prepared by their Lord. (Luke 14: 16-24) In his indignation the Lord said: "None of those men which were bidden shall taste of my supper."

THIS IS ALSO TRUE OF THE CHURCH: When the church slept, failing to keep alert to the guidance of divinity, and ceasing to contend earnestly for the faith once delivered to the Saints, the enemy of the souls of men came among them and sowed tares which in time choked out the good grain. And when the church became surfeited and drunken with riches, and engrossed in temporal place and power, wickedness crept into high places unaware and the gospel in its purity was lost from among men.

THE GOOD SEED IS AGAIN BEING SOWN. God will neglect no opportunity to do his work, and this day of power and understanding in other areas of life gives him a great opportunity. The field has been well prepared. A great generation is being matched with a great message. Just as past apostasy was ushered in by the sowing of the wicked one, so now the great day of harvest is being guaranteed by

"3"

the sowing and the watchfulness of the people of God. Where do you stand now? Are you with those who look forward to "A certain fearful day of reaping," or do you stand with those who "through faith.. inherit the promises?"(Hebrews 6:12). We invite you to cast your lot with the people of the Church of Jesus Christ and work to this end.

Goodbye now, its time to go down The Old, Old Path , but we'll meet 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.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday March 14, 1948

Series No. 2 Talk No. 24 "OUR PART IN OUR SALVATION"

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 ask thy blessing upon us. Accept of our thanks for the many blessings that have come our way. We are grateful. May the days that are ahead find us busily engaged in building up thy kingdom. In the name of Christ we ask it. Amen.

Text: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."-John 8:31,32.

THE FIRST STEP IN GENUINE CHRISTIANITY is to accept Jesus Christ as Lord for time and eternity. This is a declaration of loyalty; naturalization in the spiritual realm. For some it involves an awakening; we have been living passively in a Christian environment but now awake to the necessity of following the leadership of Jesus with earnest effort. For others it is a new experience; we must leave the country of evil and become citizens of the kingdom. Whatever our background, the most important step that we ever take is intelligent and devoted enlistment in the services of our Lord. The man who thus enlists finds his place in life. No other man does:

"There is none name under heaven given among men, whereby we must be saved,"-Words of Peter-Acts 4:12. "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new."-Paul -2 Cor. 5:17.

THIS ENLISTMENT PARDONS PAST REBELLIONS. Before we enlist, we are all unprofitable to God, and some are in actual rebellion against him. But God is so eager for our heart's love that he holds nothing of this against us. Once we enlist, we are treated as righteous because of our enlistment, not as sinners because of our past rebellion. Thus, the men guilty of the greatest crime in history (Mark 15:11-15) were told that they did not have to appease an offended God; but only to trust him, turn from their sinning, and enlist in his service. If they would do this, they would be endowed with power from on high. (Acts 2:37-47)

THIS IS THE GLORIOUS TRUTH in great Christian doctrine of "Justification by Faith." Men who truly repent, turning from the ways of sin and turning to the ways of righteousness, need have no fears of the yesterdays. Such men are treated as just by reason of their faith

in God, and welcomed back into the family of Christ without reservation. Paul never tired of proclaiming this great truth. At Antioch, he said: "Through this man (Christ Jesus) is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."*Acts 12; 38,39.

To the Romans he declared:

"Abraham believed God, and it was counted unto him for righteousness." Romans 4:3.

And then he broadened this proclamation to include every man:

"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 hope of the glory of God." Romans 5:1,2.

When we have peace with God through our faith and our enlistment, he does not remember our past sins against us, and if we continue in the faith and in the service of our Lord, these sins are truly forgiven. Paul in very deep gratitude wrote this to Titus in the third chapter, verses three to seven.

BUT JESUS HAS NOT DINE ALL that is necessary to our salvation. The best gifts require something of those to whom they are given. I cannot give my boy an education but only an opportunity for an education: he must do his part before my gift becomes complete. Similarly, the free gift which God offers to every man is of value only to those who accept the gift and shape their lives according to its requirements. This involves the enlistment and service taught by Peter at Pentecost. John testified: "As many as received him, to them he gave the power to become the sons of God, even to them that believe on his name."-John 1:12.

The work of salvation is not complete. Much of what remains to be done is in our hands. We have been called to become the sons of God. If we fail to "observe all things"(Matthew 23:20), we inherit the promise. If we fail to continue in his way of life we have no promise. Jesus said:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will if my Father which is in heaven." Matthew 7:21,22.

Nor is mere earnestness enough. Paul wrote:

"Brethren, my hearts desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge."-Romans 10:1,2.

WE ARE NOT SAVED BY A SINGLE ACT OF DEVOTION, but by continuing to serve God in harmony with instructions received from him:

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31,32.

The spostle John was deeply concerned about this very problem among the early saints, and he wrote to those who had already made a covenant with Christ:

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, he hath both the Father and the Son."-2 Peter 2:20,21.

Paul joined his fellow apostle in this warning; "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."-Hebrews 10;26

Paul also testified; "for if after they have escaped the pollutions of the world. . . .they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them," 2 Peter 2:20,21.

THE CHRISTIAN LIFE IS A NEW LIFE. We enter this life as we do any other, by way of a new birth:

"Except a man be born again, he cannot see the kingdom of God....Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.... Ye must be born again."-John 3:3,5-7.

We must become as little children to "enter the kingdom of heaven" (Matthew 18;3). Some have to be fed with the "milk of the word," not having yet become sufficiently mature to partake of "strong meat" (Hebrews 5:13,14) Peter says that we must "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ". (2 Peter 3:18), and that:

"Besides this, giving all diligence" we must add to our faith virtue; and to virtue knowledge; and to knowledge temperance". 2 Peter 1;5-7.

This will require strenuous effort, even as it did of Paul who wrote:

"So fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9:26,27.

Even in the day of our seeming strength we may have to be reminded as Peter was reminded by the Master, "When thou art converted, strengthen thy brethren". Luke 22:32.

He who has sought us out, and offered us the grace of forgiveness, has not left us alone, His church was established, and the ministry set in their places therein:

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ....and....may grow up into him in all things, which is the head, even Christ."Ephesians4:12-15.

He who said; "If any man will come after me, let him deny himself, and take up his cross and follow me." Matthew 16:24. and who inspired the apostle Paul to write: "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." Hebrews 12:1. promises us also: "To him that overcometh will I grant to sit with me in my throne." Revelations 3:21. and that we shall be: "joint-heirs with Christ; if so be that we suffer with him Jesus. Romans 8:17.

Goodbye now its time to go down The Old Old Path but will 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 his countenance upon you and give you peace both now , and in the life everl sting."Amen.

Presented by

The Reorganized
Church of Jesus Christ
of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday March 21, 1948

Series No. 1 Talk No 25 "WHY TARRIEST THOU"

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

Prayer: Our Father we thank thee for the many blessings that we have received during the past week. Accept of our thanks we pray. Continue to bless us as thou seest that we continue to need. May we all awake to the urgency of being up and about the business of kingdom building. Amen.

Text: "Why tarriest thou?"-Ananias to Saul.-Acts 22:16.

THROUGHOUT THE NEW TESTAMENT we find a note of urgency. It is important to do right without delay. When John hesitated at baptizing Jesus, the Master said: "Suffer it to be so now" Matthew 3:15. When the Philippian jailor was converted by Paul and Silas, he "was baptized, he and all his, STRAIGHTWAY"(Acts 16:33.) When Cornelius was converted under the ministry of the angel and the preaching of Peter, the apostle said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we. And he commanded them to be baptized in the name of the Lord"(Acts 10:47) When the Ethiopian treasurer of Queen Candace was convinced through the ministry of Philip he said, "What doth hinder me to be baptized?" (Acts 8:36) In the same spirit, when Ananias came to Saul in Damascus and found him a new man because of his experience with Christ, he 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)

Once to every man and nation
Comes the moment to decide
In the strife of truth with falsehood
For the good or evil side
Some great cause, God's new Messiah
Offers each the bloom or blight
And that choice goes on forever
Twixt that darkness and that light.

The way forward is the way of deliverance.

WE MUST GO FROM WHERE WE ARE. The prodigal had to start from the husks(Luke 5:16,17.) Jesus called Matthew (Levi) from the company of publicans and sinners, a man despised by his countryman because he was a tool of the oppressor (Luke 5:27-30).

He called Saul as he was on his way to Damascus to cast the saints into prison. Acts 9:1-6). He called the Ethiopian, a man who

was disqualified for membership in the Jewish church and excluded from the congregation of the Lord, but who in spite of his high office in his native land had been to Jerusalem as a humble worshiper and was now devoutly seeking for the light.

EVERY ONE OF THESE was called in view of his present situation and his future possibilities. The question did not concern what they had been or where they had been, but only what they were willing to be and where they were willing to go. Fore these men there was greater light and greater joy and richer ministry. They were chosen of God because they were willing to choose his way. It was right that such men should feel the note of urgency in responding to the gospel invitation. We can understand why Ananias said, with a touch of impatience, "Why tarriest thou?" If Ananias were here, now, it is not unlikely that he would inject that same note of urgency. It is the note injected by a good and conscientious salesman who knows that he has a product which his prospect needs to use in his business. We have a pearl of great price, available for all who are interested in the finer things of life, costly, but not too costly; and now we come with that same note of urgency, "Why tarriest thou?" Accept the teachings of the Master as taught by his Church. Yes, even the fulness of the gospel that was restored to the earth when his Church organized in 1830. It was necessary, and according to the promises of God, that his Church, teaching the fulness of the everlasting gospel be set up anew in this dispensation. There can be no denying that it was not taken from the earth. I ask you, "Where was the church through the period of the "dark ages?" John says that it was in the wilderness of apostacy and he and other prophets, as I have shown you in past broadcasts, saw the time come when the heavens would again be opened and an angel would come down to the earth having the everlasting gospel to preach to all mankind and carrying with him the authority to establish the church of Jesus Christ anew with all of the ordinances and gifts and blessings of the ancient church. Listen, folks, the sure word of prophecy points to that day with unerring truth. The heavens have been opened, the church and gospel have been restored, even in these days. The Reorganized Church of Jesus Christ of Latter Day Saints, with world headquarters in Independence Missouri, is indeed that church and we offer to you the blessings as well as the gifts of the gospel of Jesus Christ. All that it requires is obedience on your part. With the same note of urgency as that of Ananias, I say to you "Why tarriest thou?"

WE ARE TOGETHER IN THIS PLACE, but, more important than that, we share this unique experience. This moment has as its background all that is best in the lives of anyone and everyone of us. Every inducement toward allying ourselves with the right should reinforce this moment. As the issues of life or eternal life become constantly clearer, and as the urgent need for kingdom builders becomes constantly more evident, we rightfully find ourselves less and less able to stay on the side lines, or to look on as neutrals. Under the greater light of the moment, under the explanation of the Scriptures by the power of God, under the sense of comradeship in a great endeavor provided by those who have already enlisted, the question comes to us individually-both to those who have enlisted but are not eager in their service, and also to those who have not

yet enlisted-"Why tarriest thou?" Arise. "We would like our friends, relatives, children, to respond to such a call. Why do not we respond?"

WHAT ARE THE ELEMENTS IN THIS SITUATION? Let us look at them clearly. Here we have the church restored, the authority of the Christian ministry, the principles of eternal life, the gifts of the gospel, the blessings of the Spirit, the hope and promise of Zion, the expectation that Jesus shall come again, the vision of immortality. It is life at its richest and best and finest, and here is the gateway to that life. Why tarriest thou?

THE ACT OF BAPTISM is a means of entrance into a new and better life based on love. Baptism is not a mere ritual: it is in no sense trivial. It "fulfills all righteousness" (Matthew 3:15), it pleases God (Luke 3:22), it is our clear obligation:

"We ought to obey God rather than man."-Acts 5:29.

It is the way to forgiveness (Acts 2:37,38, Acts 22:16) it is a means of salvation (Acts 16:30-33, 1 Peter 3:30,31), it is the prelude to receiving the gift of the Holy Ghost (Acts 2:38; 19:5,6) it is the act by which we identify ourselves for time and eternity with the people of God and with the work of God.

WHY TARRIEST THOU when you need God and the church and God and the church need you? Why tarry when you believe, when this is the way of life, when you-like Saul-might well be a chosen vessel, when the angels in heaven will rejoice over your decision, when to turn away is to deny your better self, and when to refuse him is to turn against God? Dare you tarry like Demas, who "loved this present world" (2 Timothy 4:10) Or because you "are choked with cares and riches and pleasures of this life, and bring no fruit to perfection?" (Luke 8:14) Or for someone else's pleasure? (Luke 14:20,26,27) Or because you are not strong. Or because there are those in the church who may not be doing just the things they should be doing? Remember that such a reason would destroy the church, for "all have sinned and come short of the glory of God" (Romans 3:23). Remember Paul's testimony "I can do all things through Christ which strengtheneth me" (Philippians 4:13)

TO THOSE WHO ARE CALLED TO BE SAINTS, too, this query comes: Why tarriest thou? The urgency of our call is not merely for enlistment, but for service. How far along the way toward the fulfillment of all righteousness might we have been if we had not tarried? How greatly God might have been pleased, how glorious Zion might have been, how near might have been the return of our Lord. Why tarriest? Arise.

And so to those who have obeyed and are sleeping, and to those who have not as yet obeyed I say again, "Why tarriest thou." Act now.

Goodbye now, its time to go down The Old Old Path, but we will 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 March 28, 1948
Series No. 2 Talk No. 26 "EASTER"

Goodmorning 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 that it stands for may we let the Resurrected Christ have His way in our hearts and in our lives. In His name we adk it, Amen.

The story of the first resurrection is told in the 24th chapter of Luke: It begins 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 24:1 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 they remembered the words that he had spoken unto them.

Constantly, throughout 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 unto you; but if I depart, I will send him unto 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. While Pilate sought to set him free the Jews clamored for his death. Finally, Pilate willing to content the people passed the judgment 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 and more than that he expects us to do the same for him. Remember no cross, no crown.

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 and Jesus lies buried and buried with him are all the ambitions of his disciples for the establishment of the "kingdom". Just a week before he had rode into the Holy City in a triumphal procession. The multitudes 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.

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

It isn't any wonder than 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--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 disciple whom he loved standing by--he said to his mother--Woman behold thy son and to his disciple 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 Ariththaea--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 linnen, 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 multitudes 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.

They did not understand, Christ's kingdom was not of this world, Worldly kingdoms endure for a time---then crumble. 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 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 had happened.

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. As they reached their destination 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."

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 April 4, 1948
Series No 2 Talk No. 28 "CHDSN PEOPLES"

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

Prayer: We are grateful for the many blessings that have come our way. Help us to be worthy we pray. May thy blessing rest upon all of us here in the studio as well as those who are listening in. In the name of Christ we ask it, Amen.

Text: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not." Matthew 23:37.

IT IS THE PURPOSE OF GOD TO BLESS MEN TOGETHER. The key-note of the kingdom of Jesus lay in his emphasis on the kingdom of God. One of the essential ideas of any kingdom is a large number of people with joint interests and common loyalties. No one can truly enter into the Lord's prayer except as he realizes that the children of the Father belong together in such a way; sharing the family spirit, the family purpose, the family togetherness, both physically and spiritually.

FROM THE BEGINNING OF TIME the spirit of brotherhood among the righteous has led them together in order to do the will of God more perfectly. Enoch, the seventh from Adam (Jude 14), "walked with God; and he was not; for God took him" (Genesis 5:24). Jewish tradition tells us that Enoch was not alone when he "walked with God" but that he was the leader among the righteous of his time who built a "city of holiness, even Zion." This tradition is fully confirmed by modern revelation. In accordance with this principle the Lord chose Abraham and his descendents that he might bless them as a family and as a nation and through them bless all other families of the earth:

"Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curse thee: and in thee shall all families of the earth be blessed." Genesis 12:1-3. "Sojourn in this land, and I will be with thee, and I will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy

seed shall all the nations of the earth be blessed, because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Genesis 26: 3-5.

Looking back to Abraham and those who shared the promise with him, Paul wrote: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned but now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Hebrews 11:13-16.

THOUGH THEY HAD BEEN SCATTERED because of iniquity, the children of Abraham are to be brought together again. Looking far down the stream of time Isaiah prophesied: "The Lord shall set his hand the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:11,12.

Jeremiah saw the same eventual regathering. He said:

"He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord." Jeremiah 31: 10-12.

Ezekiel also declared the coming restoration of Israel (Ezekiel 37: 21,22) as also did Amos (Amos 9:14,15) and the Master himself promised:

"He shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other." Matthew 24:31.

GOD CHOSE THE CHILDREN OF ISRAEL that they might be the means of blessings to others, but not that others, but not that others might thus be excluded. When in the home of Cornelius, Peter said:

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."-Acts 10: 34,35.

When the Jews "rejected the counsel of God against themselves" the saints succeeded to the inheritance of the faithful:

"He saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the

37

living God."-Romans 9:25,26. "He is a Jew, which is one inwardly... in the Spirit, and not in the letter; whose praise is not of men, but of God."-Romans 2:29.

Among the early saints as among the earlier children of the covenant the spirit of the gathering soon manifested itself:

"They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls... and all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people."-Acts 2:41, 44-47.

THE SAINTS WERE ALSO SCATTERED in the dark night of apostasy, as Israel had been. But in the day of their restoration, the work of regathering commenced for them, even as for the children of Israel. This gathering the prophets have clearly foretold. In interpreting the dreams of King Nebuchadnezzar Daniel said:

"IN THE DAYS OF THESE KINGS, (in this age) 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 forever. 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." Daniel 44:45.

Isaiah prophesied:

"And it shall come to pass IN THE LATTER DAYS, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. *Isaiah 2:2,3.

The "mountain" of the Lord's house evidently refers to the kingdom of God, the highest achievement of his household (Isaiah 41:15,16; Jeremiah 31:23; Ezekiel 17:22.)

THE SCATTERING WAS THE FRUIT OF WICKEDNESS and the regathering will be the result of righteousness. One of the most evident signs of the coming of the kingdom will be the abandonment of unchristian ideas of individual righteousness and personal salvation, born of the spirit of selfishness and contrary to the brotherhood preached by Jesus. We look confidently forward:

"That in the dispensation of the fulness of the time he (Christ) might gather together in one all things in Christ, both

which are in heaven, and which are on earth: even in him."
Ephesians 1:10.

