

Sunday October 24, 1948

Series No. 3 Talk No. 1 "CAST YOUR NET ON THE RIGHT SIDE"

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

Prayer: We thank thee our Father that once again we are able to tell the gospel story to our radio friends. As we look forward to the months that are ahead we ask thy blessing upon each of us. From this effort, may lives be made fuller and richer. 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 a fishing, 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 the 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 followed 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, other 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 ship, 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 to 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 life 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 and to Him.

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 Oct 21, 1948

Series No. 3 Talk No. 2 "The Baptism of Jesus"

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

Prayer: Our Father, bless us in our broadcast this morning. May we be able to tell the story of Jesus so convincingly that there will be those who will be drawn to him and will serve him as he would have them do it. Amen.

John the Baptist was divinely chosen to be the forerunner of Jesus and to baptize with water "unto repentance." Prior to the time of John, and during his day, such a baptism was used to admit proselytes to the privileges of Israel. But John was seeking to create a new and greater Israel than his generation had ever know, a "chosen people" who also chose the way of God. Even the Jews must be treated as proselytes to this new Israel, for not even the blood of Abraham could give them the rights of citizenship without repentance.

Knowing all this, Jesus sought out John and asked for baptism at his hands, John had refused to receive the Pharisees and Sadducees who came to him for baptism until they "bring forth fruits meet for repentance." For a very different reason than this he also at first refused to baptize Jesus. In this case he knew that the candidate for baptism was more righteous than he was himself, and he said "I have need to be baptized of thee and comest thou to me?" John did not say that it was unwise or unnecessary for Jesus to be baptized, but only that he himself was unworthy to baptize one so evidently his superior in any of the secondary considerations connected with his baptism. Thrusting these aside he said quietly, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Then John baptized him.

John was right at one point in hesitating to baptize, for he had no need of repentance. He was not a sinner. There lie behind the period of the public ministry of Jesus no powerful crises and tumults, no break with his past; he carried no scars of a frightful struggle. But since Jesus had identified himself with the people, so he now identified himself with their sin and with their need. He was so truly man, and so deeply loved mankind, that he could not stand apart now even as he could not stand apart later when the sin of mankind sent him to Calvary. A recent writer has truly said that "it would be as idle to tell a woman she need not be ashamed though her husband be sentenced for fraud, as to tell Jesus that he need not to be baptized because he was pure." Jesus, therefore, did not come to John's baptism in any spirit of condescension. He came because this was the right thing for him to do and because he did his Father's will gladly. He came, moreover, because this was an opportunity to identify himself with sinners at the point where they turn to God, and it was his mission to do just this.

We shall understand the point of view of Jesus better if

we keep in mind the fact that he was a Jew and was ministering among Jews. The Jews thought of salvation as a group achievement. They rarely considered the possibility of salvation for individuals except as these were incorporated into the family of God. This social background of personal salvation was to be strongly emphasized in the gospel of the kingdom. The baptism of John therefore did more than symbolize repentance leading to forgiveness; it was the rite of admission to the fellowship of the believers. Despite his sinlessness Jesus must identify himself with this group. The people came as recipients, while Jesus came as sovereign lord, but both came as an act of complete dedication. Quite rightfully, therefore, Jesus replied to the objection of John, "thus it becometh us to fulfill all righteousness." Even the son of God must identify himself with the people of God on earth as part of his moral duty.

Despite the fact that Jesus knew no sin, his baptism marked a crisis in his life. All we know about him leads us to believe that he came to this crisis cleared eyed, having carefully counted the cost. We cannot enter fully into his consciousness, so to understand by what stages he became aware of his own great heritage and calling but it is not too much to say that he had already caught a glimpse of unique status before God when he gently chided his mother, "Wist ye not that I must be about my Father's business?" A person of his clear intelligence could not fail to recognize the distinction between himself and his fellows, a distinction which had its roots in his free and happy relationship with his Father. Full awareness did not come in a moment, as a flash of lightning, for he "grew in grace" and man," but it certainly matured long before John appeared in the wilderness, and ripened into a sure conviction as John fulfilled so completely the role of forerunner which was cast for him in the prophecies and in the commands of God. The baptism of Jesus was therefore the natural culmination of a long personal history, whose deepest elements were to be found in the expanding communion between Jesus and his Father through prayer and obedience and faith. This revealed the immeasurable difference between Jesus and the men of his generation and yet caused him to identify himself with their great need for their sake.

The baptism of Jesus was of course by immersion at the hands of one whose authority to baptize was recognized by all. Immediately thereafter as he went up straightway out of the water Jesus received a further baptism greater than any which John could bestow. The heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, "This is my Beloved Son, in whom I am well pleased." Whatever doubt may possibly have remained in the mind of Jesus prior to this time was surely dispelled at this evidence of his complete acceptance with God. It was to be a long time yet before even his nearest disciples fully understood his unique relationship to Divinity. Nor would they ever understand from merely being told in words or seeing some great demonstration of power. The only way of understanding was to grow in insight as they grew in goodness, to share the divine understanding as they shared the divine life. But Jesus understood. From this time forward he was set apart, different in spite of having identified himself so completely with humanity. He was the son of man; he was the son of God.

Sunday Nov. 7, 1948
Series No 3 Talk No. 3 "New Apostles of Christ"

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

Prayer: Our Father, we are grateful for the many blessings that we receive. Help us to be worthy of them. May thy continued blessing rest upon us all. Amen.

Lesson: Ephesians 4:11-16

Text: "When it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles." Luke 6:13.

Introduction: The church of Jesus Christ in the apostolic age was likened to a perfect body:

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. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many.. but now hath God set the members every one of them in the body, as it hath pleased him--that there should be schism in the body; but that the members should have the same care one for another.-1 Corinthians 12: 12-14, 18, 25.

He gave some, apostles; some, prophets, and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.... the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love.-Ephesians 4:11,12,16.

The apostle Paul evidently meant this to be more than a casual parallel, for he went to considerable pains to indicate that all parts of the body are equally important in the divine economy; the honorable and the less honorable, the comely and the less comely (1 Corinthians 12: 14-27) Since every part has its appropriate place and even "uncomely parts" are not to be neglected, it follows that wherever the body of Christ is all the several parts of the body shall be also. Without its various parts functioning in their rightful places, the whole body would become uncomely, ineffective, inadequate to her great task.

Among the important members of the body of the early church the most outstanding were the apostles, who occupied a peculiar intimacy with Jesus during his earthly ministry and who were commissioned by him to carry his work into all the world after his decease:

He appeared unto the eleven as they sat at meat...and he said unto them, go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but 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 deadly serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover...and they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Mark 16:14-18,20.

The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spake unto them, saying, 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; teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world. Matthew 28;16-20.

There was a general sense in which all those sent out as missionaries and witnesses were "apostles", the term being used in much the same sense as we now talk about understanding advocates of particular causes as "apostles of peace," etc. But the "twelve" were evidently a distinctive group.

The apostles held a definite office in the early church. Evidently there was some distinction between "the twelve" and the "seventy", Luke 10:1. In spite of the duties which they held in common and which would justify calling all of them "apostles" in the more general sense. Otherwise there would have been no point in designating them as "the twelve" and "the seventy", but all would have had the same official title. The disciples clearly understood that the "twelve" were a distinctive group, for when Judas committed suicide they made early provision for his place in the twelve to be filled:

And they prayed, and said, thou Lord which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.-Acts 1:24, 25.

In connection with this appointment Peter said:

It is written in the book of Psalms, let his habitation be desolate, and let no man dwell therein: and, his bishopric (marginal rendering is "office") let another take. Acts 1:20. See Psalm 109:8.

Some of the early ministry held the "office of a bishop"(1 Timothy 3:1). Others held the "office of a deacon"(1 Timothy 3:10). In the same way Paul held the office of an apostle:

I am the apostle of the Gentiles, I magnify mine office.-
Romans 11:13.

The apostles were primarily witnesses that Jesus is the Christ. The church is founded on this fact:

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but thy Father which is in heaven. [And] I say also unto thee that thou art Peter, and upon this rock I will built my church;

and the gates of hell shall not prevail against it.-Matthew 16:16-18.

It was quite fitting that Peter should be one of the first to receive the evidence of this great truth, for he and his fellow apostles were to be special witness to Jesus in all the world:

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 Judea, and in Samaria, and unto the uttermost part of the earth.-Acts 1:8.

Jesus said to Paul, a later apostle:

I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.Acts 26:16.

They were not just to be witnesses of the resurrection, although this was an important part of their testimony, but of the even more inclusive fact that Jesus Christ is the Son of God, the lover and leader of all mankind.

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 y you, the Lord make his face to shine upon you, and be gracious - unto you, the Lord lift up his countenance upon and give you peace, both : now and in the life everlasting.Amen

Sunday Nov. 14, 1948

Series No. 3 Talk No. 4 "New Apostles of Christ" con't

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

Prayer: We thank thee, Lord, for the opportunity that we have of serving thee. May our ministry be effective, so effective that we will gather men and women into thy kingdom. May thy blessing rest upon us all. Amen.

Continue to send us your request for hymns for the girls to sing. They will be taken care of as soon as opportunity. This morning the girls are singing the hymn "All the Way" for Elder Martin Ware who is ill in the Greater General Hospital at Niagare Falls, Ontario. I hope you enjoy it, Martin, I know the girls are happy to sing it for you.

Continuation of Talk 3-New Apostles of Christ.

The apostles also had important administrative duties. This is apparent from the whole tenor of the book of Acts and the Epistles. Thus the twelve arranged for the care of the poor. Acts 6:166. The Apostle Paul gave what was evidently an official decision in relation to the status of those married to unbelievers, and stated "so ordain (or order) I in all churches." 1 Corinthians 7:17. In the same letter he gave careful instructions on collections for the relief of the saints (1 Corinthians 16:1-3. Some things could not be arranged by letter and so the apostle said, "the rest will I set in order when I come"(1 Corinthians 11:34). While the letters of Paul to Timothy and to Titus indicate his affectionate concern for them, these letters are nevertheless official communications from a general supervising officer.

The apostles were not infallible. Though they were guided by the Spirit in matters of fundamental importance (as was Peter in connection with Cornelius, Acts 10), they were still subject to error. Paul wrote.