In the preparation for this grand reunion foreseen by Enoch (JUDE 14) and others of the ancient prophets, and in harmony with the spirit of the gospel in every age, the work of gathering the saints of God together for mutual helpfulness and joint achievement has already begun. The invitation has already gone forth:

"Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Bablon. But verily thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not go back, lest sudden destruction shall come upon him. -Doctrine and Covenants 108:4.

AMONG THE MANY EVIDENCES OF THE PROPHETIC CALLING OF JOSEPH SMITH his preaching of the doctrine of the gathering and of the establishment of the literal kingdom of God, stands out clearly. When joined to his announcement of the recommitment of authority from heaven, the preaching of the pure doctrine of Christ, the bestowal of the gifts of the gospel, and the guidance of the church by revelation, it forms a strong link in the great chain of evidence that Joseph was indeed a prophet of God and that the work of God in this dispensation is true.

Goodbye now, its time to go down The Old Old Path, but we will 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 April 11, 1948

Series No. 2 Talk No. 28 "THE GIFTS OF THE SPIRIT"

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

Prayer: We thank thee for the gospel of Jesus Christ that has been restored in these the last days. Help us to seek for the best gifts that we may use them in helping to build up thy kingdom. May thy blessing rest upon all of together. Amen.

Text: "Covet earnestly the best gifts."-1 Corinthians 12:31.

The Christian is a different man, living a different life and in touch with different sources of power than the average man. There is more difference between the real Christian of any time and place and his contemporaries, than there is between a rich man and a poor man, a cultured man and an ignorant man, an American and a Chinese: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."-2 Corinthians 5:17.

One of the evidences of this new life is enjoyment of the special gifts of the gospel. These are sometimes called the "supernatural gifts." This is correct in the sense that they are the gifts of God, given to those who love and serve him. But these gifts are quite natural in the life of the true disciple and of the church of Jesus Christ. These are evidences of the distinctive kind of a life which Christianity offers and are to be found whenever the gospel of is preached and believed and lived.

THESE GIFTS ARE AN EVIDENCE OF THE DISTINCTIVENESS OF CHRISTIANITY, They are not promised to anyone else but believers. When Jesus sent out the firsts twelve he commanded them: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."-Matthew 10: 7,8.

Later this commission was confirmed and extended: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.-Mark 16: 15-18,.

It was because of this that Peter was able to write, at the end of his ministry: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus

Christ, but were eyewitnesses of his majesty."-2 Peter 1:16.

THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE. They are part of the normal of those that believe and obey the gospel, and the presence and availability of these gifts is in this sense a confirmation of the truth of the gospel. They may promote belief among those who see the signs following in the lives of believers, but they are not given primarily to convert. These and other blessings pertaining to the gospel come through the exercise of faith and a life of obedience. They are to be received in righteousness and humility. Those who dare to profess these gifts in unrighteousness will be rejected of God.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."-Matthew 23:22-23.

Even among his own people, Jesus "did not many might works.. because of their unbelief" (Matthew 15:38). If miracles had been for the purpose of conversion, this is the place where Jesus would have done more miracles than anywhere else. Those who demand a sign to make them believe the gospel message are following a poor example. Satan demanded that Jesus Prove himself by making bread out of a stone(Matthew 4:3,4.)The same spirit was shown by those who demanded that Christ come down from the cross in order to prove himself the Son of God(Matthew 27: 40). Of such people, Jesus said: "A wicked and adulterous generation seeketh after a sign; and there shall be no sign given unto it, but the sign of the prophet Jonas." Matthew 16:4.

THESE GIFTS WERE MANIFESTED at the very beginning of the life of the church: "He called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God and to heal the sick." Luke 9:1,2. "And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them."-Mark 6:12,13,

They were experienced at Pentecost: "They were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."Acts 2:4. Later: "They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."Acts 5:15,16.

The men who obeyed the beginning of the gospel preached by John the Baptist(Mark 1:1) had not yet entered into the fullness of the Christian experience, but: "When Paul had laid his hands upon them the Holy Ghost came on them; and they spake with new tongues, and prophesied."-Acts 19:6.

So the apostles: went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.
Mark 16:20.

OUR HEAVENLY FATHER GIVES MANY GIFTS TO HIS CHILDREN BY HIS SPIRIT. There is no limit to these gifts: "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.

They are distributed according to the will of God, rather than according to the will of man: "All these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Corinthians 12:11.

The apostle Paul names nine of them (the word of wisdom, the word of knowledge, faith, the gift of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, the interpretation of tongues-1 Corinthians 12:8-10), but this list is not exhaustive. God has other gifts for his children (namely, the gift of testimony, the gift of song, the gift of praise, the gift of prayer, etc.) but wherever the gifts are not, the Spirit is not; and wherever the Spirit is not, God is not.

THE GIFTS OF THE SPIRIT ARE NECESSARY. They are as essential in the life of the church as the various parts of the body are in the life of the body (1 Cor. 12:12). Each fits into its place, and none is more important than another (1 Corinthians 12:14,27). Paul especially warned the church against priding herself on the presence of some of these gifts while others were absent (1 Corinthians 12:21). If he who speaks with tongues, or the interpreter of tongues, is regarded as exercising a less useful gift, and is not therefore as important as the apostles or prophets, yet Paul says expressly that "such are necessary". It would be strange to behold hands, legs and feet performing their accustomed functions after all the rest of the body was destroyed. Yet this would not be any more strange than to see some parts of the body of Christ attempting to function when other and vital parts have been lost. Every living member of the living church of the living God should be a channel of divine blessing through whom God can reach into the life of the church. Romans 12:1-8.

THESE GIFTS ARE TO CONTINUE IN THE CHURCH. None of them are intended to end in themselves. They are given for the "edifying of the body of Christ" and are to be exercised in the spirit of charity (1 Cor. 13:1-3, etc.) but yet they are to be sought earnestly as means for the advancement of the kingdom (1 Cor. 12:31; 14:1,19,39,40). Paul says "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.... For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."-1 Cor. 12:8-10,12.

These gifts were not to cease until "that which is perfect is come", until we see the Lord face to face, until we know as we are known. Tongues will cease when the glorified throjgs speak the same language. Prophecy in part will be done away when the saints know in full. The day of perfection will come when we no longer see through a glass, darkly. Until then the spiritual gifts are indispensably necessary. Without these gifts the saints can never attain t

to the salvation promised in the gospel. It is hardly to be wondered at that Peter promised on the Day of Pentecost that the obedient "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.

HISTORIANS TELL US THAT THESE GIFTS WERE ENJOYED AFTER THE DAYS OF THE APOSTLES. Moshier, John Wesley, Bishop Charles Gore

AT THE BEGINNING OF HIS MINISTRY Joseph Smith stated that "the Lord had authorized him to announce the restoration of the gospel in power. It is our testimony that: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."-1 Thessalonians 1:5.

We bear testimony that God is the same today as he was yesterday and that Christ is the same compassionate lover of men that he was when he healed the sick, restored the dead to life again, and led men in the ways of righteousness. The transition from earth to heaven has not changed his love for us. He still feels our need and reaches out a helping hand to those who put their trust in him. He pleads with us to "covet earnestly the best gifts"and offers to share them with all those that truly believe: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."-Revelation 22:17.

Goodbye now, its time to go down The Old Old Path, but we will 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 April 18, 1948
Series No. 2 Talk No.

"DISCIPLES OF JESUS"

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

Prayer: Our Father we thank thee for the blessings that we have received throughout the past week. Accept of our thanks we pray and continue to bless us as we continue to have need. Remember thy people everywhere. Help us all to do thy will. In the name of Christ we ask it all, Amen.

Text: "If any man will come after me, let him deny himself, and take up his cross, and follow me."-Matthew 16:24.

GOD SET THE PATTERN FOR CHRISTIANITY in the gift of his own Son.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."-John 3:16.

The early Christians drew strength from this fact. Paul wrote: "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?"-Romans 8:32.

Peter wrote: "His divine power hath given unto us all things that pertain unto life and godliness."-2 Peter 1:3.

But even though we glory in the goodness of God to us, there is another side to the picture. If we are to follow after Him, we also must live for others and not for ourselves.

MANY PEOPLE HAVE BECOME CHRISTIANS FOR SELFISH REASONS. Such misguided people frequently maintain a selfish attitude and temper of mind side by side with their Christian profession (Namely, all those who think of themselves before they think of the kingdom). These people are not true disciples. There is no genuine Christianity which does not arise out of love of Christ and an earnest desire to follow Him. John said, "We love him, because he first loved us" (1 John 4:19). Anyone who wants to follow Him more than anything else in life has clear instruction from the lips of the Master himself: "Let him deny HIMSELF, and take up his cross, and follow me."

DENYING SELF goes much deeper than giving up small luxuries, or sharing our spare change with the poor. It is not enough to deny ourselves things we do not need. We must deny ourselves the right to live for ourselves. We must no longer go our way but his way. There

are some ungodly things in everyone of us; but when we become disciples, the Master expects us to fight these things: to live cleanly, to regulate our tempers, to beat down envy, to overcome avarice; to deny to our lives that we are the people that we once were.

COURAGE IS NECESSARY for such a life. Sometimes physical courage is required, as in the case of the disciples. It is more important to be a disciple than to escape pain. True Christians do not run away from life if it becomes painful; they follow after Christ no matter what the pain. It was for this reason that Paul wrote: "Wherefore seeing we also are compassed about with so great a cloud 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 faith; who for the joy that was set before him endureth the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2.

Today, as always, the blood of the martyrs is the seed of the church. Men will love your Lord when you love him enough to die for him. Sometimes it is moral courage which is required. We naturally shrink from criticism, but it is more important to build the kingdom than to have the approval of blind or ungodly men. The true disciple will deny himself-his own natural shrinking from persecution, etc.- and courageously take up his cross.

HUMILITY IS VITAL. No true disciple expects preferred treatment. As Paul went into Damascus, and there waited the coming of the servant of the Lord to learn what he "MUST DO" (Acts 9:6,15-17); and as Cornelius sent for Peter to find what he "OUGHT" to do (Acts 10:6, 33), so today's disciple seeks to find God's way in order that he, too may follow. When he does find this way the disciple does not quibble as to what is necessary and what can be omitted. He seeks to "observe all things" that have been commanded (Matthew 28:20). He does not try to get into heaven at bargain rates. He continues steadfastly in the things of God (Acts 2:37-47). He denies himself, his own ways, his own righteousness. He becomes teachable as a little child. He does not attempt to lead the way but to follow.

CROSS*BEARING INVOLVES DEFINITE ACTS. It begins in the hour when our resolve to follow becomes the dominant purpose of our lives. It has three specific phases: (1) the response of our souls to the love of God, which we sometimes call "faith". (2) the denial of self for his sake, which we call "repentance"; and (3) definite alliance with the other disciples. IF ANY MAN will come after Jesus, let him learn and do as the Master would have learn and do." And the Spirit and the Bride say, Come. and "Jesus says, Come and learn, keep my commandments and follow me."

Goodbye now its time to go down The Old Old Path but we will 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.

Sunday April 25, 1948

Series No. 2 Talk No 20 "THE REORGANIZATION"

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

Prayer: Our Father, we need thy help continually. We recognize our dependence upon thee. Our faith, our confidence, our hope is in thee. May we be worthy of the blessings that come to us. Amen.

You have noticed, I'm sure, each Sunday morning on this broadcast your announcer saying, "The Reorganized Church of Jesus Christ of Latter Day Saints invites you to come down The Old Old Path. It is possible that you have wondered where our name came from, "The Reorganized Church." I'd like to tell you about it this morning.

First of all I might say that this church was organized on the sixth day of the month called April in the year of our Lord 1830 by Joseph Smith Jr. and five other young men, young men all of them, in their early twenties, by the command of God and agreeable to the laws of the State of New York, It was organized in Fayette County of this State, in the farm home of Peter Whitmer.

INdeed, its organization was fulfillment of prophecy given centuries before by the prophets of old who stated that in the "latter days" the church of the living God, yea, even the church of the First Born, Jesus Christ, would once again be set up on the earth, to shed forth its light over all the world thus bringing to an end the dark night of apostacy that had covered the earth for 1,260 years. As we listen, we hear Zechariah saying, "but it shall come to pass, that at "evening time" it shall be light." Zechariah 14:7.

So these young men, divinely guided and divinely authorized at the very zero hour of prophecy brought into existence the restoration of the fullness of the gospel and the establishment of the church of Jesus Christ, Did I say divinely guided and divinely authorized? Yes, they acted in obedience to the will of God, Manifested to them through angelic ministratíon. Filling in every detail the prophecy of John the Revelation wherein he stated that he saw an "angel fly through the midst of heaven, having the everlasting gospel to preach into them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6.

May I say again that this church was established on the 6th day of April 1830 in Fayette County, New York. There is no other church in existence that can "rightfully" make this claim.

No sooner was the church organized than a missionary program was started. In harmony with the word of God, received through the spirit of revelation, men were ordained to the ministry and sent out into the world to preach the gospel and win souls to Christ and His church.

The new church began to grow. The Light began to dispell the darkness. The night of error was over and men and women began to rally to the standard of turth.

It was not long until God, as He has done in all ages of the world, when He has tñied to establish His cause, spoke to the new born church and commanded them to gather together in a place that He would point out. We can hear, re-echoing down through the ages the voice of the prophet giving the commands of God saying, "Gather my saints together unto me; those that have made a coveant with me by sacrifice". Psalms 50:5.

The march began, from New York to Ohio, and westward to Missouri. In those days(over one hundred years ago) the town of Independence in Jackson County, Mo. was the farthest outpost of western civilization in the United States and it was here that the church settled. It was to be the place of the city of Zion. The place where the "gathering" would be. It was designated by the voice of the Lord and who can say that it was not so?

People came from the north and from the east. They came by the hundreds. They settled the land. They planted fields and cultivated them. They established stores and shops and schools.

They were hard-working and industrious. They were free men and women. They opened a printing office and began to print a weekly newspaper called "The Evening and the Morning Star.

It may have been that they were too zealous for their cause because it was not long until trouble broke out between them and the older settlers of Jackson County.

Missouri was a slave state while these people believed that all men were created equal. That no man had the right to own another man. An article appeared in their newspaper stating the views of the leaders of the church. Other incidents took place, caused both by members of the church and those that opposed them with the result that the people of the church were driven out of Jackson County to Clay and Caldwell counties and finally out of the state of Missouri.

They found refuge in Illinois along the banks of the Mississippi in Hancock county, where once again they began to build a city. It was here that a miracle took place. From this marshy low land there grew the most beautiful spot in Illinois, Homes, factories, schools, farms and gardens, they called it Nauvoo--but their trouble was not over. Remember theirs was a new religion and as Christ suffered persecution for the religion that he brought into the world because it was different so these people suffered persecution for theirs.

However no amount of persecution could stop the growth of the church. Converts came to Nauvoo from Europe and parts of the United States and Canada.

Once again incidents began to take place. The church must bear her part of the responsibility as well as the citizens of Hancock

County, Illinois. Out of or because of the trouble that arose between the citizens of Illinois and the members of the church and dating back to the troublesome times in Missouri and partly because of them as well as because of dissention within the church-Joseph Smith, the president of the church was murdered in cold blood. His brother Hyrum was also killed by the same mob.

This was in the year of 1844. What a tragedy for the young church scarcely fourteen years old. As a result of the untimely death of the prophet the church was thrown into confusion. Who should take the prophets place as president of the church? Several years before his death, Joseph Smith designated his oldest son "young Joseph" then but a boy as his successor. However some twenty odd aspiring men would not wait for "young Joseph" to become old enough to assume leadership. Each one of these twenty or so men assumed leadership of all who would follow them--and thus the church was scattered and broken into many fragments some settling in one place and some in another.

During these dark and cloudy days there were those who were waiting for the young son of the prophet to take his designated place as President of the church. They banded themselves together to wait for him. Finally in 1860 he came to them at their conference at Amhoy, Illinois and was acknowledged as President of the church.

The church that was established in 1830 was re-organized under his leadership, Thus there came into being "The Reorganized Church. It is the lawful successor of the original church. It teaches the same doctrine with nothing added to it or anything taken from it. The courts of Ohio and Missouri have so declared.

So from Amhoy Illinois, to Lamoni, Iowa thence to Independence, Missouri, comes the church that once was driven out of that state and today she takes her honored place because the people of Missouri today understand tho' their fathers failed to understand, that the church teaches only that that is good and true---the gospel of Jesus Christ.

So then when you hear the announcer say "World headquarters of the Reorganized Church of Jesus Christ of Latter Day Saints are maintained at Independence, Missouri", You will know that he is talking about that church that was organized on April 6, 1830 in Fayette, New York.

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 May 2, 1948
Series No. 2 Talk No. 31 "WHO NEEDS TO REPENT?"

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

Prayer: Our Father, bless us in our activities this day. We thank thee for the experiences of the past. They help prepare us for the future. May we look forward to it in confidence knowing that we do not walk alone. Guide our steps and may we realize that "now is the time" to become kingdom builders. Teach us to "repent" continually. Amen.

Texts: "I am not come to call the righteous, but sinners to repentance."--Jesus. -Matthew 9:13.

Except ye repent, ye shall all likewise perish."-Jesus-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 lying and uncleanness. It goes to the root of the matter and turns away from the rebellion against God which produces these sins. (Matthew 3:10) It is useless to destroy the fruits of sin and to leave the roots to grow. No half-way 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 his 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 cannot 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.

THE IMPORTANCE OF REPENTANCE is illustrated in many bible narratives. It is one of the great lessons of the book of Job. If we had been illustrating this principle we should probably have pictured

some man in the midst of his sin (such as Noah, drunken; David, a murderer; Peter, lying) and then pointed out his deep need. Instead, God chose Job "a perfect and upright man" (Job 2:3), who remained true even after he had lost his children and his goods and his health, and replied to questions of his friends that "The Lord gave and the Lord taketh away; blessed be the name of the Lord" (Job 1:21) and "we receive good at the hand of God, and shall we not receive evil?" (Job 2:10) But Job could not stand the reproaches of his friends. Under their taunts his faith wavered and he began to question the righteousness of God. Then "the Lord answered Job out of the whirlwind" (Job 38:1) and asked him "wilt thou condemn me that thou mayest be righteous?" At last Job saw that, GOOD AS HE HAD BEEN, HE WAS IN NO POSITION TO QUESTION THE WAY OR THE WILL OF GOD. His understanding was opened and he cried out, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhorre myself, and repent in dust and ashes" (Job 42:5,6). If such a man must repent of his faltering faith, how much more must we repent, who walk so persistently in our own way, and in utter disregard of the greatness and goodness of God.

ALL CLASSES OF MEN NEED TO REPENT. Paul met the intelligentsia of Athens on Mars Hill with the same message that 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 the heart of Paul's plea that "God now commandeth all men everywhere to repent." This is still true. Even good works can sometime 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.

JESUS CAME TO SAVE SINNERS. So long as we center our attention on each other or on our own specific sins, we can deceive ourselves into the belief that we are "not so bad as we might be" (2 Corinthians 10: 12). But when we consider the love of our hearts, and see how many idols are enthroned there in the place that rightfully belongs to God, every one of us knows that he stands among the sinners who are in need of repentance--a changed attitude toward God.

"There is none righteous, no, not one...all have sinned, and come short of the glory of God."--Romans 3: 10-23.

It is for such men as we are, therefore, that Christ lived and died (Matthew 9:13;) 1 Corinthians 15:3) and "Joy shall be in heaven over one sinner that repentance, more than over ninety and nine just persons, which need no repentance--Luke 15:7.

What will your answer be:

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 May 9, 1948
Series No. 2 Talk No. 32. "MOTHER'S DAY"

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

Prayer: Our Father, as we approach thee this morning, it is to thank thee for the gift of "Motherhood". Next to the gift of thy son we believe it is Heaven's best gift to men. As we honor Mother today, so may we honor her throughout all of the days of the year. Help us to live worthy of her love. In Christ's name we ask it. Amen.

HONOR THY MOTHER

Time has scattered snowflakes on her brow, pillowed deep furrows on her cheeks; she is beautiful. The lips are thin and sunken, but those lips kissed many a hot tear from childish cheeks. The eyes are dim, yet they glow with the soft radiance of holy love, which can never fade. The sands of time are nearly run. Though feeble, she will yet fo garther and reach down deeper for you than all others. You cannot walk into a midnight where she cannot see you; you cannot slink into a prison whose bars will keep her out; you cannot mount a scaffold so high that she cannot reach up-that she may bless you in deathless love. When the world despises and forsakes you, when it leaves you by the roadside to perish unnoticed, the dear, good mother gathers you into her arms and carries you home, and tells you of all your virtues, until you forget your soul is made hideous by vice. Honor thy Mother..

MOTHER'S SONGS

The songs my Mother sang to me,
Are ringing still across the years,
And woven with each melody
Are Mother's smiles and Mother's tears.

My Mother's words are set in gold,
They are my gems of memory
My soul had vision to behold
Each sparkliḡ phrase she gave to me.

My Mother's eyes are pools so deep,
That their reflection, shining still
Shall comfort me in my last sleep,
And bless me on the far, green hill.

My Mothers arms. My Mother's kiss.
My life has not been lived in vain,
If, in a better world than this,
I am her little child again.

It is well that we pause today to pay tribute to "Mother",. It is especially appropriate that we honor Christian Mothers . It is because of their untiring efforts that the church exists today. They gave us our first conception God and all thru of lives they constantly were called upon to light the light of faith in our hearts. All that we have become is because of the teaching and influence of "Mother."

MOTHERS

I think God took the fragrance of a flower,
 A pure white flower, which blossoms not for world praise,
 But which makes sweet and beautiful some bower;
 The compassion of the dew, which gently lays
 Reviving freshness on the fainting earth,
 And gives to all the tired things new birth;
 The steadfastness and radiance of stars,
 Which lift the soul above confining bars;
 The gladness of fair dawns; the sunset's peace;
 Contentment which from "trivial rounds" asks no release;
 The life which finds its greatest joy in deeds of love for
 others;-
 I think God took these precious things, and made of them-
 the Mothers.

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.

MY MOTHER

A Prayer by Tom Billion

For the body you gave me, the bone
and the sinew, the heart and the brain
that are yours, My Mother, I thank you.
I thank you for the light in my eyes, the
blood in my veins, for my speech, for my
life, for my being.
All that I am is from you, who bore me.

For all the love that you gave me,
unmeasured from the beginning, My
Mother, I thank you. I thank you for
the hand that led me, the voice that
directed me, the breast that nestled me,
the arm that shielded me, the lap that
rested me. All that I am is by you
who nursed me.

For your smile in the morning and
your kiss at night, My Mother I thank
you, I thank you for the tears you
shed over me, that songs that you
sung to me, the prayers you said for
me, for your vigils and ministrings.
All that I am is by you, who
reared me.

For the faith you had in me,
the hope you had for me, for your
trust and your pride, My Mother,
I thank you, I thank you for your
praise and your chiding, for the justice
you bred into me and the honor
you made mine.
All that I am, you taught me.

And may the Peace and the joy that passeth
all understanding be yours. My Mother
forever and ever.

Amen.

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

Sunday May 16, 1948

Series No. 2 Talk No. 33 "TEACH US TO PRAY"

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

Prayer: Our Father who art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day, our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And suffer us not to be led into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever, Amen.

O, thou by whom we come to God,
The Life, the Truth, The Way,
The path of prayer thyself hath trod,
Lord teach us how to pray

The Lord's Prayer opens with a simple form of address which is perfectly natural on the lips and in the hearts of the children of God. While the privilege of prayer is available for all those who will take advantage of it, it is most richly available to those who find this opening phrase most meaningful. Others may ask for the gifts which they desire, but those who can truly begin their prayers as Jesus did have already begun to share in the greatest gifts of God. This opening phrase, rightly used, casts its influence over every petition that follows. It voices the acknowledgment on the part of the suppliant that God is our Father and that his children belong together.

This thought is carried forward and saved from familiarity by the next phrase, "hallowed be thy name." Recognition of our kinship to divinity must not debase our thoughts of God but must ennoble our own characters. The Jews recognized this immediately, for one of the great emphases in their earlier religious experience had been on the awfulness and majesty of the name of God. Thus Ezekiel declared on the authority of Jehovah, "I will sanctify my great name." The name of the Father here, as in the Old Testament, stands for his exalted character. To the Jew the Lord's Prayer therefore begins with an affirmation of reverence and of devotion. It sounds the note of awe, and awe is the greatness of the emotion; the feeling of instinctive reverence in the presence of the superlatively great and good.

The order of unfoldment of this prayer is genuinely beautiful. In saying, "after this manner pray ye" and then setting us such a pattern for prayer, Jesus advises that in any circumstances which call for prayer--in joy or sorrow, in success or failure, in urgent need or in the quietness of meditation, in grateful praise or in bewildered questioning--the first thing to do on entering the place of prayer is to

place oneself in rapt contemplation of the greatness and goodness of our Father through whom we are related to the whole universe; whose name is holy, whose purpose is eternal, whose love is unending, and whose greatest glory lies in our becoming like him. Having made such a beginning, the next phrase of the prayer is inevitable, for the whole trend of history is pointed toward building the kingdom of God by which the greatness of divinity will be matched by the fulfillment of the purpose of God in creation. This purpose is not the exaltation of any man, but the building of a great spiritual world order whose law is love, whose life is righteousness and whose king is God.

Contemplation of the greatness and goodness is without purpose unless our awe merges into delight in the prospect of his coming kingdom, and in commitment to that kingdom. "Thy will be done on earth, as it is done in heaven" is a clarification of the prayer for the kingdom, indication that the kingdom sought is a heavenly achievement on earth, and this petition is therefore a pledge of loyalty even more than it is a prayer for help.

On the setting thus provided the Lord's prayer continues: "give us this day our daily bread." This petition comes rightfully after the prayer for the kingdom, for it cannot be properly understood in any other place. The gifts of God are shared with his children as an investment in the kingdom project. This petition moreover, is again a commitment, for the prayer voices our common need of physical sustenance. The disciple does not ask for his daily bread but for our daily bread; the bread which every man needs to do his part today in building the kingdom. For some man possessing more than his share of the bread for the day, this is surely equivalent to praying "help me to share intelligently and affectionately with those who have not, that all may have bread sufficient to their need without being robbed of greater values by my poor way of sharing." In this petition such a man regards himself as the minister of distribution appointed by God, and the task of sharing as his stewardship. The one who lacks bread, on the hand, is not here asking for God to provide bread without effort, for one of the earlier dictums of divinity was "in the sweat of thy face shalt thou eat bread." For him, this prayer is therefore a plea for an opportunity to be self-sustaining. For the most of us the prayer is a grateful request that the strength given us for our tasks hitherto shall be continued, in order that we might serve the kingdom in our day and have the means of sustaining us for that service.

The prayer for forgiveness gives us what is, perhaps, the clearest statement of the direct correlation between petition and performance. It is one completely new element in the Lord's Prayer, every other petition having been anticipated in some degree in the Old Testament. It recognizes the fact of our alienation from God by reason of our having used the gifts given us by him for our own ends so that we have all become debtors to divinity. Luke sensed this so clearly that he renders his version of the petition as "Forgive us our sins; for we also forgive everyone that is indebted to us." The central thought here is not one of bargaining: that we will will forgive our debtors their small debts if our Heavenly Father will forgive us our infinitely great ones. It is a pledge that we will share in the spirit of forgiveness from which we hope to benefit. There is no reason why our Heavenly Father should extend forgiveness to us if his graciousness does not

create in us a spirit similar to his own. In essence this petition is a plea for our Father to lead us into ways of loving kindness, and in seeing which he will know that we who have hitherto wasted his investment are now using it for his purposes, and that because of this we can now be safely forgiven for our past transgressions.

The remaining petition says: "Lead us not into temptation, but deliver us from evil." This is better expressed in the Inspired Version, which says: "Suffer us not to be led into temptation, but deliver us from evil." This is in closer harmony with the epistle of James which says "Let no man say when he is tempted with evil, neither tempteth he any man." Yet even the Inspired Version can be easily misunderstood. It is not possible for men to escape temptation. Even Jesus did not do so.

Perhaps no petition of the Lord's Prayer is voiced more frequently and more earnestly and yet more blindly than this plea for deliverance from evil. It is part of our Christian heritage to remember the many times when God had delivered good men from sickness and from death. But it is a great pity that so many of us fail to ask for any greater deliverance than this. There came a time when Jesus himself asked for such deliverance, but this petition was immediately succeeded by a statement of complete devotion: "Oh my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." It was surely possible for his father to deliver Jesus from the evil designs of wicked men on this occasion; but it was not possible to save the life of Jesus and at the same time save his ministry. Some choice had to be made. The evil from which Jesus needed to be delivered right then was the evil of letting the prospect of a painful death blind him to the necessity for being faithful. Here is a pattern for all of us, and a window of understanding into this final plea of the Lord's Prayer. Surely it means, "Deliver us from the evil of letting lesser things control greater things, of serving the second best when we should serve the best, of being afraid for our lives when we ought to be concerned about our souls."

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 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 23, 1948
Series No. 2 Talk No. 34 "MEN SENT FROM GOD"

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

Prayer: Our Father in heaven we desire to thank thee for the many blessings that have come our way. We are not worthy of the good things of life that we receive. May we try and correct those things in our lives that are not of thee that we might become worthy. We ask that thy blessing rest upon all who are listening in as well as those here in the studio. Amen.

Texts: "There was a man sent from God, whose name was John."

John 1:16

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah 6:8

THIS IS THE AGE OF POWER, (Power politics; great industrial combinations; great development of natural resources.) Yet since:
the Spirit of God moved upon the face of the waters;
And God said, Let there be light: and there was light
Genesis 1:2,3

that Spirit has always been the greatest force in the universe. Men sent from God are still more significant in the life of the race than men sent under any other authority or endowed with any other power, The greatest need of our age is for a man "like unto Moses," who will lead mankind to the promised Land by the power of God.

THE POWER OF GOD MAKES FOR RIGHTEOUSNESS: His Spirit can guide us in practical affairs as it did the saints in the days of Caesar, or Paul on the way to Rome. (Acts 11:27-30, 27:21-26) But the great work of the Spirit is to guide us into all truth; and so to glorify God:

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 shew you things to come, - John 16:13.

He shall glorify me; for he shall receive of mine, and shall shew it unto you. John 16:14

The Spirit can illuminate the life of such a man as Stephen (Acts 6:8), so that even though Stephen dies a martyr he dies in triumph. Acts 7:59,60

In the gift of his spirit the Father gives us all things:

His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath

called us into glory and virtue. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. -2 Peter 1:3,4.

THIS POWER COMES FROM GOD ONLY. Jesus told Nicodemus:

That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. -John 3:6

Even after the apostles had all the facts of the Christian message they needed to wait for this endowment. Jesus promised them:

But ye shall receive power, after that the Holy Ghost is come unto you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the most uttermost part of the earth.

Acts 1:8

This power which comes from God, and is withheld from worldly men, is available to his saints:

Paul says, "Your faith should not stand in the wisdom of man, but in the power of God. 1 Corinthians 2:5. He goes on to say that that wisdom we speak is taught us by the power of the Holy Spirit.

THIS POWER IS GRANTED CONDITIONALLY to those who believe in him;

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. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive of the Lord. A double minded man is unstable in all his ways. -James 1:5-8

Who turn from evil:

Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. -Acts 8:20-22.

Who identify themselves with His cause as at Pentecost:

Now when they heard this, they were pricked in their heart, and said unto Peter and to 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 2:37-48

Who love the Lord and keep his commandments:

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 for ever; 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. -John 14:15-17.

And who walk worthily before all men;

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. Colossians 1:9-12.

THE FATHER IS SEEKING MEN whom he can thus endow:

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him in spirit and in truth.--John 4:23,24.

Those who will abide this condition of enlightenment and of power can become his messengers to this generation:

God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. Acts 10:34,35

And he:

Hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.--Acts 17:26-28/

Life holds us greater opportunities than this. It has more promising place of service. No man can do more for his generation than to accept responsibility for bringing that generation to the feet of Jesus:

I heard the voice of the Lord, saying, whom shall I send, and who will go for us: Then said I, Here am I; send me.--Isaiah 6:1

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 May 30, 1948

Series No. 2 Talk No. 34 "THESE HONORED DEAD"

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

Prayer: Our Father, we thank thee for Memorial Day because it causes us to pause and remember those who have given their lives that this nation might live, along with other freedom loving nations, and enjoy all the privileges that freedom brings. We remember the dead and are grateful for their sacrifice. They have handed to us the living, the torch, may we ever hold it high. Amen.

Today is Memorial Day-a day on which we are asked as a nation to pause awhile in remembrance of the soldiers, sailors, and marines who have given their lives in the service of their country. When President Lincoln first gave his sanction to the holiday, it was of course only a day on which to honor the fallen soldiers of the Civil War, whether of North or South. Today, when so few of the Civil War veterans are left to join us in honoring their fallen comrades, Memorial Day has come more and more to be a day on which we honor the dead of all wars, and all the loved ones who have gone on before. On this day, when the flowers of spring and early summer are at their best, we may take of our choicest blossoms and decorate their graves. Not that this does the fallen hero or the departed loved one any good, or adds any to his glory. But this act does serve to remind us of the debt we owe to those who have lived and died that we might be, and that we might enjoy the many privileges and blessings which we do here in America.

Earlier in the spring we have celebrated Easter--a day of hope--a day on which we commemorate the resurrection of our Lord. That resurrection cheered the dark valley of the shadow of death. It broke the bands of death. It demonstrated that he who is without sin may overcome even death. Death and hell and the grave could not hold the perfect, sinless Son of God. Knowing that he has gone on before us through the portals of death, and that he has emerged from that dark realm in triumph, each one of us may look upon death with new hope-not with despair; with calmness, not with terror.

With the memories of Easter hope still fresh in our minds, we come to Memorial Day, which is not so much a day of hope as a day of remembrance, savored and colored by the hope that Easter has brought. Memorial Day is the day upon which we review in thankful remembrance at least some of the lives of the past which have contributed so much to our well-being, our happiness, our enjoyment, our freedoms today. We shall probably never know just how many lives, in how many ages, have contributed smaller or larger portions to the sum-total of racial, cultural, and spiritual heritages which we now enjoy.

We cannot escape them--these lives of the past. They are a part of us. They live in us in countless ways. We cannot ignore them, and we would not if we could, for the most ignorant of us has at least some slight notion of what he owes to the past. We inevitably partake of all that has gone on before. We find in it our physical and mental and spiritual nature--the habits, the customs, the characteristics and inborn traits of millions of forgotten ancestors who have made us what we are. We find it in the freedoms which we enjoy in enlightened, democratic America--freedoms which were bought by the blood and the lives of patriots in ages past--not only in America, but in many parts of the world.

The knowledge which we learn from day to day is largely the knowledge which has been discovered and handed down to us from the past. We take it, build upon it, improve it, and hand it down to the next generation. The buildings we use and enjoy were built--many of them--by people we did not even know. Many of our congregations worship in churches that were built years ago, in fact so long ago that just a few of the people who helped to build and pay for them are known to the children who worship in them today. The institutions--such as schools, universities, churches and great hospitals--which we enjoy today, are the result of cumulative effort of the past, plus the efforts of the present. We can never calculate the debt we owe to the generations who have gone on before. We decorate the graves of a few of them today, but many more gone, forgotten even their burial place lost to the knowledge of man; while we continue in the enjoyment of the things their foresight, their wisdom, their zeal, their labor built and handed down to us.

We honor today the dead who have fallen in defense of their country. In wars of yesteryears, fighting was the work of a special body of men, trained in combat and in defense. In olden time, fighting was hand to hand. It had a certain glamor. It required a certain amount of physical strength. It was governed by more or less of a code of sportsmanship. But as we come down to the present day, wars have become wars where all suffer. We have come to the place where we know what total war means. The last war seemed to reach the zenith of perfection in its totality. No one was exempt from the dangers of air raids and bombs. The people in the war torn lands all suffered the pangs of hunger together. At home, as well as the front, civilians as well as soldiers had to be on the alert for fifth columnists, sabotage, and parachute troops. Civilian population had to suffer the humiliation of forced labor, concentration camp, and the handing out of food on a semi-starvation basis, while their crops were stolen to feed the enemy. Hostages were taken and shot in the ratio of as many as 200 to one. In short, the last war was an all out war, in which the whole population of belligerents was engaged--a war which was highly mechanized, depending as much on the army of civilians at home as on the army of soldiers at the front--a war in which the lot of the civilian in many countries was even more perilous than the lot of the fighting man at the front.