When Peter was come to Antioch, I withstood him to the face because he was to be blamed.-Galations 2:11.

Nor did they have power to heal or to bless at will:

Why look ye so earnestly on us, as though by our own power or holiness we have made this man to walk....his name through faith in his name hath made this man strong.-Acts 3:12-16.

Paul had deep affection for Timothy, but he through whom so many had been healed, had to recognize that Timothy was subject to a stomach affliction which required careful treatment (1 Timothy 5:23). Epaphroditus "was sick nigh unto death"(Philippians 2:27. Trophimus was left sick at Miletum.

Since the apostles held a specific office in the church, which was distinctive and necessary, and which must be honored if the symmetry and effectiveness of the church was to be conserved: and since they were but men in spite of their great calling, and could conceivably be succeeded by other properly chosen apostles, it

seems reasonable to expect that other apostles would, in fact, succeed them as they were removed by death (as was James) or by transgression (as was Judas). This is what the early saints believed. Matthias was chosen to take the place of Judas (Acts 1:24-26). Paul was later chosen to be an apostle and was "not a whit behind the very chiefest apostle". (2 Corinthians 11:5) James, the Lord's brother, was not one of the original apostolic group, but he was a prominent apostle when Paul went to Jerusalem since Paul made a special point of seeing him and Peter. Galatians 1:17-19. Paul therefore wrote:

God hath set some in the church, first apostles-1 Corinthians
12:28.

To the Ephesians Paul wrote that God "gave some apostles, etc, #and indicated that these together with the other members of the ministry were given:

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; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, they grow up into him in all things, which is the head, even Christ.-Ephesians 4:12-15.

These various members of the ministry in their several places may therefore be rightfully expected in the church of Jesus Christ just so long as the church lacks "the unity of the faith" and "the knowledge of the Son of God," or so long as the Saints are subject to being "tossed to and fro, and carried about with every wind of doctrine".

The apostolic office is but one of the offices set in the church by divinity for enlightened guidance of the Saints and the building of the kingdom of God. Among those mentioned in the New Testament as having place in the church of that age are:

The Seventy Luke 10:1,2, see also Numbers 11:16,17.
 Bishops..... Philippians 1:1; 1 Timothy 3:1-4.
 Elders..... Acts 14:23; Titus 1:5.
 Teachers..... Acts 13:1; 1 Corinthians 12:28.
 Deacons..... Philippians 1:1; 1 Timothy 3:8-10,13.

Many of these ministers were taken for granted in the early church and are only mentioned incidentally in the book of Acts and in the Epistles. It is not possible to understand clearly the mission and function of these ministers except by the enlightenment of divine revelation. But there is enough indicated in the New Testament regarding their place and necessity to make us eager for their ministry today. Certainly in seeking the church of Jesus Christ we shall look for a group of people guided by those chosen and commissioned of him, who are called to serve according to the fundamental needs of mankind and to lead men to Christ and his kingdom.

Sunday Nov 21, 1948
Series No. 3 Talk No. 5 "THANKSGIVING"

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

Prayer: At this "Thanksgiving Season" help us to show our thankfulness by the service that we render to others and to thee. We are thankful for the bounties of life that have been ours to enjoy. We want to be worthy of future blessings. Amen.

Themes for Thanksgiving 1. Thank God for consciousness. On that hinges all joy, all experience, all personality, a human being is better than a stone.

2. Thank God for home. Only those that have no home know the preciousness of home and home life. Think of the many lonely hours one would spend without a home.

3. Thank God for love. Riches are for the few, love is for all. The poor can enjoy its blessings full as much as the rich.

4. Thank God for open doors. There is something in life for everyone to do. We go forward in faith, and opportunities open up before us; employment, friendships, service.

5. Thank God for books. All the past ages are spread before us in a mental feast, the best minds in the world serve us. No soul need be starved intellectually with good books available.

6. Thank God for your critics. They usually speak a good deal of truth and are worth listening to.

7. Thank God for Christian fellowship. It makes one family of all who believe in Christ.

8. Thank God for education. We may not have too much of it but just to be able to read intelligently opens up the treasures of the ages to us and sharpens the mind to reason clearly.

9. Thank God for courtesy shown by you and to you. Courtesy makes life pleasant. It is sunshine, summer weather, and makes for good humor and good will around.

10. Thank God for the ability to enjoy things, some minds are diseased and cannot do ought but worry. Thank God that like the bee you can extract sweetness from the many flowers along your way.

11. Thank God for music, you cannot sing or play? What matter? There are others that can, and you can enjoy their gift. Songs in the heart makes lifes' burdens light.

12. Thank God for science. Without it we would still be in the dark ages. Science is a great light. It has given us health through sanitation, built our bridges, our ships, our steam engines, our automobiles, our aeroplanes, and it has given us among countless other things the radio and television. And now we are entering the atin age.

13. Thank God for missionaries, without them the world would be in worse darkness than it is today. We know now that our own people cannot rise while the nations of the world remain in ignorance. All mankind must rise together, or fail to rise. Missionaries are real uplifters.

14. Thank God for the Restoration. The re-establishment of the church of Jesus Christ in 1830 following the long night of spiritual darkness. Yes, thank God for the fulfillment of prophecy "In the latter

days (in the evening time) it shall be light. And for the men and women who have made the Restoration possible, for their sacrifices that they might give to us this blessed heritage.

David said "I will remember the years of the night hand of the Most High." Memory is the treasure chest of the soul. In it are stored the joys and the sorrows, the pains and the pleasures of life. A cultivated memory into which has been poured the holiest and best becomes one of the richest treasures of the soul.

The christian thanksgiving transforms Thanksgiving Day from a mere self gratifying feasting time to a time of humble gratitude to God. Instead of the fools thought, "Soul take thine ease, eat drink and be merry" it whispers: "What shall I render unto God? and "How can I share my blessings? Nay, it is coming to ask, "How can I help remove the worlds burden of poverty and wretchedness?"

Its easy to say "Thankyou"-only God isn't listening, He is looking. By our actions we must show our thankfulness.

Most of us mean well enough but I think we are forgetful. We really appreciate our blessings but we have poor memories. Let me tell you how to remember the blessings of the past year. Next Thursday take a paper and pencil and make a list of them. You will be surprised at the number that you can remember. Probably you'll need an extra sheet of paper.

A little girl said to her father, "Father, I am going to count the stars," Soon he heard her say, "one hundred", "two hundred", "Five hundred". "Oh, I didn't realize that there were so many."

Count your many blessings,
Name them one by one,
And it will surprise you,
What the Lord hath donw.

Its easy to say "thankyou" with the lips. We do it one minute and forget it the next. Real thanks comes from the heart." David says again. Psalms 128:1 " I will praise thee with my whole heart."

Lets live lives of gratitude for after all, "Thanksgiving is thanksgiving."

"Bless the Lord, o my soul, and forget not all his benefits."

Jesus gave us many examples of giving thanks. 1. At the feeding of the 5000. He gave thanks to God for the food provided. 2. At the raising of Lazarus, he thanked his Father for the assurance of what He was going to do for the family of Lazarus. 3. At the return of the "seventy", He thanked God that He had hidden divine truth from those who thought themselves wisest and had revealed it to the humble mind. 4. At the last supper He gave thanks for all that is meant by the bread and the wine in the kingdom of God.

Notice in each case He is not offering thanks for the blessings of himself but of others.

Two boys went to gather grapes. One was happy because they found them and the other complained that they had seeds.

When it rains, one man says, "This will make mud," another, "This will lay the dust."

Two boys examined a bush, One observed that it had thorns, the other that it had a rose."

Two children looking thru colored glasses-one said "The world

is blue", the other, "it is bright."

Two boys having bees. One got honey, the other got stung. The first called them honey bees. The second stinging bees.

I'm glad that I live", says one man, "I'm sorry, says another, "that its no better."

One says our good is mixed with evil". Another says, "Our evil is mixed with good."

Which are you? How do you receive your blessings? There are different ways of receiving blessings. At this thanksgiving time let us look into the matter of our dispositions, and into our ways of looking upon life and the blessings it brings.

"When upon lifes' billows you are tempest tossed,
Do not be discouraged, thinking all is lost.
Count your many blessings, name them one by one
And it will surprise you, what the Lord hath done,

Are you heavy-burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, every doubt will fly,
And you will be singing as the days go by"

When thou hast truly thanked thy God
For every blessing sent,
But little time will then remain
For murmur or lament."

Paul in 1 Thessalonians 5:18 writes "In everything give thanks: for this is the will of God in Christ Jesus concerning you." Again 1 Thessalonians 1:2 We give thanks to God always for you all, making mention of you in our prayers". 2 Thessalonians 1:3 "We are bound to thank God always for you, etc."

What was the secret of his contentment? How could he say so often "In all things, give thanks. He had found the essence of life. At the heart of it stood a divine Redeemer. There was a remedy for sin and forgiveness for sinners. There was eternal life. The resurrection played a large part in Paul's optimism.

He saw far ahead of flogging, shipwreck, death. No matter what happened to him-tossing on a plank in the open sea, lying half dead under the stoning of his enemies, chained to his jailor in prison-beaten with many stripes, his soul sang its undying son of thanksgiving.

When he stood upon the deck of the wheat ship during the great gale and urged the crew to take food, he found time on the slippery floor to give thanks to God before he ate.

How many of us find time to thank God for our food before we eat even in the ordinary experiences of life?

People need to learn the lesson of contentment and thankfulness from Paul.

"Thanks be unto God for His unspeakable gift". Let us come to this Thanksgiving Day with songs of praise and thanksgiving in our hearts.

Sunday Nov 28, 1948

Series No. 3 Talk No. 6 AA Little While"

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

Prayer: Our Father we thank thee for everything that we have received from thee. Many times blessings have come our way, tho we have been unworthy. Forgive us and help us all to serve thee better. Amen.

Text: John 16:16 "A littlw while, and ye shall not see me, and again, a little while and ye shall see me, because I go to the Father.

The disciples of Jesus did not know what He meant by "a little while". They might have thought it was "a long while" or "after awhile".

However, these disciples were not and are not the only-ones ones who have had trouble in understanding the meaning of that expression, "A little While".

The world has always had many people who have not had a proper conception of the value of time, the uncertainty of life, and the necessity of doing today the things that ought to be done.

They come to death's door with nothing to their credit. No faith to light the way and point to the skies. They knew death would come. Regardless of this knowledge they are not prepared. They did not understand the meaning of the Savior's statement "A Little While."

Franklin wrote a letter to a woman in Paris in which he set forth the brevity of life. He had recently seen insects whose lives lasted for 24 hours and they just flit and play. He compared them to humans. Men only have a short time to live, yet they fight, waste time in foolish living. Sin that ought to be avoided is recklessly encouraged. Then he asks, "Why are men so foolish?" Had Franklin been a better bible student he could have said that it was because they did not know the meaning of "A little while".

When Jesus first used this expression he meant among other things that the time was short, very short, in which His disciples might learn the truths which He had come to teach. He was soon to be crucified. He knows that danger and death are near. Do His disciples wish to learn of Him the will of the Father? He came reveal it.

Are they concerned in knowing about duty and life and judgement and things to come? Let them not linger or delay. Jesus is soon to be taken. The time is short. At the longest it is only "a little while".

Jesus words have a particular application to His own crucifixion. At the same time they lend themselves very readily to the attention of all his followers in every age and land.

There is a time to learn, a time when the heart is tender and responsive, a time when truth is easily taught and received. Lessons learned in youth are often lessons learned for life. Lessons neglected in youth are often lessons that can never be learned no

matter how hard we try. Not only lessons from books but lessons that deal with our own lives.

Christians should be wise in their use of time. Seek the Lord now while He may be found. Call upon Him while He is near. For us even as the disciples of old life shall soon slip away. For us even as the disciples the time for learning is but "a little while."

In each week we have 168 hours. The average person spends one or two hours of this in worship at church. Its a very small percentage and since it is such a little while let us each regard it as sacred and do not throw it away thru carelessness or neglect.

Again in using the expression "a little while, Jesus must have meant to impress His disciples with the fact that the time to serve was short, that good deeds needing to be done should be done without delay lest, for some reason, they never be done at all.

For thru years the disciples have enjoyed the companionship of Jesus, have been the recipients of many blessings at His hand. Theirs is a great obligation. Do they mean to show their appreciation Do they mean to gladden His heart with their gratitude and their loving service? Let them be prompt to do these things. Even now, the enemies are at work and soon, He their benefactor, shall be taken away and will be beyond the reach of their loving care.

How well this can be applied to us. The good we have received as Christ's followers is an obligation upon us to serve Him by serving those in need. It so happens that those in need, like the Master cannot always wait. Sick people when they need help, need it without delay. Poor people cannot wait until next winter for the coal they now should have. If the Savior has called us to serve, now is the time to serve.

"Time and tide wait for no man." "A little while", let that expression in all cases of need mean for us nothing less than this: I will do what I can to help now, now, now.

How sad the picture of the disciples burying Jesus. Yet they could have shown more tenderness and consideration when He was alive and their love would have rejoiced his heart. Nicodemus, why did you wait until so late? Joseph of Arimathea, why did you not seek to help and serve Him sooner.

As the Master was neglected by those who might have helped Him, so many a life is still lived out in the shadows for want of help that might be given. Are we busy with pleasure, business, with things of this world? We must not delay too long. Life is slipping away and there is but "a little while."

With the expression, "a little while, Jesus must have meant to encourage his disciples by letting them know that their troubles and sorrows were of short duration. Dark days are coming for the disciple band. Men shall misunderstand and persecute them.

They will count it God's service to destroy the disciples. Jesus tells them of those things to prepare their hearts. Then He adds a message of final comfort, "Be of good cheer, your grief and pain will be sever, but it shall not be long. A little while and it shall soon be over. Tho' weeping endure for a night, joy cometh in the morning.

And so it is with life today. Life with its sorrows-life with its tears. It is not easy to endure pain, to face injustice, to bear heavy burdens. Yes, but it is only for "a little while."

Faith shall be crowned at last and He, our Master, shall give

us the final victory.

"A few more storms shall beat
On this wild rocky shore,
And we shall be where tempests cease
And surges swell no more,
A few more struggles here,
A few more partings o'er
A few more trials, a few more tears
And we shall weep no more.

Will it all end so well? Yes, if we have learned to appreciate the value of time. Yes, if we are willing to be taught by the Masters meaning of the expression "a little while."

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, The Lord lift up his countenance upon you, and give you peace, both now and in the life everlasting. Amen.

Sunday Dec. 5, 1948
Series No. 3 Talk No. 7 "BAPTISM"

We are told that in the mouth of two or three witnesses shall every word be established. Matthew 18:16. We are also told, "To the law and to the testimony." Isaiah 8:20.

All right then we will let the witnesses testify. Our first witness is John, "There was a man sent from God, whose name is John." John 1:6.

And John's testimony is explicit: "he that sent me to baptize with water." (John 1:33) Our second witness is Peter. As you know the disciples were told to tarry at Jerusalem until they were endowed with power from on high. (Luke 24:49) On the day of Pentecost, being endowed with this power, Peter said, "Repent and be baptized every one of you."-Acts 2:38.

Now comes our third witness, Paul. It was said of him, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Acts 9:15.

This special witness to the Gentiles, in Hebrews 6:12 for our benefit names baptism as one of the six cardinal principles of the gospel.

Now we are going to call upon Philip and see what he tells us. He was a "preacher of Jesus". He was commanded of the angel to go on a certain mission. (Acts 8:26) As he was walking down the road he saw a chariot, in which was an Ethiopian, a eunuch of great authority. He was commanded of the spirit to go and preach the gospel to this man. (verse 29) The Ethiopian, after hearing the story of the gospel, said to Philip, "What doth hinder me to be baptized?" "And Philip said, "If thou believest with all thy heart, thou mayest."-Acts 8:37. And they went down both into the water, both Philip and the eunuch; and he baptized him,"-Acts 8:38.

Our fifth witness is Ananias, described as "a devout man according to the law, having a good report". At Paul's conversion he was told by the Master to go to Jerusalem, and there, "it shall be told thee what thou must do." (Acts 9:6)

Ananias coming to Paul 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. That was what Paul "must do" to be saved.

The sixth witness is Jesus Christ. He was the one of whom the Father said, "Hear ye him." His testimony must stand. Remember he said, "I am the truth". Listen to the words as they fell from his lips, "He that believeth and is baptized shall be saved."-Mark 16:15,16. And again he said, "Go ye therefore, and teach all nations, baptizing them."-Matthew 28:19.

Jesus Christ himself was baptized in the river Jordan, and we can hear him say, "Take up thy cross and follow me."

The first glimpse we have of him as a man was on the bank of the river Jordan, where he was baptized. The last view that we have of him before his ascension is where he is talking to his apostles and saying to them, "He that believeth and is baptized shall be saved."

The last great witness that we have is God the Father. When Jesus was baptized the heavens were opened and God said, "I am well pleased." (Mark 1:11) Do you wish to please God? We are told in Acts 5:29 that we ought to please God rather than men.

Now the next question is, "How shall we be baptized?" or "What is the mode of baptism?" Let's go to the bible for the answer. After all, where else, can we go? Listen, Romans 6:4 "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead... so we also should walk in the newness of life."

If a few grains of sand were sprinkled upon your coffin no one would consider you buried. You cannot misunderstand the figure Paul uses here.

So we may understand why it was that "John was baptizing in Enon, near to Salem, because there was much water there." John 3:23.

The historic form of baptism was by immersion. For two or three centuries after Christ it was practically the universal mode. Finally in rare instances sick people were sprinkled, which method in such instances had sanction by the pope in 754 A.D. But it was not until 1311 A.D. that the council at Ravenna authorized a change.

"The Question Box", by a Father, Bertrand L. Conway of the Paulist Fathers, published by the Paulist Press, with preface by Cardinal Gibbons, says: I quote,

"The Catholic church, therefore, as the infallible interpreter of the gospel of Jesus Christ, declares that all three ways of baptizing are equally valid, by immersion, by pouring, or by sprinkling. The present mode of pouring arose from the many inconveniences connected with immersion, frequent mention of which is made in the writings of the early Catholic Fathers." End of quotation.

For thirteen hundred years immersion was the accepted method. Then who made the change? A Roman Catholic council and a Roman Catholic pope. Did they have the right to do so? No Protestant dare so contend; no Catholic can defend such claims. We prefer to go back to the primitive church, back to Jesus and the apostles for our pattern.

Considering the historic mode and the scriptural statement that Christ came "up out of the water" (Mark 1:10), there is no doubt at all that he was immersed. "The servant is not greater than his master". Who am I to hesitate on the bank and quibble. Let me follow him into the stream" They that gladly receive his word were baptized. Acts 2:41.

Now about the significance of Baptism. Man has always used symbols. The wedding ring, the crown, the Scepter, prostration in prayer, these and a thousand other ancient material or ceremonial symbols come to mind. God recognizes that trait and speaks to man in a language that he can understand.

Baptism is a symbol of cleansing. All can understand it. Man has always cleansed his body with water, and though water cannot actually tough the spirit or cleanse it, it becomes a symbol of

spiritual cleansing. Ananias, sent of God, understood this rightly and said, "Why tarriest thou? Arise, and be baptized, and wash away thy sins"/ Acts 22:16

Baptism by immersion in water is a beautiful symbol. It is ruined by any changes. Why change the symbol God gave?

Baptism is the door to the kingdom. Jesus said. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.-John 3:5.

There is one baptism: "One Lord, one faith, one baptism- Ephesians 4:5. But this one baptism is dual in its nature-baptism of the water and of the spirit, as Jesus said.

If the baptism in water is important and vital as a symbol of cleansing, certainly the baptism of the spirit is even more important, but baptism in water is the prelude and prepares the way by cleansing for the spirit to enter in, as we are told that the spirit will not dwell in unholy temples.

Jesus, in the passage quoted, very clearly associates the two, water and the spirit.

Peter, endowed with power, on the day of Pentecost said, "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. 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.