Oh this Memorial Day, then, is it not fitting that we should pause to give such honor as we can not only to the soldier dead, but to the millions in all conditions of life, who have suffered as a result of war? Their numbers are fearful to contemplate. Their sufferings have caused us to quail. Their sacrifices have caused us a

glow of pride. Their devotion to the ideals of freedom bring us to shame, that we have held our blessings so lightly, so thoughtlessly so heedlessly, without cost, without suffering, without even obligation.

We need not mourn these dead. We know that in the last day they shall stand before God to be judged out of the books according to their works; and that in that day death and hell shall be cast in to the lake of fire and brimstone and destroyed for all time. It is rather for us, the living, to be re-dedicated to the unfinished task that they have so nobly begun, and to hand on the future a brighter, better, finer heritage.

Goodbye now, its time to go down The Old Old Path, but we will 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.

Sunday June 5, 1948
Series No. 2 Talk No. 36

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

Prayer: Our Father we thank thee for the blessings that have come to us throughout the past week. We thank thee for the hope that we have of the near coming of Christ. Help us to be worthy to meet Him. Amen.

"Evidences of Second Coming of Christ."

We are all acquainted with the story of the birth of Christ and his mission.

Necessary for Him to go away.

While preparing disciples for this time said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am there ye may be also." John 14:1-3.

This promise "I will come again" has come down through the ages and we today are looking for its fulfillment.

After the resurrection of Christ he appeared at different times to his disciples the last time was on the Mt. called Olives.

He gave them instructions about their work.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, 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."

Ever since that time men have looked and longed for the time to come when these promises would be fulfilled and Christ would come in the clouds of glory.

The scriptures are filled with evidences of Christ's re-
turn.

First of all we will go to the Old Testament and see what some of the old prophets have said.

Job. 19: 25-27 "For I know that my redeemer liveth and that he shall stand at the latter day upon the earth;

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

Psalms 96:12-13. "Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice.

Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

In Mal. 3: 1 we find the following:

"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.

Also in Isaiah 25:9 "And it shall be said in that day, Lo this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.

Now lets go to the New Testament and see what we can find there.

Matt. 16:27 Christ talking to disciples, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

This same thought is expressed in Rev. 22:12.

"And, behold I come quickly; and my reward is with me, to give every man according as his work shall be."

In the 24th chapter of Matt. we have given us a picture of the end.

Christ is on the Mt of Olives and his disciples are asking questions concerning the end of the world and of the signs of his coming.

Turn to Matt. 24

And in the 30th verse, "And then shall appear the sign of Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

There is a verse in Rev. 1st Chap. and its the 7th verse that agrees with this statement of Christ.

"Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Jesus said in Matt 24 to learn the parable of the Fig tree "When his branch is yet tender, and puts forth leaves, ye know

that summer is nigh, so likewise ye, when ye shall see all these things, know that it is near even at the doors"(32-33)

While we are to watch the signs and discern still we will not know when I mean the exact time that Christ will come.

In the 36th verse of Matt.24 it says"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

But he goes on to say "Watch and pray watch the signs, then you will be ready no matter when that hour comes.

This same story is told in the 21st chap. of Luke.

Lets not be like the foolish virgins in the parable of the ten virgins and the coming of the bridegroom.

Paul tells us 1 Thes. 4:16 "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

In Heb. 9:28 "So Christ was once offered to bear the sins of many: and unto them that look for him shall appear the second time without salvation."

In 2 Tim.4:8 Paul tells us there is a crown laid up for all that love Christs appearing.

In Titus 2:13-"Paul tells Titus to look for that blessed hope and the glorious appearing of the great God and the Savior Jesus Christ.

1 John 3:2 "Beloved, now we are the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

This promise is to the beloved of God. Those who leave obeyed the gospel and made the necessary preparation to meet the Christ at his second coming.

James says 5: 7-8 "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; stablish your hearst: for the coming of the Lord draweth nigh."

Lets not be ashamed of the hope, lets not be afraid to tell the story to give the warning.

Luke 9:26 "For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Fathers and of the holy angels.

The Scriptures are filled with the promises of Christs return.May we all be ready to meet him.

Goodbye now, its time to go down The Old Old Path, but we will 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 life 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 June 13, 1948

Series No. 2 Talk No. 37 "THE WATER OF LIFE"

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

Prayer: Our Father bless us in our worship this morning. May we find the waters of eternal life. Amen.

The miracle was on and in the cry of this poor, sinful, Samaritan women, "Give me this water that I thirst not" is voiced the cry of the world,

Men and women everywhere are searching for the fountain of youth, the well of eternal life. (Ponce De Leon.)

At first she scoffed his offer, her soul thirst had become almost an unknown quality in her life, which had been spent in waywardness.

"From whence cometh this water? The well is deep/ you have nothing with which to draw."

But something touches a sleeping chord in her life. Doubt gives way to hope and in trembling voice she begs; "Give me this water, that I thirst not."

Did she receive it : Was her life transformed by the spiritual power which Christ came to offer to humanity whose life had been shriveled by the torrid blasts of sin?

I do not know. I only know that hers was the opportunity, for Jesus of Nazareth was passing by, possibly for the last time, in her earth life.

"Behold," says he, "I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Ah if any man will open the door."

But what is this water of which Jesus speaks? Does He leave us in darkness touching this greatest thing in the world?

A record which John has preserved of another incident in the life of Christ will help us somewhat in our quest for this spiritual knowledge.

A great gathering had taken place at Jerusalem. For three days vast multitudes had abandoned themselves to the joy of the occasion.

They had eaten and drunk, played and talked, and indulged in every material pleasure known to the human life.

Now they are ready to go home, to go back to the hum drum of living. It was on the last day of this great feast that Jesus stood up and cried to the people; "If any man thirst, let him come unto me and drink." John 7:37.

What a scene was this. What a statement to come from this peculiar person who had been going about telling little stories about God and claiming to be His Son.

At one time he referred to himself as being the true bread, which had come down from heaven, and had told his disciples that they must eat of this bread if they desired to inherit eternal life.

At another time he had told Nicodemus that except a man be born again from above he could not inherit the kingdom of heaven.

And now he is calling men to come unto him and drink?

Are they not filled with food and drink? What does this strange man mean?

Some turn away in disgust; but others remain and hear him say: "He that believeth on me, as the Scriptures hath said, from within him shall flow rivers of living water. But this spake he of the spirit, which they that believed on him were to receive. John 7:38-39

Cannot we, today, after the passage of 2000 years, understand this message to the women at the well.

To his disciples on the side of the Mountain. To the motley crowd that surged the dusty streets of Jerusalem?

He spoke of spiritual things- of eternal verities. Peter on the day of Pentecost referred to this great promise when he cried to the multitude before him.

"Repent and 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 afar off, even as many as the Lord our God shall call. Acts 2: 38-39

My friends, unless you and I believe that man is a dual creature, a personage of flesh and spirit; that he possesses an immortal or life entity that came from God and returns to God, that survives death of the body unless we believe this, all these mystical these spiritual teachings of the man of Galille are but empty words- a senseless jangle to us.

If we believe that man dies as the beast; goes back to the "silent and pathetic dust," as Ingersoll would say, ending all in death, then the message of Christ has little meaning for us.

But if we believe that there is a life beyond the grave; that in each of us there is something (call it by whatever name we may) that pants for water brooks; that longs for a bigger, more complete existence than that afforded by this earthly life, than for us the vibrant words of the Son of God have meaning, and they awaken us to serious and solemn thinking as do no other teachings found in any book.

China and India and Japan and Mohammed offer to their followers no spiritual food, no thirst quenching drink, no eternal life that may be experienced here and now.

In no page of pagan history do we read such promise as this: "He that hath my sayings and keepeth them shall never see death." Why not?

Because that soul which has been born again, born of water and of the spirit, has been brought back, (in fact brought back) from the night of death in sin to the day of light in Christ.

Such a soul has been regenerated, requickened, born again, made into a new creature.

Paul speaks of such in this language.

Rom. 6:4 Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of his Father, even so we also should walk in the newness of life.

Oh brothers; can we deny it? Men have sinned and fallen away from the glory of God. Evil is here; we cannot deny it. Our hearts have been made alive with the word of God, and we are no longer dead in sin, but we are quickened by the word of God.

banks have locks and our hospitals are filled with dead and dying, and iniquity stalks unrequited throughout the earth.

No rational man can claim that all is well with the world.

We see the effects of sin everywhere. And sin which is transgression of law, brings misery.

There is but one remedy-The gospel of Jesus Christ, the plan of redemption, offered by him.

Men must repent and be born again. Become new creatures in Christ Jesus.

They must find the "lost word" which will direct them to the fountain of water, of which they may drink freely, for "the Spirit and the bride" say come, and let him that heareth say, come and let him that is athirst come. And whosoever will let him take the water of life freely.

Such are the words of Christ, who gave himself for us, that we, in his name and by obedience to his teachings may be saved.

It is a spiritual message. We cannot touch, taste or smell these invisible teachings of Christ, but he can and will reveal them to us by his spirit.

The invisible things are eternal, Nations boast of their greatness today, but tomorrow are denied a place on the map of the world.

Spectacular, God-defying cities of the past have boasted their invincibility only to crumble overnight.

Likewise the 7 noted churches of the 1st cent., of which John has painted a graphic picture in the last book of the bible, have flouted their greatness, forgetting their poverty of spirituality, being neither hot nor cold, in a condition wretched and miserable and poor and blind and naked, have faded from the memory of man.

Listen to one of the tragic statements recorded in The Divine Word.

Unto the angel of the church Ephesus write.-

Repent or be destroyed. Read Rev. 2:1-5.

But the church did not repent; she did not return to her first love, Christ; she did not drink of the waters of life which he offered, and she withered away.

And today not only the church is gone from Ephesus, but the city itself has nothing left to mark her greatness, but a few crumbling pillars.

God took the candlestick, the light and power and authority out of her midst.

Even the voices which shouted Great is the Diana of the Ephesians, are forever silent.

These laws of spiritual life are as real as life itself. I wish it were possible for me to make them plain.

If we hunger and thirst after righteousness, our lot is blessed, for we shall be filled. Matt.5:6

A traveler in Kentucky, one sultry August day, overtook a little girl carrying a pail of water. Having walked far and being exceedingly thirsty, he asked for a drink of the cool water. Being refreshed he asked her what she did when the well on the side of the hill went dry. The little maiden answered, In the valley is a deeper well and from this we draw. But the traveler persisted, and in teasing tones, What do you do when that well goes dry? Quick as a flash came the reply, On the top of the hill is a Spring that never runs dry.

My friends, out there on the sun kissed peak of eternity is Jesus Christ offering to this old weary famishing world, The waters of life.

He stands as he did on the last great day of the feast, reach- his arms toward us and crying to us.

If you thirst, come unto me and drink for whosoever drinketh of the water, that I shall give him shall never thirst, for the water that I shall give him shall be in him a well of water springing up into everlasting life.

Let us go to the spring and drink and--rest.

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.

Sunday June 20, 1948
Series No. 2 Talk No 38 "THE HEART OF A FATHER"

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

Prayer; We thank thee for the gospel of Jesus Christ. We thank thee for the blessings that it brings. We thank thee today for "Father". May we be worthy of this gift. Amen

Text-"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, pain suffering, toil, and sacrifice, her strength to bear such wearying burdens, cares, anxieties, to answer numberless calls for care and love and service.

Father has not so appealed to the worlds imagination-father, stern, ready for lifes 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 lifes 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 worlds imagination and so has not been enshrined in the worlds heart as has 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 none of them who quite nearly approach the standard of this father than we are aware.

In America, where the home has had such wonder 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 limit 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, tender, 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, earthy, and therefore earthy in his thoughts and tendencies.

I am not making a plea for a double standard.

Let us have a single standard for both sexes.

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.

I. 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.

II. 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 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.

III. 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.

Forgiving is the acid test of a man, "It is godlike to forgive."

IV. 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 could be further from the truth.

He laughs that he may 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 tears from his eyes.

Here are some things we learn from father.

He taught us industry by his 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 justice, for he sought to be just.

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 forget, his cheerful companionship with neighbor and friend.

Goodbye now, its time to go down The Old Old Path 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.

Sunday June 27, 1948

Series No. 2 Talk No. 39 "THE ROCK"

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

Prayer: Our Father accept of our thanks for all of our blessings. Help us to rely on the Rock, Christ Jesus, always. Amen

Rock has always been used as a symbol for strength and solidity. The parable of the house built upon a rock, is an example.

The word "rock" is used many times in the Bible to illustrate the protecting care of God for His people. The psalmist says, "The Lord is my rock." Thou art my rock and my fortress."

Selah, which occurs over seventy times in the Psalms and is defined by most commentators, "a pause or musical note," is also defined in the marginal reference to be "the rock."

It is quite appropriate that in singing of the mighty power of God in leading His people, the psalmist should pause at times and meditate upon Selah, "the Rock;" the spiritual Rock that followed them: and that Rock was Christ."

Victories would often take the place of defeat in our daily lives if in our songs we inserted the same pauses used by the sweet singer of Israel. If in the rush of our daily lives we paused to meditate upon "the Rock", we could say with David, "In the secret of His tabernacle shall He hide me: He shall set me upon a rock."

The forty years wandering of the children of Israel was in Arabia Petra, or Rocky Arabia, as it was sometimes called. Rocks confronted them at every turn in their journey; but from these very rocks God caused water to flow to quench their thirst. Even so in our daily journeys, the rocks of difficulties that seem impenetrable to us, will, if we hide in Christ, prove but stepping-stones to greater victories.

God said, "I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders."

The thirsty multitude saw the pure, refreshing water gush out from the flinty rock. They drank, and were refreshed for their journey. They thirsted not when He led them through the deserts: He caused the waters to flow out of the rock for them."

It was not a meager supply of water, for it ran in the dry places like a river." During all their journey, they were miraculously supplied with water. The stream did not continue to flow from the first place where the rock was smitten, but wherever they needed water, from the rocks beside their encampment the water

gushed out. Well might the psalmist bid the earth tremble before the God who could turn the rock into a standing water, the flint into a fountain of waters.

When the Israelites came in sight of the promised land the water ceased to flow. God told them they were to draw water from the wells as they passed through Edom. Strange as it may seem, after drinking of the miraculous streams in the desert for so many years, they now began to murmur and complain, because the water no longer gushed out of the rocks by their encampment.

Then it was that, on the very border of Canaan, Moses, the servant of the Lord, committed the sin which prevented him from entering the goodly land. The rock had once been smitten, and the Lord told Moses to gather the assembly of people, and to speak unto the rock before their eyes, and it would give forth water. Moses, who had borne patiently with their murmurings so long, now became impatient, and said, Hear now, ye rebels; must we fetch you water out of this rock? He then smote the rock twice, and water gushed forth.

God is no respecter of persons, and although He had highly honored Moses, yet He punished him for his sin. When Moses smote the rock the second time, he ignored the great event of which the smitten rock was a type. Christ died once for the sins of the world, and all who speak to Him, confessing their sins and claiming pardon, will receive the healing waters of salvation. Thus not only did Moses disobey God, but he marred the beautiful symbol which had been placed before the Israelites during all their desert wanderings.

The Bible writers often refer to the experiences connected with the smitten rock, to teach God's tender care for His people. Isaiah says, "A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

Paul tells us that this Man who was as "a hiding place a covert, and as rivers of water," was Christ, The Rock. He is the "shadow of a great rock in a weary land." What He was to the Israelites, He will be to every one who puts his trust in Him. He says today, "If any man thirst, let him come unto Me and drink." The one who heeds the call will "drink of the brook in the way: therefore shall he lift up the head."

The refreshing water flows by every encampment. All can freely drink of the life giving stream, flowing from the Rock smitten once upon Calvary's cross. Whosoever will, let him take of the water of life freely. "Do you long to drink? Remember the Rock has been smitten for you. Do not make the mistake of Moses, and think you must smite it again. "Speak ye unto the Rock, and it shall give forth His water." Tell Him you are weary of sin, that you long to accept of His righteousness. Give Him your sins, and He will clothe you with His righteousness.

The Amazon River pours into the Atlantic Ocean such an immense volume of water that for miles out at sea the water remains fresh. It is said that a ship sailing in the ocean near the mouth of the Amazon, had exhausted its supply of fresh water, and signaled to another vessel at a distance, asking for fresh water. The captain thought they could not have understood, and signaled again. The same reply came back across the water. In indignation he said, "They say, Dip, and drink. Throw the bucket over and try the water." To

their surprise the bucket brought up fresh water, and their thirst was quenched.

Often we think we are in the enemy's land, and the word is afar off; but the stream of the river of life flows by every door. We have only to "dip and drink" if we wish to be led into the sunlight of God's presence and feel His sheltering care.

Like David we need often to cry, "Lead me to the Rock that is higher than I. For thou has been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle forever: I will trust in the covert of thy wings, Selah"

While the foundation of the Church of Jesus Christ is the teaching of the apostles and prophets, Jesus Christ is the chief corner stone. Christ is a living stone, disallowed indeed of men, but chosen of God, and precious.

Every soul on earth will sometime come in touch with this stone. He will either fall on it and be broken, that he may be a new creature in Christ Jesus; or he will reject the Stone, and at last it will fall upon him and destroy him.

Blessed is the one that makes Christ the chief corner stone in all his daily work. Jesus today asks us, as He did Peter of old, "Whom say ye that I am?" Our lives give the answer. Peter's answer was "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 of Peter when he 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 cause which was founded upon the rock, Christ Jesus, of which Peter, when he accepted Christ as His Master, became a portion, or fragment. Every true follower of Christ becomes one of the living stones in the great spiritual building of God.

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 women that has withstood every temptation, and is a tried stone, fit to be the chief corner-stone in the great church of God.