Baptism is the prelude to a new clean life in Christ Jesus: Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the even so we also should walk in the newness of life."Romans 6:4.

I cannot conclude with any better exhortation than that found in the Scriptures, "And now why tarriest thou? Arise, and be baptized, and wash away the sins, calling on the name of the Lord.

Baptism is one of the six fundamental gospel principles taught in the scriptures, (Hebrews 6:1,2) and believed in by the Reorganized Church of Jesus Christ Of Latter Day Saints."

Sunday December 12, 1948

Series No. 3 Talk no. 8 "THE LAYING ON OF HANDS."

Text: "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 baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgement." Hebrews 6:1,2.

A better version of the text just quoted renders it, "Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection." No one would argue for a moment that we should leave faith behind, or that there is no further need to preach repentance. I would like to emphasize the importance of this ordinance. There are many people who fail to realize the real importance that should be placed upon it. First of all because of its origin; then because of its significance; and finally because of its association. The ordinance of the laying on of hands is very ancient in human practice under divine direction. By commandment of God, Moses ordained Joshua and set him apart with the laying on of hands. (Numbers 27:18-20.

Furthermore, the Lord chose to make it part of his ritual under the gospel covenant. Hebrews 6:1,2. It is important because of its significance as a symbol of power and authority. The human hand is the symbol and implement of man's power. With it he wields the sword, guides the pen and the brush, steadies the plow, directs the course of the steamship; in fact, executes all the designs of his spirit upon matter. It is also the symbol of God's power. We are told that God came from Teman...he had horns coming out of his hands and there was the hiding place of his power." Habakkuk 3:3,4.

This language, of course, is highly figurative, yet symbolical. Man has always used symbols. God appeals to man on the plans of his own understanding. The laying on of hands is a symbol, in the church, of authority and power.

It is important because of its association; being associated in all biblical history and religious experience with the act of blessing; being associated further with the act of healing of the body and of the soul.

For little children not old enough to understand the gospel or the significance of baptism, Jesus had a very beautiful ordinance. He took them up in his arms, laid his hands upon them and blessed them. Mark 10:13-16.

As I have already told you, Moses ordained Joshua by the laying on of hands. Numbers 27:18-20. That was the custom for many centuries, and it continued with new meaning in the church of Jesus Christ.

As an example in Acts 13:2,3.-"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Another example is found in Acts 6:5,6, in the narrative of the ordination

of Stephen under the hands of the apostles.

It was the universal custom in ordination in the church of Jesus Christ and is still observed by many of the churches. Why should they not observe the laying on of hands in other ways, as also was done in the church of Jesus Christ?

For instance, lets look at the example Christ set for us in Luke 4:40 "Now, when the sun was setting, all they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them, and healed them." His ministers were to do the same: "He that believeth on me, the works that I do shall he do also."-John 14:12. and in Mark 16:18, "They shall lay hands on the sick, and they shall recover."

The method of healing is set forth in James 5:14,15. and here it is. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up".

This work was not to be limited to the twelve apostles, because Ananias who was not one of the "twelve" laid his hands on Paul and healed him of his blindness.(Acts 9:17)We should not entertain wild or fanatical ideas concerning divine healing; neither should we neglect the practice of calling upon medical science, yet it remains a fact that divine healing had its place in the church of Jesus Christ and must continue to have its place unless we are to admit that the power of God has departed from his church.

However, healing is dependant on faith. There were places where even Jesus "could do no might works" because the people lacked faith.

The baptism of the Holy Ghost is to follow baptism in water: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."John 3:5; also in Acts 2:38,39"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. 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."

When the people of Samaria received the gospel and were baptized, the apostles sent Peter and John to them that they might lay their hands on them that they might receive the gift of the Holy Ghost. Acts 8:14-19. We have another example in Acts 19:6 and I could give you several more but I do not have the time, "And Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues and prophesied."

The importance of the birth of the spirit which witnesses of our adoption, testifies of Jesus, guides us into all truth, cannot be over estimated, Associated with it in the New Testament Scriptures is the beautiful ordinance of the laying on of hands of a ministry duly authorized to represent God.

Do not scoff at this principle. This ordinance has always been associated with great and holy experiences. It has a most deeply religious significance. God himself chose to make it part of his plan, Hebrews 6:1,2. Who are we to withstand God?

Sunday January 1, 1949
WE BELIEVE IN GOD

Scripture: John 10:27-38--My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them, me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father: for which of those works do ye stone me: The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken: Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him?

With members of various religious faiths throughout the world, we affirm that God is. But we go farther than to say simply that God is or was. We say that He shall ever be, and that he shall ever be as always has been. We believe that every characteristic of being, disposition, law, and purpose that ever revealed Him to man, or that was ever resident in him, still exists. We believe that the gospel approaches to God, which He himself built through Jesus Christ, still remain; and if men today will draw near to him through these approaches they will obtain the same understanding, behold the same glory, feel the same power, and rejoice in the same hope that was common to men of earlier dispensations of time. This is the testimony of the Bible, of reason, and of those who have tried it.

The Scriptures gives us many evidences of the unchangeability of our Heavenly Father. One of these is couched in the words, "For I am the Lord, I change not." Another reference states that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variablesnes, neither shadow of turning." The God we worship is not a Lord of favored centuries, generations, or people. He is the Father of the race, and as such he exercises the same rule over his creation without regard to time or place. The only requirement is that his people must be obedient if they would truly know him. The disobedient are without promise; the obedient may anticipate increasing knowlledge of the eternal purposes of Deity.

The story is told of an earthly parent who prided himself in his love and equal concern for all the members of his family. He set a fine table and prepared a banquet hall and invited the older members of his family to attend the feast. The hall was beautifully lighted and tastefully decorated. Delicious foods and tempting beverages were served those who came to the dinner. They feasted and gave praise to their father who was so generous and considerate. While they were thus engaged, their statements were written down, and various notations were made of the fine expressions of appreciation for such a wonderful time. The records were preserved, the happy company passed from the banquet room, and the tables were cleared of the remaining

food. The father was proud of what he had done, and had the record of his actions and benevolence published and distributed widely. After a few years the younger children in the family were also invited to the banquet hall. They entered by the same door and according to the same directions which had been given to the older children a few years before. They read the splendid testimonials left by their brothers and sisters, which told of their father's unchangeability and impartiality toward all the members of his family. They were not so well acquainted with their father as the older members had been, but they did not doubt that the sincere expressions of the others depicted accurately the kindness, fairness, and charity with which their father administered the affairs of his household. They finally seated themselves at the banquet table in the same chairs where their elders had sat a few years before. On each plate was found a copy of the record of the banquet that had been regarded so highly.

These people soon were aware, however, that there was no food on the table and there was no light. The father and his appointed servants were not there. But they waited patiently, reminding themselves time and again of the record of the fine things which their father had done for their older brothers and sisters, and also emphasized the fact that he was impartial and unchangeable. Finally they began to murmur among themselves, and then one or two of them decided that they were able to explain this disappointment. They said that the second group of children would just have to accept the writings of the first and be satisfied with that. They reasoned that there would be no food served at the banquet table, and that the father would not even be present. They finally came to the conclusion that they should glory in the memories and reflections of their predecessors, that they should feast on the record of bright days of the past, and that they thus should be satisfied.

What would you think of such a father? With me you would say that no parent could be so unjust and unkind. This is only a story, but it clearly illustrates the understanding and comprehension of the greater part of the religious world today. Many are content to believe that God was partial to Moses and Abraham, or that he had greater love for John and Paul than he has for his children living in this age. There are many who believe that God is no longer a worker of miracles. Some would say that his tongue is bound so that he can no longer speak to man. Some few might say that his work is finished, so he no longer solicits the help of mankind by revealing himself unto his creation. There are those who contend that he no longer expects us to teach doctrine and practice it as we have been commanded. There are even those who believe he has ceased to call men into his holy priesthood to serve him as ambassadors upon the earth. And finally, there are those who believe that the gifts of the spirit such as prophecy, tongues and their interpretation, and revelation were done away with because man had learned all that the Creator wanted him to know, and had accomplished all the purposes of Deity.

We cannot accept this kind of reasoning. The Father of mankind still has many things for us to do, and we cannot accomplish these tasks without his help. It is his will and intention to reveal himself unto as many as will hear him, that they may do his work in these the latter days. We have the promise "If any man will do His will, he shall know of the doctrine." We believe in God because we have found to be impartial, unchangeable, and a rewarder of all those who diligently seek him. We believe that he will lead all men to an understanding and acceptance of his church if they shall seek him diligently.

Sunday January 9, 1949

Series No. 3 Talk No. 10 "The Gifts of the Spirit"

As we read the story of the New Testament church we find it very interesting and very beautiful. Sometimes I feel as tho(I'd give almost anything to have lived in the days of Christ and to have been one of His disciples. However it is impossible for me to live in the days that Christ lived upon this earth but it is not impossible for me to be one of His disciples, to be a member of His church.

It is indeed the church of Jesus Christ that I have been offering to you throughout the past two years and it is that church that I will offer to you as long as I am able to do it. At different times I have given you biblical evidence to show the falling away of the original church that Jesus established and of the restoration of that church to the earth in the time in which we live, the latter days.

Yes, restored with all the gifts and blessings of former years.

Do you remember the words of Christ in John 14:16,17. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth; when 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."

When Jesus gave this Gift of the Holy Spirit to the church there also came with it "The Gifts of the Holy Spirit" as the scripture records. These gifts remained in the church as long as the church remained faithful to her first love "Christ" but when the church became unfaithful, the gifts as well as the Spirit were withdrawn.

Let us turn to the Record for a moment or two. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts through the Holy Spirit, to them who ask him." Luke 11:14 In. Ver. We continue in Ephesians 4:28 "But unto everyone of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."

Now what are these gifts of the Spirit that are given to the church. Listen, 1 Cor. 12:7-11-"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and self-same Spirit, dividing to every man severally as he will."

May I remind you that the God we worship is an unchangeable God? If I could just make you believe that my task would be easy. We read "God is not a man, that he should lie, neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Numbers 23:19. In Malechi 3:6 "For I am the Lord I change not; therefore ye sons of

Jacob are not consumed," and James tells us in the first chapter and seventh verse, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."

Are you convinced that God is unchangeable? We cannot dispute the scripture, God does not change. Man may but God never.

Now, if God does not change, if His word is to endure forever, and if we are looking for His church, these gifts of the Spirit will be in it when we find it. I promise you they will be.

"To one is given by the Spirit the Word of Wisdom", another scripture bears this out James 1:5 "If any of you lack wisdom, let him ask of God, that he may give to all men liberally, and upbraideth not, and it shall be given him."

"To Another the Word of Knowledge by the the same Spirit"- John tells us, "And ye shall know the truth, and the truth shall make you free"-John 3:32.

"To Another "Faith" by the Same Spirit" Paul tells us in Ephesians 2:8 "For by grace are ye saved through faith; and that not of yourselves; but it is the gift of God."

"To Another "Gifts of Healing" by the Same Spirit" James 5:14 15 "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him".

"To Another the Working of Miracles"-Acts 8:16 "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did."

"To Another Prophecy"-1 Cor. 14:1 "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

"To Another Discerning of Spirits" An example of this in Acts 16:18 "But Paul being grieved, turned and said to the Spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."

"To Another Divers Kinds of Tongues"-Acts 2:4-"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

"To Another Interpretation of Tongues"-1 Cor. 14:5-13. "Wherefore let him that speaketh in another tongue pray that he may interpret"

These "Gifts of the Spirit" were placed in the church for a specific purpose.-1 Cor 12:27-30-31. "Now ye are the body of Christ and members in particular---Have all the gifts of healing? do all speak with tongues? do all interpret? I say unto you, Nay; for I have shown unto you a more excellent way; therefore covet earnestly the best gifts."

If you will read Ephesians the 4th chapter you will find that the gifts of the Spirit thru Christ were "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Paul in Acts 15:28 is working in his ministry under the Holy Ghost "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things."

Sunday January 16, 1949

Series No. 3 Talk No. 11 "Great Ministers of Repentance"

Lesson: Matthew 11:20-26; or Luke 7:36-50

Text: "God...now commandeth all men everywhere to repent."

-Paul.-Acts 17:30.

Introduction: The New Testament states and restates the great truths of Christianity as these were proclaimed by men of different personalities who were nevertheless moved by the same Spirit. These truths were called forth by different situations and were presented to meet different needs. Yet there was a constant return to fundamental doctrines, e.g., that Jesus Christ is the Son of God; that men who come to him must repent and serve God; that eternal life is the present possession of the true disciples. One of the most persistent of these messages was the call for ordinary men to change their attitudes toward God and his work, to think things through from his point of view, to repent.

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

The passion for repentance was the consuming interest of John's life. He sought to awaken all men to recognition of their shortcomings. The self-righteous leaders were commanded to repent as well as to obey the formal rites of the church. Covetous soldiers were commanded to exact no more than their just dues. Even Herod the King was reprovved for his licentiousness. Yet John's message was not complete. It was no accident, but in harmony with the very nature of the gospel, that he pointed forward to "the Lamb of God, which taketh away the sin of the world" (John 1:29) and reminded them, "He shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11) Repentance is an important aspect of the gospel, but it is not all of the gospel. It is directly related to the other principles.

Jesus took up the message of repentance where John left off (Matthew 4:17). In spite of his compassionate love for men, he could not gloss over the fact of their sin. He constantly brought men face to face with themselves, startling them with the sudden revelation of the real facts about their lives, and never again permitting them to be complacent and self-righteous. God welcomes the repentant. When the ungrateful prodigal "came to himself", and started homeward, his eager father ran to him and fell on his neck and kissed him. Luke 15:11-24 When "the Pharisees and scribes murmured, saying,

This man receiveth sinners, and eateth with them" (Luke 15:2), Jesus told them the parable of the Good Shepherd, and concluded:
 joy shall be in heaven over one sinner that repenteth,
 more than ninety and nine just persons, which need no
 repentance-Luke 15:7.

Perhaps even more revealing is the story of the sinful woman who wept at Jesus' feet in utter contrition for the wickedness of her past life. Seeing her repentance he said, "Her sins, which are many, are forgiven" (Luke 7:47) Then turning to Simon, he taught the unforgettable lesson that "to whom little is forgiven, the same loveth little" (Luke 7:47).

The ministry of repentance was continued by the apostles. When Jesus sent out the twelve and gave them power over unclean spirits, "they went out, and preached that men should repent" (Mark 6:7, 12). But they did not sense the deep need of repentance until their own need had been impressed on them by their cowardice at Calvary. After that they preached to themselves as well as to others, and Peter, who had been more boastful than any, led the way in proclaiming the good news of repentance.

After the resurrection, the Master commissioned the eleven to preach his gospel in all the world:

Thus it is written, and thus it behooved Christ to suffer, to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.-Luke 24:46,47.

Whatever changes had been produced by his death and his triumphant resurrection, the call for men to repent was un-repealed.

Up to the time when they rejected the Son of God against themselves, there had been some hope for the Jewish nation. When they rejected him, their house was left unto them desolate (Matthew 23:38). But the Jews did not realize this until they heard the preaching at Pentecost. Then it was that they cried out "Men and brethren, what shall we do?" (Acts 2:37) Under such circumstances nothing that could be done for them was nearly as important as what must be done in them, and so Peter laid down the first requirement of spiritual well-being; "Repent." Then to make their repentance effective, he urged them to disassociate themselves from those who had rejected the Lord Jesus by allying themselves with the church was to continue the Master's work in the world:

...be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.-Acts 2:38,39.

The repentant man, whether of Israel or not, judges the world, rejects it, and turns from it to the Christ that the world has spurned.

The message of repentance is timely today. The conditions under which we live (war, industrial unrest, ignorance, social inequality, etc.) bear eloquent testimony to our present need to change our attitude so as to get right toward God and toward our neighbors. Without repentance no sinner can ever fit his life to the requirements and opportunities of eternity. In our day, as well as in

earlier days, Jesus declares, "Except ye repent, ye shall all likewise perish." But he also promises: "There is joy in the presence of the angels of God over one sinner that repenteth"(Luke 15:10).

Sunday January 23, 1949

Series No. 3 Talk No. 12 "Have Faith in God"

Texts: "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." Hebrews 12:1-2.

"Have faith in God".-Mark 11:22

"Faith without works is dead"-James 2:26

A man is known and marked by his faith. Every real man has faith in something or somebody: in some cause, in the ultimate decency of the common man, in education, etc. Some put their trust in physical strength, others in money, others in knowledge, others in the society of which they are a part. Only the drifters have no faith. Thoughtful men who have no faith in God set up in the place of God their in humanity and other things.

Strong faith involves confident trust, resulting in willing co-operation. The little fellow, who is trapped on an upper floor of his burning home will not jump until his mother tells him to do so. Then his confident trust in her tells him to do that which otherwise he would be afraid to do. He has faith. Faith which is satisfied with believing but without doing anything is not worth discussing. Such "faith without works is dead." Any faith worthy of the name does two things:

It gives power and assurance.

It indicates a certain course of action.

Where shall we put our faith? Why most certainly, where our faith will produce in us the greatest assurance about the things that matter most. And certainly, also, where it will require us to make the most manly responses possible to the problems of life. Now where is this? Jesus gives us the answer when he says "Have faith in God" Paul restates the words of Jesus when he says, "your faith should not stand in the wisdom of men, but in the power of God."-

1 Corinthians 2:5.

This thought was also expressed in our first text, which says that we should take courage and insight from the lives of the great ones who have gone before, and in the light of their faith should run with patience the race that is set before us, taking special courage from the example of the Christ, who is himself the real guarantee that our faith is well placed.

To have faith in God is to have faith in the final victory of all that is good. James tells us in James 1:17 "that every good gift and every perfect is from above." The issues of time and eternity are in the hands of God. He will bring all things to pass.

"Have faith in God" is more than advice it is a command. One that is addressed to each one of us. We obey the command or our lives become weak and small. This is especially true when we remember that life does not end at death but goes on after death as strong as it did here. No man has any security for the life that lies beyond death unless he has confident trust in God such as leads

him to plan his life according to the wishes of the God of all those who live here and hereafter. Faith in government, in education, in democracy, and in the reign of law are important; but they are chiefly important; as aspects of a confident trust in God who is working out his purposes for the good of humanity in time and in eternity. The man who lacks faith in such a God lacks the security for life at its best.

Faith in God has a sure foundation. "We also are compassed about with so great a cloud of witnesses" It is not asking too much that we should believe in the God and Father of our Lord Jesus Christ. The call to have faith in God is not a strange call. It is merely a call to stop dreaming and to start living at our best; to trust God with our lives because we want to be the kind of people that he wants us to be.

Faith in God is constructive. It prepares the way for forgiveness of sins: "Jesus seeing their faith, said unto the sick of the palsy: Son, be of good cheer; thy sins are forgiven thee:"

Matthew 9:2.

It makes possible the healing of the sick.

"Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick....James 5:14-15

"It assures us that all the gifts of God are available for our ultimate good.

"If God is with us, who can be against us?"Rom.8:31

Faith in God is the foundation of spiritual understanding. Paul tells us that "Christ may dwell in our hearts by faith"

Ephesians 3:17

Those who have genuine faith in God are thereby set apart from all others. Since they are now eager to do the will of God, he can work with them. They are accounted as the children of Abraham, the father of the faithful:

"ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ....and if ye be Christs, then are ye Abraham's seed, and heirs according to the promise. Galatians 3:26-29.

God has used men of great faith to build up his church. Faith was the motive power in the lives of all the ancient men of God. The 11th chapter of Hebrews begins and ends telling of their great faith.

Faith in God, well founded, constructive, enlightening, active, can become the guiding principle of every life.

The justification of faith lies in the immediate results of faith in the lives of the faithful. The man who trusts God finds his confidence in God growing with that trust.

The vindication of his faith lies in the enriched quality of his own life:

The just shall live by faith-Romans 1:17

This is the victory that overcometh world, even our faith.

1 John 5:4.

Let us move forward in faith and obey the fullness of the gospel of Christ as taught in New Testament that gifts and blessings that it promises might be fruitful and abound in our lives.