Christ has not placed any mortal man as the foundation of His church. Sad would have been the condition of the church if it had been built upon Peter; for only a short time after he made the above confession, his heart was so full of evil and wrong conclusions that, as the record states, Christ said to him, "Get thee behind Me, Satan: thou art an offense unto Me; for thou savorest not the things that be of God, but those that be of men."

When the Saviour comes in the clouds of heaven, those who have rejected the Rock, Christ Jesus, will call for the mountains and rocks of earth to hide them from the wrath of the Lamb. Our enemies then will witness to the fact that "their rock is not as our Rock."

"Ascribe ye greatness unto our God. He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He."

Goodbye now, its time to go down The Old, Old Path but we will 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 in this life and the life everlasting. Amen."

Sunday July 4, 1948

Series No. 2 Talk No. 40 "THE SOCIAL SIGNIFICANCE OF BAPTISM"

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

Prayer: We are grateful this morning, our Father, for the many blessings that we have received from thy hands. May we be worthy of them. Forgive us for our weaknesses and help us to overcome them, Bless us all together and may we do the things that will please thee. Amen.

The first public act of Jesus in beginning his ministry was to seek baptism at the hands of John (Mathew 3:16). Evidently Jesus regarded this as quite important or he would not have chosen it as the initial step in his ministry, nor would he have insisted on being baptised after John's very reasonable objection. Later, when he entered upon his own preaching career, the Master attracted and baptized more than John himself, although the actual rite of immersion seems to have been administered by the disciples (John 4:1,2). The last view we catch of our Master before his ascension is when he is saying to his disciples, "He that believeth and is baptized shall be saved". Mark 16:16

EVIDENTLY BAPTISM HAS AN IMPORTANT PLACE IN THE LIVES OF CHRISTIANS. On becoming followers of Jesus we abandon our old ways of living and learn to live anew; we come from the ways of the world into the company of God. This involves a change of mind and of heart, and it implies, also, a definite act of enlistment known in the early Christian church and reported in the New Testament. There was no other.

THE SOCIAL IMPORTANCE OF BAPTISM was dramatically illustrated at Pentecost. The men newly won to faith in Jesus had recently consented to his death. Now they had faith in him, and were truly sorry for what had happened, and wanted to know what to do. The account given by Peter (Acts 2:37,38) may be summarized as follows:

they must be deeply sorry for the murder of Jesus.

They must accept responsibility for this crime.

They must seek to undo its ill effects.

To this end they must take the place of the one whose work they had curtailed.

Since they could not do this effectively as individuals, they must do it as a group, and must be baptized as means of entrance to this group.

When they had joined this fellowship of repentant sinners showing the quality of their repentance by their enlistment, sins would be remitted and they would be given power from on high to do their work that their Lord had been doing.

THERE IS A POINT AT WHICH THE CHURCH MUST DEFINE ITSELF. We must know who is in the church and who is not; who may be regarded as fully committed to the work Christ, and who have yet to be won. Baptism is the act of definition. The command to be baptized which was voiced by Peter at Pentecost and by Ananias to Saul was a command to commit themselves decisively to a Christian life and to membership in the Christian community. No matter how interested they may be, those who are not baptized have not yet enlisted.

ALL SERIOUS AND IMPORTANT ORGANIZATIONS have such a rite of admission. No man can become a citizen in any civilized country unless he goes through the naturalization procedure required by that country and administered by its officials. No one can join a great fraternal society except in the manner laid down by the officers of that society. And no man can rightfully claim citizenship who has not been naturalized, or membership in a fraternal order into which he has not been initiated.

NO SINNER IS ABLE TO UNDO THE RESULTS OF HIS SINNING BY HIMSELF, but a body of repentant sinners, knit together in the fellowship of love, can effectively combat evil by establishing the kingdom of righteousness. The truly repentant man is eager to multiply his effectiveness by becoming a member of the body of Christ. He who commits himself in this way, and does his best, is "saved". That is what salvation really is, junior partnership with God in his work in the world. He who fails thus to enlist in the work of the living God is damned, for this is what damnation is.

"As truly as faith effects something or repentance effects something, baptism effects something. It is a positive ethical factor in salvation. It is not a ceremonial feature. It has moral potency and importance. It saves faith and repentance from sentimentalism. There is no need to mumble our words when we read "Baptism does also now save us," nor to invent ingenious devices for on the day of Pentecost, or the Master's commission to his disciples. Baptism belongs to the conversion experience. It is a prerequisite to the kind of salvation that Christianity seeks to give. It is difficult to conceive how in any New Testament sense one may be called a Christian who has not accepted it." Charles Clayton Morris, Editor of Christian Century.

THE HIGHEST REQUIREMENTS OF A GOOD INITIATION CEREMONY are satisfied by baptism in water at the hands of a properly authorized minister. These requirements include: (a) antiquity, (b) authority (c) symbolism (d) availability (e) distinctiveness (f) social participation. (a) Baptism is an ancient religious rite (Paul says that the Israelites were baptized in the cloud and in the sea (1 Corinthians 10:2) (b) It is authoritative, for it is commanded by God (Matthew 28:18-20; John 3:3,5, etc.) and it must be administered by his commissioned representatives to be valid (note that Cornelius passed by many good men in order to send for Peter's man having authority to represent God (Acts 10). (c) It is an excellent symbolic representation of what really takes place when a man commits his life to the service of God: he dies to sin, and comes forth in newness of life. President Elbert A. Smith has said:

"From time immemorial man has expressed himself in symbols. You can think, if you take time, of hundreds of symbols that man habitually uses, the flags of nations, the key to the city, the seal of state, the wedding ring, prostration in prayer or in obeisance. There are literally thousands of symbols. Some of them are material, like the flag. When we see the Starry Banner, we think of America. When we see the Union Jack we think of Great Britain. Some of them are ceremonial, as the sign of the cross that some people use, or prostration in prayer, or in reverence before a king. Man habitually expresses himself in symbols. He sees them objectively and they help him to visualize the conception that is in his mind.

Our Heavenly Father speaks to men in a language that they can understand. He speaks to man many times in symbols. Baptism is a symbol, and when the Lord chose a symbol that would stand to man for cleansing, he chose baptism in water. Anyone can understand that. Man has always cleansed his body in water, and so we can understand the symbolism of washing away the sins of the spirit in water. Of course we know that the water does not actually touch the spirit and wash the sins away, but it is symbolical of the cleansing process that goes on, and for that reason Ananias said to Paul, "Why tarriest thou? Arise and be baptized, and wash away thy sins." Acts 22:16. When the Lord wanted to choose an ordinance that would stand for washing and cleansing and for spiritual regeneration he chose washing in water. He chose a symbol that is full significance and great beauty, but change ruins it. Zion Builders Sermon, pages 41,42.

(d) It is available without undue difficulty anywhere. (e) It is distinctive (baptism means this and nothing more.) (f) It is a great social experience in which the minister and the candidate and the members of the church all have part. There is no better means of admission into such a group as the Church of Jesus Christ, and for such a purpose as naturally pertains to membership in his church.

THE FUNDAMENTAL CONSIDERATIONS INVOLVED IN BAPTISM NEVER CHANGE. The servants of God will always need to be allied together in the work of his kingdom. There will always need to be some definite means of identifying those who are committed to this discipleship. It will always be important that the means of initiation, obedience, to which identifies the believer, shall be part of the experience of being a christian, and not something just tacked on; a dramatic experience wherein that which the disciple had decided to do is deeply impressed on him and on the others who participate. Baptism by immersion conserves these values. For that reason the law of the church says:

"All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ having a determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism in to his church." Doctrine and Covenants 17:7

Baptism therefore, is not just a rite, but a definite step in the process of salvation. The outward ordinance is part of the

inner spiritual change. The obligation to be baptized is an obligation to proclaims one's allegiance to Jesus, The Lord, .IN the conflict with which we are confronted, there is no neutrality.

Goodbye now, its time to go down The Old Old Path but we will 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.

Sunday July 11, 1948

Series No 2 Talk No 41 "A DIVINELY AUTHORIZED MINISTRY"

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 are conscious of our need of thee. May we live worthy of continually calling upon thy name as we do continue to need thee. Bless this broadcast this morning. May thy Spirit go with the spoken word and may it find lodgement in the minds and hearts of those who are honestly and sincerely seeking the way of truth. Amen.

Text: "No man taketh this honour unto himself, but he that is called of God."-Hebrews 5:4.

GOD SENT HIS SON INTO THE WORLD TO BE THE APOSTLE AND HIGH PRIEST OF OUR PROFESSION"(Hebrews 3:1) The "government" was "upon his shoulders" Isaiah 9:67. This authority to direct in spiritual things the Master passed on to his disciples. He said, "Ye have not chosen me, but I have chose you, and ordained you"(John 15:16) and "as my Father hath sent me, even so sent I you" John 20:21. The true followers of Jesus have always sought the guidance of such divinely commissioned ministers.

JESUS RECOGNIZED THE IMPORTANCE OF DIVINE AUTHORITY. At the beginning of his own earthly ministry he went to the man who stood out in his generation as "a man sent from God." It was not John's social or political standing that attracted Jesus and made him pass by the scribes, Pharisees, elders, and the doctors of the law. Jesus "fulfilled all righteousness" in being baptized by submitting to immersion at the hands of John, who was indeed a man sent from God. Remember the circumstances surrounding John's birth, It was announced by an angel, "Thou shalt have a son, and thou shalt call his name, "John" were the words spoken to Zacarias.

THE EXAMPLE SET BY JESUS WAS FOLLOWED BY THOSE WHO CAME IMMEDIATELY AFTER HIM, When Cornelius, "a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always" was called to be the first of the Gentile Christians, the angel of God instructed him to "send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do." There were plenty of sincere and earnest men closer than Peter, but he was one of those whom Jesus had chosen. He knew the way. Others who did not yet know the way themselves, would have been like blind guides leading the blind. Acts 10.

THE PRINCIPLE IS ALSO ILLUSTRATED IN THE EXPERIENCE OF SAUL. After his vision on the way to Damascus, Saul was told to "arise and go into the city, and it shall be told thee what thou must do." Ananias was similarly prepared (Acts 9:11,12) and Paul

was healed and baptized and told further, "The God of our fathers hath chosen thee...for thou shalt be his witness" Acts 22:14, 15.

Within the ranks of those who held authority from God there was evidently some graduation of priestly rights. Thus Phillip evidently had some ministerial authority, yet did not possess the authority necessary to confer the gift of the Holy Ghost. So, when the apostles at Jerusalem heard about Philip's missionary success in Samaria they sent Peter and John who "laid their hands on them, and they received the Holy Ghost." Acts 8:17

AS WE READ THE NEW TESTAMENT THIS FIRST MORE AND MORE CLEAR. There were the apostles who were "set" in the church (1 Corinthians 12:28; the seventy, who were to prepare the way for the coming of the Master and whose duties closely resemble those of the apostles Luke 10:1; see also Exodus 24:1; Numbers 11:24, 25; the elders who acted as local "overseers" Acts 20:17, 28; the priests, who were won from Judaism Acts 6:7; the teachers 1 Corinthians 12:28; the bishops and deacons, whose work seems to have been related Philippians 1:1; and as many others as were called to the ministry by God. 1 Corinthians 12:18.

NO MAN COULD TAKE THIS MINISTERIAL AUTHORITY TO HIMSELF. Hebrews 5:4 Simon the sorcerer offered money for it, but was refused and condemned Acts 8:18-24. We should similarly condemn any man seeking authority to represent the government without direct commission from the government; so, also, should we condemn any who seek to commit divinity without first receiving a commission from God.

THIS CHURCH (THE CHURCH OF JESUS OF CHRIST) JOINS WITH ALL THE HISTORIC CHURCHES in affirming the vital necessity of authority from God if he is to be divinely represented. On this point we are in agreement with the vast majority of professing Christians of every age--Roman Catholics, Greek Catholics, Lutherans, Anglicans etc. This was so deeply impressed on the minds and conscience of the early Christian church that it has never been forgotten until recently, and then only by a small percentage of those who bear the name of Christ. But we differ from these other churches in our conviction that the authority to represent God was lost in the Dark Ages. One of the great achievements of the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS ACCOMPLISHED through the restoration movement has been the recommitment of authority from heaven by which men selected of God act in his name and under his commission in this day.

Goodbye now, its time to go down The Old Old Path
 but we will 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.

Sunday July 18, 1948

Series No. Talk 42 THE BAPTISM OF THE HOLY SPIRIT

Goodmorning friands, oncg again we are glad to welcome you to The Old Old Path.

Prayer : Our Father, we desire to thank thee this morning for the restoration of the goepel of Jesus Christ. We thank thee that we have received it in its fullness and in its completeness. May we try to continue always, to do our best that it might be preached to the people of the world. As we continue to tell the story over the air may thy Spirit testify to its divinity. Amen.

TEXT: "As many as are led by the Spirit of God, they are the sons of God." Romans 8:14.

BAPTISM IN WATER involves a cleansing and an enlistment and is of great importance, but if it is to be effective, it must be followed by the baptism of the spirit. Thus John the Baptist said:

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire. Matthew 3:11.

The Master himself emphasized this:

"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself 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." Matthew 12:43-45.

No man is safe in merely abandoning evil. He must replace evil with positive good. No Christian is safe in cleansing and enlistment alone. He must be endowed with power from high to equip him for the tasks of Christian warfare. He must be "born of water and of the spirit" or "he cannot enter into the kingdom of God." John 3:5.

THE EARLY CHRISTIAN CHURCH was the church of an inspired people. Jesus promised the apostles before his ascension:

"John truly baptized with water; but ye shall be baptized with the Holy Ghost." Acts 1:5.
and later:

Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8.

This promise was fulfilled at Pentecost, and was at that time

...ed to all who would obey the conditions of spiritual life.
"Repent, and 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 afar off, even to as many as the Lord our God shall call." Acts 2:38,39.

Paul felt it to be so important that the converts should receive the spirit that he made this the test of their conversion, rebaptizing and confirming those who had not yet received the Spirit (Acts 19:1,6), for the Master had said:

"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." John 14:16,17.

Nor was this emphasis on the baptism of the Spirit confined to the Apostle Paul:

"When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost... then laid they their hands on them, and they received the Holy Ghost."-Acts 8:14-17.

THE WORK OF THE SPIRIT in the lives of the disciples was the keynote of the early church activity. Stephen was chosen as deacon because he was "full of the Holy Ghost (Act 6:5), Paul and Barnabas were set apart for the ministry because the Holy Ghost had separated them for this work (Acts 13:2), Timothy was told, "stir up the gift of God which is in thee by the putting on of my hands" (2 Timothy 1:6). Simon the sorcerer was so impressed with the influence of the Spirit as imparted through the laying on of hands by the apostle, that:

"He offered them money, saying: Give me also this power that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."*Acts 8:18-21.

THE HOLY SPIRIT WAS IMPARTED BY THE LAYING ON OF HANDS of those having authority from God. Jesus himself:

"Said, suffer 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."-Matthew 19:14,15.

"When the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on everyone of them, and healed them." Luke 4:40. See also Luke 13:13.

"When the Master was giving the disciples his last commission he promised:

"They shall lay hands on the sick and they shall recover." Mark 16:18.

And that this power extended to others of the ministry as well as to the apostles is made clear by the fact that Ananias, who was not an apostle, was sent of God to lay hands on Saul that he might receive his sight and be filled with the Holy Ghost. Acts 9:17.

THE HOLY GHOST STRENGTHENS BELIEVERS Jesus promised the disciples that he would send them "another comforter" (John 14:16). The meaning of this word has changed since it was used in the King James version. In those days to give comfort meant to give strength and power. This meaning has persisted in the expression "give aid and comfort to the enemy" which means to help and strengthen the enemy. Paul thought of the work of the Holy Spirit in this way, for he wrote to the Ephesians :

"I bow my knees unto the Father of our Lord Jesus Christ that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Ephesians 3:14-16.

The Comforter therefore strengthens the Saints, especially in the conflict with sin:

If ye through the Spirit do mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father." Romans 8:13-15.

This spiritual healing is akin to the healing which the Spirit brings to those who are physically sick (James 5:14, etc) but is on a higher plane. The spirit of life frees the faithful from both sin and death. Romans 8:2.

THE HOLY SPIRIT GUIDES THE BELIEVERS. We are going forward into an uncharted country. We need a guide who knows what lies ahead; not to carry us, but to lead us. His function is to remind us of what we have already learned of God, and to assure and prepare us by the knowledge of that which is to come:

"The spirit of truth...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 shew you things to come. He shall glorify me: for he shall receive of mine and shew it unto you." John 16:13,14.

We do not need a guide to enable us to stand still, or to lead us into the ditch. We need the guidance of God to go forward with him. This guide has been promised "forever", and not just as an occasional companion. John 14:16,26.

THE HOLY SPIRIT MAKES WITNESSES OF BELIEVERS. The endowment of power from on high is not given to men for their own sakes alone, but for the sake of the whole world. Jesus said, "When the comforter is come, he shall testify of me (John 15:26). He then went on, "and ye also shall bear witness." The spirit bears witness to the believer in order that the believer may bear witness to the unbeliever, and may do so effectively. Paul taught that:

"No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Corinthians 12:3

"The spirit beareth witness with our spirit. Romans 8:16

"John confirmed Paul's testimony: "It is the spirit that beareth witness." 1 John 5:6.

This harmonizes beautifully with the confession of Peter, "Thou art the Christ" and the Master's reply, "flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:17). It was after the apostles had received their testimony by the Spirit that they were sent out as witnesses:

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judae, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

WE NEED THE ENDOWMENT OF THE SPIRIT TODAY. The thoughts and ways of men are saturated with selfishness, which has become basic to our ways of life. We are so accustomed to ignoring the common good in favor of our own immediate gain, that nothing but a complete change of motivation and power will save us from selfishness to godliness. We must be born of water--enlist in the service of God and be cleansed for that service; and of the Spirit receive power from heaven to fulfill the terms of our enlistment. We need the strength, the guidance and inspiration to witness which the spirit alone can give. That this wondrous and blessed spirit was intended to be permanently with the church is made clear by the fact that the church was created for this very purpose, to be the "habitation of God through the Spirit" Ephesians 2;22.

Goodbye now, its time to go down The Old Old Path, but we will 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.