Sunday January 30, 1949

Series No. 3 Talk No. 13 "Godliness and the Second Coming"

Text-"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.

"And every man that hath this hope in him purefieth himself, even as he is pure. 1 John 3:2,3.

From the time of the ascension with its promise of the Lord's return (Acts 1: 10-12) until today, devout men have treasured that promise and the other promises connected with it:

I will come again, and receive you unto myself; that where I am, there ye may be also.--John 14:3

Then shall appear the sign of the Son of Man in the 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. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.--Matthew 24:30,31.

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. Wherefore comfort one another with these words.--1 Thessalonians 4:16-18.

In every age true disciples have reminded themselves:

When he shall appear, we shall be like him; for we shall see him as he is.--1 John 3:2

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.--Colossians 3:4

As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.--Psalm 17:15.

But true disciples have not been content with looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:13). Instead, they have used this great hope as an incentive to present righteousness. Thus, James, finding the Saints of his day impatient because of the apparent prosperity of the wicked, wrote:

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; establish your hearts; for the coming of the Lord draweth nigh.--James 5:7,8.

The signs of our Lord's coming are multiplying around us. Many "run to and fro and knowledge is increased." Daniel 12:4 What a concise description of our age as contrasted with those which have gone before. There is physical and national distress (Luke 21:25-28) There is widespread moral decay (2 Timothy 3:1-5). The very scoffers bear testimony to the truth, for we have been warned: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (2 Peter 3:3,4)

In view of the imminence of his return we may well copy the great writers of the New Testament and reinforce our inclination to right doing by considering what that return ought to mean to us. The apostolic writers said that it should inspire us to be:

Faithful ministers:

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2 Timothy 4:1,2.

Truly repentant:

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.-Titus 2:11-13.

Steadfast:

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.-1 Peter 4:13.

Considerate:

Let your moderation be known unto all men. The Lord is at hand. Philippians 4:5

Sincere:

Be sincere and without offence till the day of Christ.-Phillip
ians 1:10.

Unashamed:

Abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.-1 John 2:28.

No follower of Jesus can be indifferent in view of such great expectations. We must live so as to be worthy to welcome him when he returns to earth with his Saints.

As the disciples of long ago looked steadfastly to heaven as they watched him ascend may we always remember the words of the angel who said to them, This Same Jesus whom ye see ascending up into heaven shall in like manner return.

Sunday February 6, 1949

Series No. 3 Talk no. 14 "We Shall All Rise From the Dead"

Text: "The hour is coming, and now is, when the dead shall hear the voice of the son of God; and they that hear shall live... Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:25,28,29.

The early Christians lived in the strength of certain "great and precious promises" (2 Peter 1:4), and the greatest of these was the promise which Jesus had given them that they should live again. This promise robbed death of its sting and the grave of its victory. (1 Corinthians 15:55) It assured them that their investment in godliness was not to be lost. It made them know that the "communion of the saints" is not a temporary experience but an eternal reality. This hope gave courage to the martyr at the stake and quiet confidence to those who faced wild beasts in the arena. They were stoned, torn asunder, tempted, tried, slain with the sword, "that they might obtain a better resurrection". (Hebrews 11:35) Among the early saints the resurrection was not just an element in their creed. It was a guarantee of life which had already proved its value in their own experience.

The greatest reason for believing in the resurrection was the fact that Jesus himself had risen from the dead. The Saints had no doubt about this:

"He was seen of Cephas, then of the twelve; after that, he was seen of above 500 brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me (Paul) also." 1 Corinthians 15:5-8.

During the forty days between the resurrection and the ascension Jesus was seen by:

Mary Magdalene-John 20:14-18

Mary, the Mother of James-Matthew 28:1-10

Peter-Luke 24:34

Cleopas and his companion-Luke 24:13-32

The remaining apostles (Judas was dead)-John 20:19-20

Seven including some apostles-John 21:1-12

James-1 Corinthians 15:7

Five hundred brethren-1 Corinthians 15:6

They could not doubt such evidence Paul passed by all the other evidences of the divinity of Jesus and ranked the resurrection first. Since death is the great enemy of mankind, triumph over death is the great evidence of the power given to the Son of God.

"Jesus Christ our Lord....was....declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead."-Romans 1:3,4.

So sure was Paul that he wrote to the saints in Corinth:

If there be no resurrection of the dead, then is Christ

...then, and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable but now is Christ risen from the dead, and become the first fruits of them that slept."-1 Corinthians 15:13-20.

The resurrection of Jesus actually took place. It was not a vision or a hallucination on the part of the apostles. Jesus told the Jews that if they destroyed the temple of his body, he would raise it up again in three days (John 2:19-21), and he did just that. Moreover, it is clearly stated that the body of Jesus was not found in the tomb after the resurrection (Luke 24:23). He did have a body of flesh and bones (Luke 24:29) and the wounds inflicted in his body while he was on the cross were still visible after he came back from the grave (John 20:27). This is in line with the expectation of Job who exclaimed:

"I know that my redeemer liveth, and that he shall stand in the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25,26.

While in the same spirit the Psalmist said:

"I shall be satisfied, when I awake, with thy likeness."
Psalm 17:15.

There has been much speculation as to the nature of the resurrected body. This is not new. Paul met such speculation in his time but was satisfied to leave the question to God. He said:

"That which thou sowest thou sowest not that body that shall be...but God giveth it a body as it hath pleased him" 1 Corinthians 15:38,39

But on another occasion he elaborated this:

"The Lord Jesus Christ...shall change our vile body, that it may be fashioned like unto his glorious body."-Phillipians 3:20,21 and in Romans 6:5 "For if we have been planted together in the likeness of his resurrection."

All mankind is to be resurrected. We read in Acts 24:15 "There shall be a resurrection of the dead, both of the just and unjust."

However, there seems to be a distinction in time between the resurrection of the just and the resurrection of the unjust. As Paul writes in 1 Thessalonians 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."

He also tells us in 1 Corinthians 15:22,23-"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's' at his coming."

John's testimony agrees with Paul's: Listen to Revelation 20:45-"I saw the souls of them that were beheaded for the witness of Jesus, and for the word, of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished."

All who are worthy come forth in the first resurrection, and live with Christ during his millennial reign. Paul re-states this in 1 Thessalonians 4:13,14. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

These have climbed to such heights of spiritual understanding that they can live with Christ in the great Sabbath of rest when he shall reign on the earth with his people and shall teach them his ways. Thus Christ will finally be able to present them to his father "not having spot, or wrinkle, or any such thing; but holy and without blemish". (Ephesians 5:27) The unworthy will remain in the prison house, preparing for the coming day of judgement.

The resurrection was a present fact among the early Christians. Those who had been "dead in trespasses and sins (Ephesians 2:1) were "quickened together with Christ" and "were raised up together and made to sit together in heavenly places in Christ Jesus." Ephesians 2:6. Indeed, this experience was so significant that Paul used it to encourage the saints of Colossae: Colossians 3:1,2. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."

The doctrine of the resurrection is not only a doctrine of hope, it is also a program of life. It can become a vital factor in our spiritual development, even as it was in theirs.

Sunday February 13, 1949

Series No. 3 Talk No.15 "Abundant Life and the Church"

Text: John 16:10-I am come that they might have life, and that they might have more abundantly.

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

When Jesus came to the earth some 1900 years ago he came on a definite mission and for a definite purpose. He had no time to waste. What he wanted to accomplish must be done in three short years. Therefore he lost no time in dealing with non-essentials.

The world was lost in darkness and sin: Man's continual disobedience have brought untold misery and suffering. Men were in bondage. All hope seemed to be lost.

However, the senselessness of this spiritual darkness could not stop the Divine Light from shining through and thus the prophecies of Daniel, Isaiah, Ezekiel and other prophets found their fulfillment in this setting.

Listen to the message from the silver tongued prophet "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 Mighty God, The Everlasting Father, The Prince of Peace." Isaiah 9:6.

All Israel looked and longed and waited for the Messiah to come. The One who was to dispell the darkness that they were in. And thus as the Messiah came, even the Christ we can hear him say, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. John 8:12.

Now keep in mind that the mission of Christ was a life giving mission, This gift of life in eternal life--was to be given to those who would obey the gospel plan which His church was to give to the world.

The Books of the Gospels and the Book of Acts tell the story of the building of the church of Jesus Christ, as he promised Peter, "I will build my church".

We have a living interest in this church. No other organization in history has done for men what the early Christian church did. There really hasn't been anything like it from that day until the restoration of it in the dispensation in which we live. If we have gained all that modern life offers and lost the faith and courage of the early Christians we have made no advancement. It isn't what a man has, but what he is in his innermost self, that counts. The church that Jesus established ministered to the innermost soul, so as to change men from darkness to light. It is important, then, for us to know about the church that Jesus built.

May I repeat: The church was necessary to salvation. It was called "body of Christ", the "household" after whom "the whole family in heaven and earth is named." Ephesians 3:15. It was organized by divine command, according to the pattern of heavenly things: "See, saith he, that thou make all things according to the pattern." Hebrews 8:5.

And as we read in Acts 2:47 it was to this church that the Lord added daily "such as should be saved."

So it was that when the Lord saw the devotion of Cornelius, he sent Peter to tell Cornelius the way of life and to induct him into the kingdom. We can find nowhere in the New Testament, Christians who are not church members.

The early Church members had one great faith. Christ himself had taught them that they must believe (have faith) in him. (John 3:14-17 if they were to receive salvation.

Philip told the Ethippian 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. What am I telling you? Simply this, that then and now and forever, it is an inescapable requirement of true Christianity that "He that cometh to Gd must believe that he is, and that he is a rewarder of them that diligently seek him " Hebrews 11:6 or "Have faith in God"-Mark 11:27

The New Testament Church was led by men who were divinely called of God. In every instance in New Testament times that a man was ordained to the ministry it was done by direction received of God through the Holy Spirit. As In Acts 1:24 and 13:2-4.

And May I say to you now that there is no true church even today without such leadership.

This ministry taught that together with faith we must repent of our sins, be baptized by immersion for the remission of these sins and have the hands laid upon our heads for the reception of the Holy Spirit, as well as a belief in the resurrection of the dead and of eternal judgement. Hebrews 6:1-2.

The church of Jesus Christ sets new life standards. Hohn made this clear when he told the Pharisees to "bring forth fruits meet for repentance" before they could be baptized. Matt 3:35. As men and women entered the church it meant a definite change in their way of living. It must bring that change today.

The early church was the church of an inspired people. We read of the gifts and blessings that were in the church. Men were healed of sickness. People were raised from the dead. The blind received their sight, visions, dreams, etc. We could go on and on. None of these gifts were ends in themselves, but were all manifestations of a new life passed by those who lived in touch with the source of all life.

God is unchangeable. His church is unchangeable. The church today offers these same manifestations of a new life to those who will drink of the living waters.

As the early church was filled with the hope of the early return of Jesus Christ so the church today, steadfastly looks for the second coming of her Lord, when he shall come as Lord of Lord and King of Kings.

No other way of life can offer us the hope that is offered us the hope that is offered by the religion of Jesus Christ. 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 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.

Sunday February 20, 1949
Series No. 3 Talk No. 16

Scripture Mark 8:36-43

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it; or whosoever will save his life shall be willing to lay it down for my sake; and if he is not willing to lay it down for my sake he shall lose it. But whosoever shall be willing to lose his life for my sake, and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world, and less his own soul? Or what shall a man give in exchange for his soul? Therefore deny not yourselves of these, and be not ashamed of me. Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels. And they shall not have part in that resurrection when he cometh. For verily I say unto you that he shall come; and he that layeth down his life for my sake and the gospel's shall come with him, and shall be clothed with his glory in the clouds, on the right hand of the Son of Man.

One of the most significant stories of the New Testament is the story of the rich young ruler who came running to Jesus by night knelt to him, addressed him as "Good Master", and asked him "What shall I do that I may inherit eternal life?" It is significant that this rich young ruler waited until Jesus had dismissed the crowds, and had "gone forth into the way." This young man was just a little fearful at the thought of being seen with Jesus, so he waited until he could speak to him privately. Then he came running, eager in his haste.

He was a good young man; exceptionally so for his time. He recognized the Divinity that was in Jesus, as shown by his method of salutation, and by his obedience to him. He had kept all the commandments of the law quite faithfully from his youth up. There was no quile or wickedness in him. Jesus looked upon him, read his heart, and loved him, for he was a good man. But one thing he lacked. He was not willing to make a full and a complete surrender of himself and all his possessions to the Christ in whom he believed. He could not bring himself to acknowledge Christ as Master openly, by following and obeying him--by taking up the cross.

Note, too, the terms in which he couches his question, "What must I do to inherit eternal life?" It is not particularly to his discredit that he asked this question this way. It is a question which is of concern to all of us, a question of personal concern. Certainly no other man can save us. We, and only we, can live our own lives according to the saving principles which will make it possible for us to inherit eternal life. No one else can live my life for me, or your life for you. No one else can save your life for you, or give you life eternal, save you yourself, as you accept the saving grace of Jesus, and lay hold on those gifts which he has made it possible for each man to have for himself. In last analysis, I cannot save you; you cannot save me, We can help save each other, but

it rests with each one of us individually whether we make the choice.

But there was something wrong with the attitude which prompted the rich young ruler to ask his question. "What must I do to inherit eternal life?" There was something selfish there, as if he were a special case, to be considered separate and apart from the crowd, because of his great wealth. He was more interested in saving himself than in seeing that others were saved. He was more interested in saving his wealth for himself, than in seeing it used for the salvation of others. We do not know the full story of what happened to him, but we can be sure that his riches never saved him, and that in attempting to save his own life to a selfish freedom, he lost the eternal life he was seeking. Though he had kept all the commandments from his youth up, he lost his greatest opportunity for service and usefulness to the kingdom, because he chose to save his life, rather than to lose it in the service of the kingdom.

Contrast this rich young man with the man he came running to see. As Jesus hung upon the cross, the people and the priests and scribes and soldiers mocked him from the ground, crying, "Others he saved, himself he cannot save." One of his companions in death cried to him, "If thou be the Son of God, save thyself and us." Jesus lost his life in the physical sense. He lost his life in the spiritual sense, for he never called that life his own. Always it was to be spent unstintedly for the salvation of those who looked to him as a savior. With no thought of how he could save himself, or spare himself, he went about doing good, losing himself in service to others, and finally losing his physical life on the cross in order that he might save all men who would lose their lives, and surrender them for his sake.

But note too how the story ends. The rich young ruler saved his life and his money--but in the end he lost both, for he died and left his wealth behind, and found that in busying himself with the saving of his wealth he had failed to find the eternal life for which he sought. Jesus lost himself in his mission, took no thought for his own safety or comfort, acquired no wealth, had not even a place to lay his head. He was even called upon to lay down his physical life. But in losing his life, he found it, for by his total submerging of his will in that of his Father, he unlocked the gates of hell and the grave, and found his life again in eternal abundance.

It may not be necessary for all of us, or even any of us to suffer martyrdom for the cause of Christ. But unless we can lose our lives in his service, submitting our wills completely and unreservedly to him, we shall find that in trying to save those lives, we have lost them. If like the rich young ruler we attempt to keep them safe and comfortable and easy; if we are primarily interested in how to save ourselves, efforts and all our wealth lost. But if we lose ourselves, even though man taunt us as they taunted Christ, in the hour of our apparent loss we shall find the eternal life which Jesus made possible for all who will take up the cross and follow him.

Sunday February 27, 1949
Series No. 3 Talk No. 17

Text---"Our Father which art in heaven". Matthew 6:0

There is no conception of God that needs to be more constantly in our minds or in the minds of people of all nations, than that of his fatherhood. If we did not have the faith that back of all the terrible nightmare of hatred and suffering, brought by man upon man, there is a divine power endeavoring to impact to the mind of man another way to live; if we did not believe as did Jesus that a loving heavenly Father is watching over us, seeking our welfare with the same loving concern for people of all countries, then we should indeed be filled with hopelessness and despair.

The greatest task today which faces the church and all who profess faith in Christ is to work out the practical results that should follow from saying and believing in "Our Father."

That little word "our" makes all mankind akin to one another, children of the same heavenly Father.

An experience on a battlefield is illustrative. A chaplain tells of a desperately wounded German soldier and an equally desperately wounded Englishman lying side by side on a field of battle. They heard each other murmur "Mutter" and "Mother" and though ignorant of each other's language, they found in "Mother" a word that made them brothers. Soon they began to pray and lo. it was the same prayer, one saying, "Unser Vater im Himmel", and the other, "Our Father who art in heaven."

No words are as meaningful in the affairs of everyday life, in business, in the relationship of capital and labor. The only Christian socialism we know is "Our Father" socialism, not the kind that belligerently demands rights from others, but that in which we cheerfully and voluntarily share our privileges with our brothers.

This is real re-organized Latter Day Saint philosophy and we are trying to put it to practical tests in and around Independence, Mo. as well as trying to teach it to our people throughout the world, that it might become a part of their everyday lives indeed.

There is no more convincing argument for sending missionaries to people in the dark places of the earth, where there is cruelty, superstition, and fear, than those words, "Our Father" and I'm not referring to Africa or any other foreign mission alone. And it is those words alone which keep missionaries in the field.

One missionary, who had worked among a group of filthy and degraded people confessed that it took him years to overcome his natural disgust at the people, and to look upon them as really his brothers. It was the thought that God was their heavenly Father as truly as his heavenly Father that kept him serving them day after day.

We are called upon so often to comfort people, people who have lost loved ones. The shadow of a great sorrow has fallen over their pathway. They long for dear ones to be with them again. Most of us know from personal experience what that separation and sorrow

means. How blessed is the thought we can repeat to ourselves and to others that our Heavenly Father knows and cares, that he loves us far more tenderly than we ever loved those who have gone from us.

We meet individuals who are fighting temptations which cause them to lose respect for themselves whenever they yield to them. We know that sin and evil are playing havoc in the lives of people everyday. Dishonesty, impurity, selfishness, intemperance, hasty temper, bad language--the little devils are legion that try to trip us and other persons and make us un-Christlike. What a message we have to tell.

"Our Father" will bring the desired help; God is always with his earthly children. With his help, with Christ as our unseen but living companion and friend, every one of us can triumph over temptation.

A thought I often quote in prayers or talking with persons in hospitals or with others who are facing difficult problems, is the following: Never alone is the person who lives by faith and prayer, for God is a friend, unfailing, and God is everywhere."

May each one of us accept his as "Our Father."

The Old Old Path

Presented by

The Reorganized Church of Jesus Christ of Latter Day Saints

World Headquarters, Independence, Mo.

May 15,

Sunday February 15, 1949

Series No. 2 Talk No. 20 "DIVINE REVELATION"

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

Prayer: Our Father, bless us in our broadcast today, that all of us, both those who are listening in and we here in the studio, may finally and ultimately do thy will completely. Amen.

Text: "The God of our Lord Jesus Christ, the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him."--Ephesians 1:17.

This church believes in present revelation from God. We look to the past for evidence of the work of Divinity, but not to the past alone. We look to the today. We expect to find such evidences around us in the tomorrow. The more wonderful the age, the more sure evidences of divine handiwork.

OUR CONVICTION WHAT GOD SEEKS TO REVEAL HIMSELF to the faithful in every age grows out of our further conviction that God loves mankind as does a father. This was the heart of the message of Jesus concerning him. And it is natural for a loving father to delight in communion with his children. A church in living touch with God, the Eternal Father, must receive evidences of his fatherhood from time to time. ITS FAITH CANNOT BE BUILT ON THE PAST ALONE BUT UPON THE LIVING PRESENT, It must expect God to continue to speak to his children so long as they are responsive to the duties of sonship. No true earthly father would give bread abundantly to his older children and compel his younger children to exist on the letters telling of his goodness to their elders.