Sunday July 25, 1948

Series No. 2 Talk No. 43 "THE LIGHT OF THE WORLD"

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

Prayer: Our Father, help us to walk in the Light even as Christ walks in the "Light". Bless all of us together. In Christ name, Amen.

Text-John 8:12- I am the light of the world: he that follow² eth me shall not walk in darkness, but shall have the light of life.

The setting for story takes place in temple.

We read- "And early in the morning he came again in to the temple, and all the people came unto him; and he sat down, and taught them. Give text--I am etc.

This light was prepared from beginning. Years before His birthe the Psalmist said, Ps. 27:1- The Lord is my light, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

Isaiah looking forward to his birth said:

Is. 9:2- The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

We find this same thought expressed in Math 4:16-- The people which sat in darkness saw great light and to them which sat in the region and shadow of death light is sprung up.

Isaiah goes on to say-- Is. 9:6- For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Might God, The Everlasting Father, The Prince of Peace.

Surely it was Christ who was to be this light to the people who sat in darkness.

The prophet again speaks-- Is. 42:6-7. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the gentiles
To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Before Christ began his ministry a messenger was sent before him "The voice of one crying in the wilderness, Prepare ye the way of the Lord and makes his paths straight."

John (not the baptist) speaks of Christ like this--

"In him was life and the life was the light of men. And the light shineth in darkness and the darkness comprehended it not"
and then

There was a man sent from heaven whose name was John. The same came for a witness, to bear witness of the light. That was the true light which lighteth every man that cometh into the world.

Keep your face toward the light and the shadows will fall behind you.

The religion that Christ established is a religion of light. In view of all these prophecies it isn't strange that Christ said that he was Light of World.

Matt 5:4- In his sermon on the mt.-"Ye are the light of the world. A city that is set on a hill cannot be hid.

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Note-Not to glorify you but your Father in heaven.

Remember as a lad when lights were not so plentiful as now going from depot to Grandma's home-Many times wished for light-went off road.

Same way in Cristian life-If we do not keep with light we lose our way.

Let light shine--Do men light a candle and put it under a bushel?

Parents brought Jesus to temple to present him to God and offer offerings.

Man in Jerusalem named Simeon-Revealed unto him that he should not see death until Christ came.

Take Jesus up in his arms and said-Luke 2:29-32

"Lord now lettest thy servant depart in peace according to thy word: For mine eyes have seen my salvation which thou hast prepared before the face of all people, A light to lighten the gentiles and the glory of thy people Israel.

Speaking of God sending Son not to condemn but to save world.

John 3:16-19-He that believeth on him is not condemned but he that believeth not is condemned already because he hath not believed in the name of the only begotten son of the Father: and this is the condemnation, the light is come into the world, and men loved darkness rather than, because their deeds are evil.

John 9:5- As long as I am in world I am the light of the world.

Christ threw out this challenge and healed blind man.

John 12:35- Yet a little while and the light is with you,

Walk while ye have the light, lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth.

"While ye have the light believe in the light that ye may be children of light." (36th verse)

"I am come a light into the world, that whosoever believeth on me should not abide in darkness." (46th verse)

Paul says-But if our gospel be hid, it is hid to them that are lost.

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them. 2Cor. 4:4.

Again 2 Cor. 5:8-For ye were sometimes in darkness, but now are ye in the light of the Lord.

Christ brought message of salvation-glad tidings-gospel-it is His if obeyed take us to light.

1 John 1:7- If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleaneth us from all sin.

Remember tho; its if we walk in the "Light".

Goodbye now, its time to go down the Old Old Path but we will 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.

Sunday August 1, 1948

Series No. 2 Talk No. 44 "THE FORGIVENESS OF SIN"

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

Prayer: Our Father we thank thee for the knowledge that we have in our hearts that repentance will bring us forgiveness of sin. We thank thee that Christ died to free us from sin. Help us to remember that it is obedience to the commandments of Jesus Christ that will finally save us. May we all seek to do his will. Amen.

Text: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon."--
Isaiah 55:7.

Jesus to the disciples, after his resurrection: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, 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 to be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" Luke 24: 45-48

Repentance was the heart of God's message for that day: It was the one fundamental requirement laid on every one who became a disciple. It was the keynote of the greatest sermons (e.g., Pentecost). It was the theme of many letters (e.g., Romans). It was the hallmark of real sainthood (e.g., Acts 11:21; 2 Corinthians 5:17)

Repentance is the heart of God's message for our day: we are guilty of the same fundamental sins which have beset the men of every other generation: the sin of rebellion against God and of determination to run our own lives our way instead of his way. We acknowledge him as Lord of all the earth, but we want to be rulers of our own lives. We say, "A man's home is his castle." When such a castle is held against the King of kings, the owner of the castle is in rebellion. It is because all of us fail to yield to the rightful demands of the king that the words of Paul apply to us: "All have sinned, and come short of the glory of God. Romans 3:23.

"God commanded all men everywhere to repent" Acts 17:30. This repentance first of all involves changing our attitude toward God from rebellion to loyal co-operation. Then it means the abandonment of specific sins such as lying and uncleanness. Many "respectable" people must repent of their unkindness, vainglory and hardness of heart. Repentance is the daily task of overcoming self for Christ's sake.

Our Father is eager to forgive us: He says, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isaiah 43:25) There is a standing offer of free pardon. "Whosoever will, let him take the water of life freely" (Revelation 22:17) But naturally, pardon and forgiveness are meaningless until the sinner abandons his rebellion and enlists under the king.

Repentance is shown by enlistment: In the battle with sin, there are no neutrals. The cry has gone out, "Who is on the Lord's side?" Those who repent from their rebellion and enlist, are then armed for the battle with weapons which "are not carnal, but mighty through God to the pulling down of strongholds...and bringing into captivity every thought to the obedience of Christ"(2 Corinthians 10: 4,5). These are the three steps outlined by Peter at Pentecost: "Repent, (1)and be baptized (2)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(3)Acts 2:38.

The word of God is to you: "Wash you, make you clean; put away the evil of your doings before mine eyes; cease to do evil: learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as wool, If ye be willing and obedient, ye shall eat the good of the land". Isaiah 1: 16-19.

Today

Upon the threshold of "today" I stand,--
It lies before me, fresh from God's own hand,
Without a blemish--mine, for good or ill.
But, If I trust to self, to my weak will,
To keep it spotless, I shall surely fail;
Thy strength and guidance can alone avail.
So now my heart goes out in earnest plea,
That, for today, thou wilt abide with me.

Life's yesterday's forevermore have passed
Beyond my reach; and now, O Lord, Thou hast
Them in Thy keeping. Let thy righteousness
Hide the dark stains they bear. Help me to press
On toward the mark. Humbly, dear Lord, I pray
That, as each "morrow"merges in "today,"
I may surrender all I am to Thee,
And that Thy presence may abide with me.

For so abiding, doubt and strife must cease.
With thee to lead me on, the perfect peace
That passeth understanding I shall know;
Alike through calm and gale I needs must go
My way content. Then, on that morrow fair
Which brings deliverance, grant Thou my prayer,--
That immortality my part may be.
So shall I evermore abide with Thee.

J.H,

Sunday Aug. 8th, 1948

Series No. 2 Talk No. 45 "The Church of Jesus Christ"

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

Prayer: We thank thee, our Father for the blessings that have come to us throughout the past week. Bless us in our service this morning. May we all together press toward the ultimate good that thou would have us reach. Amen.

Text: For we are labourers together with God: ye are God's husbandry, ye are God's building. 1 Cor. 3:9

Paul was writing to the church at Corinth-to the members of the church, disciples of Christ, His children.

Paul compared them to a building and how appropriate it was,

Are not the members of the church the timber God must work with to accomplish His work?

As each part of a material building is necessary in order to support the structure so each part of Christ's building is equally necessary in order to support that structure.

In speaking of this building on another occasion Paul said, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 1 Cor 12:12.

Read balance of what Paul says, 1 Cor. 12:12 etc.

In attempting to build our structure we must begin to build upon a solid foundation.

Parable of Christ-Wise man builds house upon rock,
Floods come, winds blow, house stands because it is built upon a rock.

Foolish man builds house upon the sand. etc Matt 7:24

Let us find the rock upon which to build. That is the all important question. What and where is the rock?

1 Cor. 3:11-"For other foundation can no man lay than that is laid, which is Jesus Christ."

Eph. 2:20- "And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief cornerstone."

Psalms 118:22 "The stone which the builders refused is become the head stone of the corner.

Matt 16: "Whom do men say that I the Son of man am?
Peter- "Thou art the Christ, the Son of the living God."
Jesus-"Upon this rock I will build my church."

1 Cor. 10:4 And did all drink the same spiritual drink:
for they drank of that spiritual Rock that followed them; and that
Rock was Christ.

We all must concede then, that the building, the church,
the body, must be builded upon Christ.

The only pattern (blue-print) that we have is that, that
is given in the word of God.

The church that I represent is willing to go the word and
use it for a blue-print.

Are you willing to do that too?

The object of the church of Christ is to save souls, to
make this world a better place to live in, to prepare a people to
meet the Savior when He comes.

We must build a building that will cement and knit us
together in love. Thus united by love we will go forward by faith
and prepare a people to meet Christ when He comes again.

We have shown that Christ is our foundation, our rock,
our guide, now lets follow him and see what kind of a building he
made.

Being the Rock and Chief Cornerstone we will grant unto
him His right to be the head of the church, his own building.

Col. 1:18 "And he is the head of the body, the church: who
is the beginning, the firstborn from the dead; that in all things
he might have the preeminence.

After His baptism he went into the wilderness-fasted and
prayed for 40 days and nights.

Later--Went up into mount and continued all night in prayer
with God. Luke 6:12

Came down from mount and chose 12 apostles and gave them
power over unclean (evil)spirits and all manner of disease.

Eph. 4:11 And he gave some, apostles; and some, prophets;
and some, evangelists; and some, pastors and teachers.

What were these officers for: Lets continue the quotation.
Read Eph. 4: 12 to 14.

1 Cor. 12:28 And God hath set some in the church, first
apostles, secondarily prophets, thirdly teachers, etc.

Other things he put in building to continue that quotation.
Gifts of healing, helps governments, diversity of tongues.

Luke 10:1 After these things the Lord appointed other "seventy" also, and sent the 2 by 2 before His face into every city and place whithar he himself would come.

1 Per. 5:1- The elders which are among you I exhort, whom am also an elder.

Acts 14:23--And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

1 Tim. 3:1 This is a true saying, if a man desire the office of a bishop, he desireth a good work.

A bishop them must be blameless. etc.

1 Tim. 3:8 Likewise the deacons must be grave. etc.

Different gifts put into building. 1Cor. 12: 1 to 10

Fruits of the Spirit-Gal. 5:22,3. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.

Goodbye now its time to go down The Old Old Path but we will 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.

Sunday August 15, 1948

Series No. 2 Talk no. 46 "THE CHURCH OF JESUS CHRIST"

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

Prayer: We desire to thank thee, our Father, for the many blessings that we have been privileged to enjoy. We thank thee for the church of thy Son that thou has restored in the latterdays, even in the days in which we live. We are glad that once again the church is in existence with the gifts and blessings and power of the ancient church within it. We thank thee too, because it teaches the same gospel that the New Testament church taught with nothing added to it nor anything taken from it, even in its fullness. As we continue to serve thee may we have thy continued blessings upon us. Amen.

Last Sunday I discussed with you the beginning of the building of the Church of Jesus Christ. I am going to refer to it as the New Testament Church because that is just what it was. Remember this, too, that in the building of it I am taking you to the New Testament and using the New Testament and using the New Testament for my pattern or blueprint. Are you willing to go with me to the New Testament? Are you willing, with me, to use it for your guide? As I continue to talk to you about this church of Jesus Christ if any questions should arise in your mind concerning it I would be glad to help you answer them if you would write me in care of The Old Old Path, W.H.L.D. Niagara Falls, N.Y. In fact if you are enjoying our program each Sunday we would appreciate a card or letter from you telling us that you do. Write, The Old Old Path, W.H.L.D. Niagara Falls, N.Y. I'll be very happy to hear from you.

In the first book of the New Testament, Matthew 16:18 is a promise that was given to the disciples by Jesus Christ himself. Listen to the words of the Master. "I will build my church." Remember, there was in existence at that time several churches. Each one of them claimed to be worshipping the true and living God. However, Christ by-passed them all and began to build his OWN church. We must believe this if we believe that that is written. Let me quote the words of Jesus again. "I will build my church."

I hope that you were listening last Sunday when I quoted certain scriptures to show that the church was to be builded upon JESUS CHRIST. Paul tells us in 1 Corinthians 3:11 "For other foundation can no man lay than that is laid, which is Jesus Christ." I want you to remember, JESUS CHRIST. Again Paul writes to the Ephesian Saints "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" Ephesians 2:20. Now go with me to Acts 4:10-12 and listen to Peter as he speaks under the influence of the Holy Ghost "Be it known unto you all, and to all the people of Israel, that by the name of Jesus

Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

Turn with me to Matthew 1:21 and read the statement that the angel of the Lord made to Joseph as the angel was talking to Joseph about not being afraid to take Mary for his wife. Listen, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." The 25th verse says, "And he knew her not till she had brought forth her firstborn son: and he called his name JESUS."

As Jesus was talking with his disciples on one occasion something prompted him to ask this question, "Whom do men say that I the Son of man am?" He received several replies, none of which seemed to satisfy him. Then again he asks, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God." Matthew 16:13-16. If we go on down to the 20th verse we will hear the Master charging his disciples that they should tell no man that he was Jesus the Christ.

I told you I wanted you to remember JESUS CHRIST and now I will tell you why. Jesus said, "I will build my church." I have shown you it was to be built upon the foundation of the apostles and prophets with Jesus Christ as the chief corner stone. His church, then, today, will bear his name The CHURCH OF JESUS CHRIST. Remember it is his church because he purchased it with his own blood. Acts 20:28 In Rom. 1:6-7 we are told that those who are called of Jesus Christ are called to be saints. In many places it tells us this Remember too, that in the foundation, the most essential part of any building, the apostles and prophets must take their place beside the chief corner stone, Jesus Christ, if we are going to follow the pattern given us in the New Testament.

It is almost impossible for us to tell the exact day upon which the N. T. church was started or was completed. We do know, however, that as soon as Jesus received baptism at the hands of John and also the baptism of the Holy Spirit, he himself taught, "water and spirit" John 3:5 that he began the work of active ministry. After spending a night alone on the mountain top in prayer to his Father when the morning was come he called to him his disciples and from them he chose twelve whom he called apostles. Luke 6:12. This was indeed the first act of his ministry. In 1 Corinthians 12:28 Paul supports this claim he says "God set some in the church, first apostles, etc." In the 10th chapter of Luke we find Jesus appointing and commissioning the "seventy" for the work or ministry that they were to perform. In some respects their work was similar to that of the apostles.

We make the claim that these officers or ministers must be in the church today. That they were to continue in the church. For example Judas was one of the twelve. He transgressed and finally took his own life. In obedience to the command of Christ the church

tarried in Jerusalem until they the church, received the baptism of the Holy Ghost and while they were waiting for this promised endowment they appointed Mathias to take the place of Judas and he was numbered with the twelve. They too, recognized that the office of apostle was to remain in the church of Jesus Christ. They worshipped than as we worship now, an unchangeable God,. An unchangeable God whom Paul said "Set some in the church, first apostles, etc." 1 Corinthians 12:28.

After the church had received the promised endowment that came to them on the day of Pentecost. I am speaking now of the gift of the Holy Ghost or the Holy Spirit. While Jesus was with his disciples in person they did not need this Spirit. He was with them to guide them. But when he went to his Father it was necessary for him to send them this Spirit which was to be their guide in all things. As the church worked under the influence of that Spirit the organization began to take on more form. The following officers were placed in the church during the process of its building. High Priest Heb. 3:1,8:3 --Elders Acts 14:23 *Priests -Teachers Acts 13:1, 1 Cor 12:28-Deacons 1 Tim. 3:8-10-Bishops 1 Tim. 3:1-4. *Prophets, Evabgelists, Pastors-Ephesians 4:11.

All of these officers were very much in evidence in the new Testament Church. It is possible for me to quote still more scriptures that will correspond with those that I have already given you but I do not have the time.

As I talked to you last Sunday and today I have tried to show you a picture of the organization of the church of Jesus Christ as it existed in the N. T, I hope that I have been able to do this.

Goodbye now it's time to go down the Old Old Path but we will 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.

Sunday Aug 22, 1948

Series No 2 Talk No 46 "THE GOSPEL OF JESUS CHRIST"

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

Prayer: As we continue to study the teachings of the church of Jesus Christ, we ask thy blessing upon us. As the word goes out over the air, may it find its way into the hearts of those who listen in. We are grateful for the many tokens of thy love that we have received. Help us to be worthy. Amen.

During the last two Sunday morning broadcasts I have given you a word picture of the organization of the New Testament church. As I offer this church to you I am not offering anything to you that is new. Its as old as the New Testament is old and the gospel that it teaches is "The Old Jerusalem Gospel." We invite you in the words of Christ to "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me". John 5:39. Yes, search the scriptures, follow the guide and you will be led to this church that I am telling you about because it is the only church that is found in New Testament Scriptures.

Because it is the church of the Son of God-it bears his name-his full name-the only name under heaven given among men whereby we must be saved-Acts 4:10-12-and that name is-Jesus Christ.

May I, however, emphasize that merely calling a church in his name does not make it his. It must, in order to be his, teach the same gospel that he taught and just as he taught it, with nothing taken from it nor anything added to it.

Those who composed or became members of this church in former days, in New Testament days were called "saints". Paul in writing to the church at Ephesus, Phillippi, Colosse began each letter with salutation of "to the saints". Ephesians 1:1; Phillipians 1:1; Colossians 1:2. In Acts 9:32 an account of the activities of Peter tells us that as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lyda. While in the last book of the bible, the book of Revelations. John the Revelator looking down the centuries yet unborn, even to the time of the end, as the judgements were even to the time of the end, as the judgements were being poured out on the world said in Revelations 14:12" Here is the patience of the saints: here are they which keep the commandments of God, and the faith of Jesus." In 1 Corinthians 14:33 Paul writes "For God is not the author of confusion, but of peace, as in all the churches of the saints" yes, those who were baptized into the church of the New Testament were called saints. Why not then,

call those who are baptized into the church of today, if we are living in the latter days (and who will deny it?), latter day saints

Right here I'd like to say again that I represent the REORGANIZED Church of Jesus Christ of Latter Day Saints, with world headquarters at Independence, Mo. The courts of the United States have found that the Reorganized church is the true and lawful successor to the original church that was established on the 6th day of April 1830 through angel ministrations and agreeable to the commands of God by that young man named Joseph Smith, Jr. which church was broken up into many fragments at the time of the death of its founder. Won't you please, always remember that we are The Reorganized Church of Jesus Christ of Latter Day Saints? Men and women may come to you claiming to represent this church but if they do not tell the story of the Reorganized church they are not our people and do not represent the church at Willow Ave. & 17th St.

Once again I'd like to state that even tho' a church may be called by the name of Jesus Christ, it is not his church unless it is founded upon his gospel, his doctrine and his rock. It must be the bearer of the same message that He bore so many years ago. It must teach the same message that he taught, Its teaching must be identical with that of the New Testament Church.

The God that we worship is an unchangeable God. The plan of salvation that God sent to the earth by His Son is of necessity an unchangeable plan. We claim that all that Jesus taught and all that the apostles taught is still necessary for salvation.

Jesus organized a church, composed of ministry and members that the church might be the means of taking His plan of salvation to the world. That was and still is the mission of the church. This plan Jesus called "THE GOSPEL". The word Gospel, as you know signifies the "Good news of the atoning plan of Jesus Christ." In fact in the very beginning of the ministry of Jesus, bible writers tell us that "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matthew 4:23.

This gospel was entrusted to the church. Paul writes concerning its unchangeability in Galatians 1:8 "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

According to this same apostle this gospel or doctrine of Jesus was established upon six principles. Let me quote them to you. Hebrews 6:1-2 "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 doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement."

Now let me repeat them to you Faith, Repentance, Baptism, (Water & Spirit), Laying on of Hands, Resurrection and Eternal Judgement. These are the principles of the gospel of Jesus Christ. I want you to understand what the word principle means therefore I

am quoting Webster "1. A source or cause from which a thing proceeds; fundamental cause. 2. That which is inherent in anything, determining its nature; essential character; essence."

Now you can see the importance of accepting these six principles upon which the gospel of Christ is founded. You do not have the right or privilege to say that you will accept one or two and not all of them. In fact you have no choice in the matter at all. God has made them the foundation of the gospel plan and in order for that plan to be fully operative to the point of salvation each one of these principles must be accepted and obeyed. It is obedience to the gospel that brings the promise of salvation. Not to part of it but all of it.

Let me say this, "Christ did not shed one drop of blood on Calvary's Cross to establish one non-essential principle." It took all of the "old Jerusalem Gospel" to save men and women in the days of Jesus and the writers of the New Testament. It still takes all of the "old Jerusalem Gospel" to save men and women today.

Goodbye now, its time to go down The Old Old Path but we will meet you again next Sunday and until then "The Lord bless you and keep you, The Lord make his face to shine wupon 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.

Aug 29, 1948 Sunday

Series No. 2 Talk No. 48 "Why We Believe in Divine Revelation Today"

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

Prayer: We thank thee, Our Father because we worship a God who reveals himself to his children as the occasion arises. Bless thy people today, everywhere. Amen.

Text: Why We Believe in Divine Revelation Today

Among the doctrines that distinguish the Reorganized Church of Latter Day Saints from other religious bodies of our time is one that is fundamental to religion itself, without which a knowledge of God could never have been brought to mankind. It is the doctrine of divine revelation. Every Bible believer accepts the fact that God anciently spoke to men through prophets. They were inspired to speak the word of God during many centuries before the Christian era, and thus the Old Testament was produced. The book itself declares that God sent prophets with his word to the people, messages of the divine Spirit to his saints, the Creator and Father talking to his children.

No Christian doubts that God is his Father in heaven, for did not Jesus teach us to pray, "Our Father who art in heaven"? And did he not promise that our Father will answer the prayer of faith? The same Bible that tells us how God has revealed himself to man, also assures us that he is no respecter of persons! Therefore the divine Father who spoke to his children in ancient ages will, under proper conditions, speak to them today. In this respect, the belief of the Saints concerning divine revelation is unlike that of other Christian bodies. Belief in present-day revelation and in living prophets is fundamental to the Reorganized Church. We bear witness that God has spoken in this age by the spirit of prophecy and revelation to the church. If it is true, the church is a divinely directed body. But if it is false, then the church is built upon a fallacy.

Is it true, as some have insisted, that all of God's word to man is contained in the sixty-six books composing our modern Bible? The book itself destroys that theory, for it mentions at least twenty other sacred books not included with the sixty-six books found in the Bible. Inspired words of divine light and instruction were surely found in these books that are today lost.

The precious inspired books now lost also include some written in the New Testament age. These lost books are proof that

the Bible does not contain all that God has revealed to man.

But if God should reveal again in our time some of the important instructions anciently given at his command through inspired prophets, would an unbelieving world receive his message? There is ample reason to believe that some message from God is sorely needed in the world today. It is therefore reasonable for men of faith to expect a message of guidance from the divine Father to his needy children. Peter tells us that anciently 2 holy men of God spake as they were moved by the Holy Ghost." The conditions of need that brought the sacred word to people anciently will today cause the unchangeable God to act like himself in revealing his will through men of faith, for he has promised to do so if we will believe and receive his word.

Proof of this is repeatedly given in Scripture. The very spirit of revelation is in the promise of Jesus to his followers (John 16:13) that: "when he, the Spirit of truth is come, he will guide you into all truth;...and he will show you things to come." One of the last messages of God in the New Testament was sent by an angel (Revelation 19:10) who solemnly declared: "the testimony of Jesus is the spirit of prophecy." The spirit of prophecy is therefore undeniably in the church that truly has the testimony of Jesus.

The Old Testament dispensations did not all produce the same words, but they were given according to the progress of the people, and were repeated only when repetition was needed. Ancient Israel was informed, and Christ himself emphasized it, that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This word proceedeth clearly means successive or continued from God to man. There are two prominent reasons for this. First, truths revealed may be lost to a later age that rejects them, but a subsequent needy and receptive age may again receive them from God. It is this divine care which manifests him as our Father. Second, while some may fail to benefit and grow by the divine instruction given, others by progress and development may be ready to receive from God the revelation of greater light and wisdom and thus "grow in grace and in the knowledge of our Lord."

Human necessity and receptivity will largely determine how, when, and what God shall speak to his people. That he speaks in the revealments of science, the processes of nature, and even in the whispers of the wind or the murmurs of the waters, we gladly acknowledge. But as in ages long since past, his voice may come in the message of the prophet by inspiration clothed in human speech. By whatever means he speaks to us, it is supremely important that we try to understand. For though he should utter marvelous words of infinite wisdom, of what avail would it be to one who fails to discern their meaning. The wisdom of Daniel was manifest when he heard the message of God, for the record states that he set his "heart to understand." In life's vast arena we, too, shall play our greatest and most worthy part only if we set our hearts to understand the word of God.

The message of the Bible itself is fully perceived only by him who struggles constantly upward, until the mystery of life is solved and the divine purpose becomes clear to an awakened consciousness of God. The vital history of man is that part in which this God consciousness has been most clearly and fully experienced in the soul. It is a history of development in which God has wonderfully supplied both the material and spiritual food needed by man in his upward climb, and is therefore a revelation of God speaking to man progressively as he struggles to comprehend and apply the lessons of life. Things obscure and unknown to many in the past may today become clear and potent to those who will study to know and apply them wisely. Thus to us life is taking on new meanings day by day, though to God these meanings were present from before the dawn of the world. By the fundamentals of his revelations, we may step up to a comprehension of the sublime heights of life. He has always thus sought to elevate mankind.

Some have argued that the doctrine of present day revelation opens the door to false teachings, but the same objection would apply quite as logically to the ages covered by the Bible, and is therefore an implied attack upon the Scriptures. God himself provided the standard by which to test the soundness of teachings alleged to be from him. They must be in harmony and consistent with his divine word, and he warns us (Isiah 8:20) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." According to this test, an alleged revelation that conflicts with the word of God previously revealed must be rejected as erroneous and false. This God given rule was rejected in the post apostolic age, and the fiction that God has ceased to speak to man or reveal himself through prophets was adopted as a teaching of the church.

This change in rejecting all further revelation from God was not only a radical heresy in direct conflict with New Testament teaching, as will presently be shown, but history shows that it was the opening of the very door to false teachings that it assumed to close. It was one of a series of fatal steps in which priestcraft was substituted for revelation from God, and an appalling number of other dangerous heresies soon became prominent church doctrines. Some of the books of the New Testament itself were for a long time rejected, sprinkling was substituted for baptism, and its practice further entrenched by the inhuman threat that all infants not subjected to the new heretical rite must suffer eternally in hell. A tithe of the many heresies that became rampant could hardly be mentioned in this brief work, but literally hundreds of conflicting sects were spread over the face of the earth as one sickening result of rejecting the word of God and further revelation from him.

Both by the teaching of Scripture and the facts of history therefore the argument against receiving further revelation is weighed in the balance and found wanting. Its own postulate is proved to be a dangerous fallacy. In both the Old and New Testament ages, the prophetic office was ordained of God as a permanent means of continuing to impart to man divine instruction and guidance. To reject this principle in any age is to invite calamity of the first magnitude upon the spiritual life of man.

Sunday Sept 5, 1948

Series No. 2 Talk No. 49 "Why We Believe in Divine Revelation Today"
concluded

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

Prayer: Our Father, as we continue our thoughts on Divine Revelation we ask thy blessing upon us. In Christ's name. Amen.

Text: Why We Believe in Divine Revelation Today. con't.

When we affirm that today God still speaks by the revelation of his Holy Spirit in the gift of prophecy, and through prophets appointed and inspired to present messages from him, it has sometimes been urged that all these things are done away, and that God did not intend them to continue after Christ. Possibly even you have been told this by someone. But those who closely examine the sacred word find that it not only supports our position but actually affirms it. That God intends to give progressive revelations to man is clearly stated by that Orator of Inspiration, Isaiah the prophet (Isaiah 28:10), assuring us that God will give to man precept upon precept; line upon line, here a little, and there a little." Bread alone is not sufficient for life, but every word (Deuteronomy 8:3) proceeding from God is necessary in the growing of humanity.

Coming forward to the Christian dispensation, we find Jesus informing his disciples (John 16:12), "I have yet many things to say unto you, but ye cannot bear them now." But he also promised that by the Holy Spirit God would continue to speak to his people and guide them "into all truth" and show them "things to come." This is the essential spirit of prophecy, and the vast sources of divine light and truth yet to be revealed are implied when John (21:25) declares that the work of Jesus was so great that "the world itself could not contain the books that should be written." This marvelous wealth of divine things caused Paul (11 Corinthians 12:4) to speak of one who was "caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter." The unbelief that would turn away from these spiritual riches to be revealed which "eye hath not seen, nor ear heard," is heading toward the mire of sectarian discord and spiritual darkness.

Throughout the ages God has been willing to speak and show the way of life to men of faith who would heed his message. In the books of the prophets we may discern this contact of heaven with earth. To Adam, Enoch, Abram, Moses, Christ, and others, God spoke with a message of light, and they bore witness that they heard his voice. At times the marvels he revealed came in spiritual dreams and visions. On other occasions angels clothed in shining raiment came as

his messengers from realms of celestial light and intelligence. And yet again the power of the Holy Spirit has rested upon the man of God and spoken a message of divine truth to the inner consciousness of his soul. In all of these scriptural means of revelation, the Heavenly Father has manifested and proved his great and enduring love for his earthly children who sought him sincerely and in faith.

Inspired prophets and the gift of prophecy were frequently manifested in Christ's church during the apostolic age, and for a time afterward. Paul admonished the church, "Despise not prophesying," and he exhorted the saints, "Covet to prophesy" (1 Thessalonians 5:20; 1 Corinthians 14:39). The office of prophet was an established function in the Church of Christ, for Paul states (1 Corinthians 12:28) that "God hath set some in the church, first apostles, secondarily prophets," and Luke (Acts 11:27) mentions prophets in the church at Antioch and in other places.

As the supreme head of his church, Christ directed its affairs, not only while he was on earth but also after his ascension to heaven. As he had promised, by the Holy Spirit he manifested himself to the entire church, and through the prophets he spoke and revealed his will. One of his last messages recorded by John (Revelation 10:11) informed him, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Thus prophets and prophetic revelations distinguished the true church during the entire period of its existence covered by the sacred record. Ecclesiastical history shows that they continued in the church for some time afterward. There is no evidence that God ever changed this divine plan for his church.

No Bible believer denies that in every age of its history it was by divine revelation that God made known his will in added instruction, warning, or command. In his dealings with his people, it was thus that he authorized men to represent him and act for him. During the various eras of four thousand years, God continued this means of directing or warning them from time to time, and no word or hint from him or his Son the Christ has ever indicated or sanctioned any change from his long-established procedure. To institute or attempt a change without divine approval or consent, therefore, would be unwarranted and arrogant. Divine revelation is in fact the priceless link connecting the mind and intelligence of God with the consciousness of man.

Let no one make the mistake of assuming that the Reorganized Church is composed of fanatics when it affirms that God has again spoken from his heaven and restored his church with a divinely called ministry and prophetic office, giving inspired direction to his people as in Bible days. To hold that only fanatics could believe thus, is to imply not only that such believers in Biblical ages were deceived, but that those who claimed to speak by divine direction were deceivers, or else that the unchangeable God has changed. What an absurd notion to suppose that this infinite Being, contrary to his record through forty centuries and more, has now ceased to reveal himself to man made in his own image. Had the ways of God in Nature been so unstable the progress of science so richly enjoyed today would not and could not exist.

God is the source of light and truth. Truth is eternal, but it is consonant with growth and progress, though it is itself complete and needs no growth. It simply awaits our growth in capacity to comprehend, and God therefore reveals it from age to age to the

extent that we become receptive. I can heartily comment the words of Professor Rae, in his work on Bible study, when he says of revelation. "It is a growth, not because there is anything imperfect in the Revealer, but because our human capacity grows. God can only reveal to one age what it is capable of taking in." What infinite riches are awaiting us, for Jesus solemnly promises (John 16:12) "I have yet many things to say unto you, but ye cannot bear them now. It is by this principle that progressive revelation comes from God to man, for revelation must bring enlightenment.

A church that grows up toward the light of God and into greater unity with him, must be receptive to light and divine instruction from him. It must not close its ears to the voice of inspired instruction, for its faith is not built upon the past alone, but also upon the living present. It worships the God who not only spoke to his children in ages long ago, but who speaks to them still who are willing to hear and heed his voice. It not only cherishes the sacred revelations of all prior dispensations from God, but it also reverently listens to the inspired message of the New Dispensation of Restoration long ago promised by Him who cannot lie, whose word cannot fail.

By means of this promised Restoration, the church enjoys the sublime experience and assurance, actual and continual, of light from the spiritual world, a refreshing stream of holy inspiration from that divine source which is inexhaustible and all satisfying to the soul. From out of our own rich experiences we invite all who thirst to come to this fountain and drink of the water of life, which still flows from the celestial throne.

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.

Sunday Sept 12, 1948
Series No. 2 Talk No. 50 "IN His Image"

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

Prayer: We thank thee our Father for the privilege of sending thy word out over the air. As we expound the truths of the gospel may people listen and understand.-and obey. Amen.

Text*: In His Image

Lesson: 1 Corinthians 15: 19-23, 45-49; Psalm 8

Texts: "God created man in his own image." Genesis 1:27
Man--is the image and glory of God. 1 Corinthians 11:7

From the beginning of time thoughtful men have asked the question, "What is man?" There is no more important question. If man is just an animal, born of the earth and returning thereto after this brief span of life, than all of our finest achievements are subject to the change of death. Our life might be lived on a higher plane than the lives of other animals, but we are worse off than they are, for we know the futility of it all. To believe this is to rob life of all its finer expectations and therefore of its finer victories.

If in this life only we have hope in Christ, we are of all men most miserable. 1 Corinthians 15-19.

Because of the awful hopelessness of such a belief, very few face its real implications. Instead, we proceed in part on the assumption that the Psalmist was right when he wrote:

Thou hast made him a little lower than the angels, and has crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.-Psalm 8:5,6.

We are the children of God. In describing the work of creation the prophet says:

the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Zechariah 12:1.

Paul had the same thought in mind when he addressed the Athenians on Mars Hill, assuring them that God is:

not far from every one of us; for in him we live, and move, and have our being; we are also his offspring. Acts 17:27, 28.

One of the most searching questions addressed to the Hebrews was:

We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection

unto the Father of spirits, and live? Hebrews 12:9

But for the most stimulating answer to our query we come back to the words of our texts;

God created man in his own image.-Genesis 1:27

Man --is the image and glory of God. 1 Corinthians 11:7

We are created in the image of God. The word "image" comprehends in its scope much more than the physical appearance of man and includes our true selves. That we are physically akin to God is true but not of primary importance. But that we are spiritually akin to Divinity is all important. This does not mean that we are identical with our Heavenly Father, for obviously we are not. But it does mean that we are related to God in the nature and purpose of our lives, and that at our best we are capable of companionship with him. Jesus has made this forever clear in assuming our form, with all our limitations, and yet living as God in the flesh. He is the picture of our perfect manhood, and his own testimony regarding himself is:

He that hath seen me hath seen the Father-John 14:9

Our physical bodies are important, and must not be despised. In view of the wonderful way in which they have been fashioned and preserved we should present them a living sacrifice to God, holy, and acceptable to him; this is our reasonable service. Romans 12:1 Paul wrote to the Corinthians:

Your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. 1 Corinthians 6:19,20.

But we recognize that there are some things far more important than our physical lives. That is why we honor brave men and despise cowards, Honor, truth, justice, integrity, and decency, are all more important than physical safety or survival. All these are qualities of the inner man. They are spiritual qualities and belong to the spirit of man which is in him(1 Corinthians 2:11). It is for this reason that Jesus admonished his disciples to:

Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Matthew 10:28

It was with this in mind that Paul wrote to the saints in Rome:

To be carnally minded is death; but to be spiritually minded is life and peace.-Romans 8:6

Evidently it is possible to be physically alive but spiritually dead, and "thought our outward man perish" it is possible for the "inward man" to be renewed day by day. (2 Corinthians 4:16)

God has provided food for the inner man. Jesus was aware of this, and in the day of temptation said:

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.-Mathew 4:4

This "bread of life" is available for our daily needs, so that the whole man is nourished: the "outward man" by the bread that perishes and the "inward man" by the bread which does not perish and by the living water springing up into everlasting life.

John 4:14

The inner man is regenerated through the gospel.

Many find it difficult to believe that is immortal because they have been accustomed to seeing body and spirit work in close unison; the body becomes sick, and the spirit appears to decline in vigor. But if we look a little more closely we shall find that there is nothing in this fact to cause us to doubt the immortality of the soul. Actually, the body is dying all the time. Every particle is replaced every few years. If the soul can survive the process of being continuously stripped of its body, may it not survive the larger change which comes at death? May not a tool be worn out or broken, and then laid aside, without impairing the skill of the worker? Is it like God to let the pianist be annihilated because his piano is gone. Is it not more like our Father to provide to provide a better piano for a child who wore out the old instrument while learning to play?

It is impossible to believe that life is satisfied when men live their brief span here and die just as they are maturing in understanding wisdom. Rocks crumble into the soil, the soil minister to animal life, and man crowns the whole process. But this coronation does not come from the fact that man is the highest expression of animal life. Indeed, this is not true, for a man who is dominated by his base passion is lower than the beasts. Life on earth is crowned in the greatness of the good man, and the life of the good man is crowned with the glories of eternity.

We who are created a little lower than the angels (Psalm 8:5), and who are in this respect akin to Christ (Hebrews 2:9) share the immortality which the angels possess and which rightfully belongs to the sons of God. It was because he was fully persuaded that he was but passing from one stage of life into another that Jesus, when he was dying said.

Father, into thy hands I commend my spirit. Luke 23:46.

And that Stephen, when he was being stoned to death, cried out:

calling upon God and saying, Lord Jesus, receive my spirit.

Acts 7:59.

Many who have passed on still live and are still growing into his likeness. Enoch "was translated that he should not see death" (Hebrews 11:5) Elijah "went up by a whirlwind into heaven" (2 Kings 2:11). Many of the early saints were raised at the time of the resurrection of Jesus, and appeared unto many (Matthew 27:52,53). These are not passing their time in idle contemplation of the goodness of God, but they still grow in his likeness and share in his glory.

Let us seek to grow in the likeness of God. Much has been given us to begin with: our bodies, our native spiritual endowment, etc. Yet much remains. We are still too deeply engrossed in the needs of the "outward man" and many are still in bondage to the fear of death. Shall we not rise above these limitations and enter into our destiny as the free born sons of God, built for eternity?

Goodbye now its time to go down The Old Old Path but we will 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 the life everlasting. Amen.

Sunday Sept 19, 1948
Series No. 2 Talk No. 51 "The Kingdom of God"

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

Prayer: We thank thee for the restoration of the Kingdom of God. Help us to take the message of it to all the world. Amen.

Lesson: Matthew 6:19-34

Text: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."-Matthew 6:33.

The Master of men centered his teachings in the "kingdom of God." He told his followers that this was the good news he had been sent to preach.

I must preach the kingdom of God to other cities also; for therefore am I sent*-Luke 4:43

When he commissioned his twelve apostles he sent them to those whose fathers had cherished the kingdom ideal:

These twelve Jesus sent forth, and commanded them, saying Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand. Matthew 10:5-7.

He taught his disciples to pray, "thy kingdom come, thy will be done on earth as it is in heaven." Even death could not stop this proclamation, for the forty days of the resurrection were spent "speaking the things pertaining to the kingdom of God" Acts 1:3. No other doctrine gathers up and binds together and at the same time makes clear all of the teachings of the Master as does the doctrine of the kingdom.

The kingdom of God is like leaven in a measure of meal, leavening the whole lump; Matthew 13:33 like a hidden treasure, to secure which a man should sell all that he has Matthew 13:44; like a merchant seeking a goodly pearl, to obtain which he would sell all his other possessions; Matthew 13:45,46 like a growing seed Mark 4:26-29; and like ten virgins, five of whom were wise and five foolish Mathew 25:1-13. None of these parables exhaust the meaning of the kingdom, but all of them contain some germ of truth, which can be understood as our spiritual experience expands.

Jesus and his disciples sometimes talked as if the church and the kingdom are 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 of them 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.-Mark 14:25

Both uses of the term are correct, for the kingdom is growing. In every age the true church is the prophecy of the kingdom, and the kingdom is the soul of the church. The major tragedy in the history of Christianity occurred when the ancient church lost her love for the kingdom. Here was the very essence of apostasy. The conscience of the church was muffled. Doctrine became an end in itself instead of a guide to life. Dr. Rauschenbusch says:

It is impossible to estimate what inspirational impulses have been lost to theology and to the church, because it did not develop the doctrine of the kingdom of God and see the world and its redemption from that point of view.

The church does not exist for herself. She is a "voice crying in the wilderness." Just as John the Baptist prepared the way for the coming of Jesus, so must the church prepare the way for the coming of the kingdom. The immediate followers of Jesus realized this and looked and worked for the time when the kingdom should be more fully established.

The kingdom of God is first of all his kingdom. It is the realm in which he has dominion. This kingdom is not yet fully established but it is in process of establishment. It is advanced where ever the will of God is advanced. It is firmly planted whenever men learn the will of God and make it the law of their lives.

This kingdom has its proper officers. As in any other kingdom the officials are appointed by the authority of the king and with the approval of those people who wish to do his will:

I will give unto thee the keys to the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matthew 16:19

The officials of the kingdom need to be in touch with the king. Their power is not their own, but is borrowed from him:

We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God.-2 Corinthians 5:20

Citizenship in the kingdom is available to all who will comply with the requirements of adoption. Naturally they must have confidence in and loyalty toward the king, which we call faith in God. They must renounce allegiance to the way of life of all other kingdoms, which we call repentance. They must actually be initiated into kingdom membership:

Verily, verily, I say unto thee, Except a man be born again he cannot enter into the kingdom of God....except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; that which is born of the spirit is spirit.-John 3:3,5,6.

This initiation and endowment of power must be followed by a definitely new way of life:

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of

of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that hence forth we should not serve sin.-Romans 6:4-6.

In this kingdom those who walk in newness of life will learn to scrutinize their own acts as God does, practicing the judgment of him who is eternal, that they may the more perfectly do his will:

He that is spiritual judgeth all things, and yet he himself is judged of no man.-1 Corinthians 2:15.

The supreme law of the kingdom is the law of love. This is the rule of life:

A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.-John 13:34,35.

The kingdom of God was lost in the dark night of apostasy. But the prophets had already assured the saints that it would be set up again in the last days. Daniel saw that:

In the days of these kings (in our time) 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 forever.

Daniel 2:44.

Jesus himself promised:

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.-Matthew 24:14.

The divinity at work in the restoration movement is clearly indicated in the early and fundamental emphasis upon the kingdom in the Latter Day Saint thought and life. This kingdom emphasis was not something added as an afterthought. The cause of Zion is the goal of our church being. No man is a true disciple in our day who is not working for the kingdom in our day. We are truly saved as we become workers with him in building his kingdom. We are changed into the likeness of our Lord as we yield ourselves to his guidance, and do his will with all our heart, might, mind, and strength. The purpose of God for man is righteousness. The purpose of God for society is his kingdom. The two belong together; the purpose of God for humanity is all men living together in his kingdom on the basis of righteousness.

The kingdom of God has an eternal destiny. As the church merges into the kingdom by progressively eliminating everything that tends to corrupt and achieving practical spiritual life among the saints as a great family, so will the barriers that separate us from heaven be burned away:

When the Lord shall build up Zion, he shall appear in his glory.-Psalm 102:16

Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Psalm 50:3-5.

This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.-1 Thessalonians 4:15-17.

Goodbye now, its time to go down the Old Old Path but we will 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.

Sunday Sept 26, 1948
Series No. 2 Talk No 52 "What Is Man"

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

Prayer: Our Father as we walk down the Old Old Path today we ask thy blessing upon us. Amen,

Lesson: 2 Corinthians 4: 16 to 5:10.

Text: "What is man, that thou art mindful of him:"-Psalm 8:4

It is a good thing to stand back and look at life as a whole, to consider why we are here and what is the purpose of life. Good businessmen do this at regular intervals in connection with their businesses, taking stock and charting their courses for the future. Wise men down the ages have done so in relation to the whole problem of life, e.g., the Psalmist (Psalm 8:4), the poet Milton ("On His Blindness"), etc. We can best see life whole when our thought is guided by the Spirit of God, either directly or through the Scriptures, or in such other ways as the Spirit might choose. Let us seek this clear vision of life and its purpose tonight, asking God reverently: "What is man, that thou art mindful of him?"

Though we are creatures of the dust, yet we are fashioned after the likeness of Divinity. In the beginning:

God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God Created man in his own image, and in the image of God created he him; male and female created he them.-Genesis 1:26

He "formeth the spirit of man within him"(Zechariah 12:1). He is the "Father of Spirits"(Hebrews 12:9). In him we live, and move, and have our being. Acts 17:38.

Our bodies are important. Jesus has impressed this upon all who love him by taking a human body himself, and living as the Son of God in spite of the limitations of humanity. No real Christian ever despises or misuses his body. With Paul he recognizes it as "the temple of the Holy Ghost" 1 Corinthians 6:19. It is for this reason that our Father has advised us to be temperate, etc. Galation 5:16-24; 2 Peter 1:4-11. In view of all that God has done for us, it is reasonable for us to give our full strength to his service (Romans 12:1). This involves the body as well as the spirit (1 Thessalonians 5:23). But our bodies are not all-important, or else it would be our highest duty to save the physical lives of men. Some of us are mistaken when we think too little of our bodies, but Peter was even more mistaken when he was too concerned about his physical safety in the presence of the greatest opportunity of his life. Matthew 26:69-75. So Jesus has said:

Fear not them which kill the body, but are not able to
www.LatterDayTruth.org

kill the soul: but rather fear him which is able to destroy both body and soul in hell.--Matthew 10:28.

We are immortal beings. That is why the life of the soul is so much more important than the life of the body alone. "Jesus Christ...hath abolished death, and hath brought life and immortality to light through the gospel" 2 Timothy 1:10. Though this life is important, it is only a part of the total circle of existence. We are only a "little lower" than the angels, and therefore share their immortality (Luke 20:34-36); for to lack this great gift would place us far below the angels in the stage of existence.

We are here to work out our salvation.(Phillippians 2:12) This is a great spiritual adventure, in which the course of our development, both here and hereafter, is determined by the choices we make (Matthew 25:14-30). The challenge is to "seek ye first the kingdom of God and his righteousness"(Matthew 6:33.)We cannot do this by ourselves, but like Paul "I can do all things through Christ which strengtheneth me".(Phillippians 4:13); and:

Thou our outward man perish, yet the inward man is renewed day by day.--2 Corinthians 4:16.

For: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.Matthew 4:4.

And: We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.--2Corinthians 5:1.

We are given our agency(Genesis 2:15-17,etc.). Every man has been endowed by God:

Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variable-
neww, neither shadow of turning.--James 1:17,18.

Every man must answer to God for the divine investment in him, as is illustrated in the parable of the talents(Matthew 25:14-30.

Be not deceived; God is not mocked:for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not.

Galatians 16:7-9..

All this has been ordered by God, in great wisdom, that we may enter into the fullness of abundant life(John 10:10)Our Heavenly Father values this self-development in us very highly, and he will not interfere with us in the exercise of this agency, even though his providential care overrules all things. He even permitted wicked men to slay his own Son. He now permits the wars which have been created by our rebellions. But at every point, where we suffer through our wickedness, he suffers with us, and:

The love of Christ constraineth us...that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.--2Corinthians 5:14,15. and

We love him, because he first loved us. 1John 4:19.

Our right choices are fundamental to the development of Christlike character. This is the teaching of the parable of the talents (Matthew 25:14-30). The great reward of those who used their talents well was three-fold: joy in the use of these talents, expertness in their use, and the chance to acquire and use further talents with the same joy and expertness. Every one of us grows in the likeness of Christ in the process of living his life according to the Divine plan. We become physically strong through persistent hard work, and we become spiritually strong through persistent right-doing. Character is determined forever in the free choices we are now making.

Many are now subject to bondage through fear of death (Hebrews 2:15). This does not only mean that many are handicapped all their lives because they are afraid of physical death. It also means that many good and courageous people are in bondage all their lives because of the fear that death will bring their best work to nothing. Christ has delivered those who trust him from this fear. Man is made a creature of immortality, and even though he must pass through the doorway that we call death he shall yet live again and his highest investment--his investment in character, the true riches--will be preserved:

Who shall separate us from the love of Christ? Neither death, nor life; nor angels, nor principalities nor powers, nor things present; nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.--Romans 8:35,38,39.

The creation of man is not yet complete, but is still going forward. In answer to the question, "What is man?" we must say that he is the only being endowed with capacity for communion with God. In the development of this capacity lies the way to eternal life. We have not yet arrived, but we are in the process of arriving:

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:12,13.

It depends on us, and the choices which we make, whether we shall ultimately be persons of celestial, terrestrial, telestial calibre (1 Corinthians 15:39-41.) Those who love the Lord share the hope and the determination of the Beloved Disciple:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it does not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.--I John 3:1.

Goodbye now, its time to go down The Old Old Path but may 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.

Sunday Oct 3, 1948.
Series No. 2, Talk No. 53 "SEEK THE OLD PATHS"

Goodmorning friends, once again we are glad to welcome you to The Old Old Path. During the last two years it has been a pleasure for me to welcome you th this program and together to walk down The Old Old Path. Now we have come to the end of our broadcasts. As we look to the future I trust that you will continually seek the old paths and when you have found them that you will walk therein.

Prayer: Our Father, we thank thee for the time that we have been able to minister thy children as we have walked along The Old Old Path. We ask thy blessing upon all who have listened in. May the truth that we have sought to expound find its way into the hearts of those who have heard it. May it grow and grow and finally blossom into an abundant harvest. Bless us all together and as we seek to continue to serve thee, may thy blessing follow us; everyone of us, those here in the studio and those in their homes. Amen.

At last we have come to our "farewell" program. It has been a pleasant experience for me to talk to you each Sunday morning during the past two years. I hope that you have enjoyed listening as much as we have enjoyed bringing this fifteen minute walk along The Old Old Path to you.

I have tried to bring you the story of the church of Jesus Christ. Not a new story, not a new church. I want to believe the things that I have been telling you, because they are true.

I haven't brought you a new message. My message is as old as the New Testament. Its the "Old Jerusalem Gospel" that I have been telling you about. I have been painting the way back to the anciant order of things, back to the full and complete pãan of salvation that was inaugurated by Jesus Christ himself.

Years ago we find Jerimah revealing the word of God as follows, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16.

I have taken the bible, and using it for my guide have sought to point out the old paths and bid you walk therein, I plead with you to take the bible for your guide. Take all of it, not just the part that suits your fancy, but all of it. And if you will follow its complete teachings it will lead you to life eternal.

Jesus said, " The words that I speak, they are spirit, they are life." John 6:63. He expects you to follow all of his teachings, his works.

May I remind you of the promise that Jesus made to his disciples in Matt. 16:18. "I will build my church". Yes, Jesus the Christ built the church of Jesus Christ, his church. This church took the complete message of Christ to the world. It taught the fullness of the gospel.

After several centuries passed by this church that Jesus built, because of false leadership and the sins of men, went into apostacy. A great falling away from the truth book.LittleDeityTruth.org just

120
reviewing this briefly. In due time and in full and complete agreement with the sure word of prophecy this same church was restored to the earth by the hands of an angel.

Thus fulfilling the vision of John the Revelator where in he said, "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."

Revelation 14:6.

The church of Jesus Christ restored to the earth. Blessed news. Joyous news. Not a new church but the same church that Jesus established brought back to the earth again.

Listen folks, let no man deceive you. There are those who claim that their organizations have come down through the ages from New Testament time. Thats not true. I ask you, I ask them, "Where were these churches thru the dark ages"? Where were they thru the long dark rule of the Church of Rome? Echo answers" Where? Where?

n
Not too long after the restoration of the church in 1830 tragedy murred the happiness of the young church. Its leader Joseph Smith was murdered. This was in the year 1844.

Confusion followed for a time. Several men arose each claiming to be the successor of the leader. Finally in 1852 several groups met together and formed the reorganization of the church- The Reorganized Church of Jesus Christ of Latter Day Saints-to which church in the year 1860 came young Joseph Smith, the son of its founder, as its President. Today the president of the church is Israel A. Smith-a grandson of the man who founded the church in 1830. The courts of United States have ruled this church the true and lawful successor to the church established in 1830 on the 6th day of April.

So today I give you the "Old Jerusalem Gospel" the "fulness" of it, taught and preached and practiced by the same church that Jesus established namely the "church of Jesus Christ." and today as it did in the days of Christ and the days immediately following his resurrection the church of Jesus Christ is taking the complete message of Jesus to the world. Remember, not a new church, but the New Testament church restored again. F. W. T.

My thanks to all who have made this program possible. Contributions, choir singers, pianist, W.H.L.D. personell, to all of you "thank you."

I challenge you to go to the New Testament searching for the church and not to find it built upon Jesus Christ as the chief cornerstone, pillared by the apostles and prophets, illuminated by the light of divine revelation, with the seventy, bishops, deacons, high priests, teachers, pastors, elders, evangelists, etc functioning in their proper places and enjoying the gifts of the gospel, wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, tongues, interpretation of tongues, with the fruit of the spirit, following, namely, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; and teaching the gospel founded on the six principles of Faith, Repentance, Baptism, (water and spirit), Laying on of hands, resurrection and Eternal Judgement.

This is the church I want to give you today. Won't you accept it and its teachings and find life-everlasting life?

And now remember the admonition of the Prophet "Thus saith the Lord, Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls".Jeremiah6:16

Come to the church of Jesus Christ and find happiness, and joy and peace, and ----rest.

Goodbye now, its time to go down The Old Old Path and I'm hoping that somewhere, sometime we will meet again and stroll down the path together 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.