ALL THE DISPENSATIONS OF BIBLE HISTORY combine to picture God in normal action, revealing by angels, visions, inspired dreams, seers, and prophets, an uninterrupted stream so long as man kept within the circle ordained for communion. It is a fact of history that "the Lord will do nothing but he revealeth his secrets to his servants the prophets" (Amos 3:7). We are promised "line upon line", precept upon precept" (Isaiah 28:10). We are to live by "every word that proceedeth out of the mouth of God" (Matthew 4:4). It is significant that at the close of his ministry Jesus said to his disciples: "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). As these disciples grew in spiritual power, the revelation became possible, and was granted to them. To Paul, also, the message of the gospel came by revelation from heaven. (Galations 1:11,12).

THE SECURITY OF CHRISTIAN LIFE lies in the fact that God can be trusted. He does not change: "God is not a man, that he should lie; neither the son of man that he should repent: hath he said, and he shall not do it? or hath he spoken, and shall he not make it good?"-Numbers 23:19. Again: "I am the Lord, I change not."-Malachi 3:6.

With him there is "no variablesness, neither shadow of turning" (James 1:17). We can be sure that the revelation of himself which he gave to Moses is still valid, and that the nature of divinity disclosed in the Scriptures is still authentic. We can trust the record which says: "Holy men of God spake as they were moved by the Holy Ghost."- 2Peter 1:21.

And we can rely on the wrod given to Cornelius through Peter: "God is no respecter of persons: but in every nation he that feareth him, and woeketh righteousness, is accepted with him."

Acts 10: 34,35.

ALL THROUGH HISTORY God has made himself known through men who found him in their own lives. These men are now honored as the prophets of the race, but their divinely given messages were once quite modern. Noah's message was vital for his day and its divinity was in no way decreased because it was modern.

"As the days of Noe were so shall also the coming of the Son of man be."-Matthew 24:37.

CURRENT REVELATION IS ADAPTED TO THE DEMANDS OF PROGRESS. It is the purpose of God to supply man's spiritual need as well as his physical need. The two are parallel. "Man shall not live by bread alone"(Luke 4:4), we need that which proceedeth, indicating a continuation of instruction from God to man. We need to "grow in grace and in the knowledge of our Lord" (2 Peter 3:18). Only a continuing revelation can guarantte this , combining the new vision with the significant elements of the past: "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things TO COME. He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16:13,14.

THIS NEED FOR REVELATION in order that we may advance with God was expressed by Jesus to his disciples: "I have yet many things to say unto you, but ye cannot bear them now."-John 16:12.

It was also fully recognixed by Joel, and by Peter who noted the partial fulfillment of Joel's prophecy in his day: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy."

Acts 2:17,18.

Such an outpouring would make prophets of all who received it, even as Moses desired in his day(Numbers 11:25-29).

MODERN RELIGIOUS LEADERS NOT OF OUR FAITH have emphasized this need for revelation today. Walter Rauschenbush says of the prophets of old: "They went to school with the living God who was then at work in his world, and not with a God who had acted long ago and put it down in a book." While Sir Oliver Lodge says: "Gentlemen, this is the lesson that science has to teach to theology-to look for the action of the Deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present; if its action is not visible now it never will be visible and never has been visible."

THE CHURCH HAS ALWAYS RECEIVED SUCH REVELATION when she has been faithful. Without it Christianity would have died with Jesus, no New Testament would ever have been written, and men would today be stumbling in the dark. But God did speak and God does speak. We invite you to consider his word given in this dispensation, to compare it with that anciently received, to seek confirmation of its divinity, and to "live by every word that proceedeth out of the mouth of God."

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 May 22, 1949
Series No. 3 Talk No.

The Church of Jesus Christ-John 3:14

Text: "And upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18

Because of Man's fall it was necessary that a Savior come to the earth and redeem him.

God instituted a plan of salvation which if followed would bring eternal life to man.

It was the mission of Christ to inaugurate this system and finally make it binding by the shedding of His blood on Calvary's Cross.

Before this plan could be put into operation it was necessary that Christ build a church upon the principles that He came to establish.

These principles were life-giving and were to last forever.

By obeying them man was to enter into His church and thus "go on unto perfection. The time came for Christ to make his appearance among men acting in His ministry. Listen to the voice of the prophet preparing the way before Him and saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Luke 3:4

And again "And all flesh shall see the salvation of God."
Luke 3:6

I indeed baptize you with water but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." John preached baptism and repentance as the forerunner of the Christ. We find Christ coming to John and asking for baptism. But John forbade him saying, "I have need to be baptized of thee and cometh thou to me?"

Matt 3:14

And Jesus answering said unto him, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Then he suffered him. Matt 3:15

And Jesus when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him.

And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased. Matt 3:16-17

After this experience Christ was led into the wilderness and was there tempted of the devil. Satan tempted him three times.

(stones to bread)

I want you to always remember Christ's answer "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt 4:4 If it is necessary that we live by every word that proceedeth out of the mouth of God it doesn't give us the privilege of choosing what we shall do or what we shall not do we must live by every word. Then up to pinnacle of temple "Cast thyself down". Then Satan showed him the whole world.

Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of, And saying, The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel. Mark 1:14-15.

In those days, he went out into a mountain to pray, and continued all night in prayer to God. Luke 6:12

And when it was day, he called unto him his disciples, and of them he chose twelve, whom also he named apostles. Luke 6:13 This was the first act of his ministry. He was beginning to build the church.

Now lets go to the setting of our text. Matt 16:14 Peter made a clear, definite statement, Thou art the Christ, the Son of the living God. Jesus answered-Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, And I say unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. What rock was Christ going to build His church upon? What was revealed to Peter? Thou art the Christ, the Son of the living God. Ah, yes and it was upon this rock that Christ laid the foundation for His church. Now if the church was founded upon Christ and it was His church could it be anything else but the church of Jesus Christ? I want to give you another witness that it was Christ who was the Rock.

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.

Can we build the church upon any other foundation?

Paul answers this question for us in 1 Cor 3:11-For other foundation can no man lay than that is laid, which is Jesus Christ. I have showed you that Christ was the foundation. Paul was writing to the Ephesian saints. Now remember they had accepted Christ and consequently and come into His church by obeying its' principles. Here is what he writes-Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; And are built upon the foundation of the apostles and prophet, Jesus Christ himself being the chief cornerstone. Eph.2:19-20

Now do you see the position the apostles occupy in the church? And the necessity of prophets? They are a part of the foundation of the church of Christ and as such must be an essential part of it. If we take away part of the foundation of any building we weaken it. There are those who claim that the apostolic office ended with the death of the first twelve.

Lets see-1 Cor. 12:28 -And God set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, etc.

Remember it was the first official act of the ministry of Christ after spending the night in prayer to God to choose the twelve apostles. Therefore God set in the church-first apostles. Paul said, "God set them in the church, and evidently he wanted them to stay there for nowhere in the Bible do we find God eliminating them from it.

THE CHURCH OF JESUS CHRIST, (Concluded.)

Last Sunday we concluded our talk with the thought that the apostles were placed in the church to remain there always or until such time that God would designate that they were no longer necessary. Some have claimed that the original twelve apostles constituted the only apostles that were ever in the church.

We claim, however, that as one member of the apostolic office was removed, either by death or otherwise that another was chosen to fill the vacancy thus created.

I am going to show you, that there were in the church more apostles than the original twelve. In the beginning we find the church operating as it should. After the death of Christ, Judas hung himself. Matthias was chosen to fill the vacancy. Acts 1:23-26.

Acts 13:1-3, Barnabas and Paul are called to the ministry. Within one year, they are called "apostles." Acts 14:14. James, the Lord's brother, was not among the original twelve. Gal. 1:18,19. - Silvanus and Timotheus, 1 Thes. 1:1. 1 Cor. 4:6-9 Apollos. Romans 16:7 Andronicus and Junia.

This makes nine men who are called apostles in the Bible, besides the original twelve. If we had the names of all the men that occupied in this office from the time of its organization until the time of its' apostasy and rejection in the year of 570 A.D., we probably would have more than nine.

In Luke 10:1-2, we find after Christ had chosen the apostles and gave them their instruction; that He appointed other "Seventy" also and sent them out two by two before Him. Christ here made provision for the office of "Seventy" in His Church.

The time came for Christ to go away. He is talking to His Twelve John 15:16, Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit etc.... Here is the thought I want you to get. Ye have not chosen me, but I have chosen you.

This doesn't leave provision for a man's call to the ministry to come from his heart, his call must come from God, who will himself speak to some individual or thru some individual and do the calling. The man however must have a desire in his heart to receive ministry.

In support of this turn to Heb. 5:4 "And no man taketh this honor unto himself, but he that is called of God as was Aaron." How was Aaron called? God spoke to Moses and told him to separate Aaron for the work whereunto he was called.

Listen.... John 1:6, John was a man sent from God. John 17:18 As thou hast sent me into the world, even so have I also sent them into the world. Romans 10:15 First part - And how shall they preach except they be sent? In Acts 13:1-4, We have the calling and ordination of Barnabas and Paul..The Holy Ghost speaking and commanding that they be set apart. Thus in the church of Jesus Christ, we should have men occupying scriptural offices thru divine appointment.

While Christ was instructing the twelve just prior to his crucifixion, He promised to send them the Holy Ghost to teach them all things etc. Refer to the following passages of scripture: John 14:16-18;26. John 15: 25-26. John 16:7-13.

After the crucifixion, He appeared to the eleven. Luke 24:49 And behold I send the promise of my Father upon you: but tarry ye in Jerusalem untill ye be endued with power from on high." It was in obedience to this command that the disciples stayed at Jerusalem. While waiting for this Spirit, yes this directing Spirit, Matthias was chosen to the apostleship by lot, after the Holy Ghost was given to them. Every ordination was made under it's direction. I mean under the direction of the Holy Ghost.

We find the apostles bearing witness of Christ and working in their ministry. They ordained evangelists, pastors, elders, teachers, deacons. All that are enumerated in the scriptures. Under the leadership of Christ thru the workings of the Holy Ghost. Are all of these officers necessary? Turn to Cor. 1st book; 12: 12-21. Paul tells us each one must function in his own place and calling.. We find them teaching the principles that Christ came to establish. Heb. 6:1-2. (1) FAITH (2) REPENTANCE (3) BAPTISM (4) LAYING ON OF HANDS (5) RESURRECTION (6) ETERNAL JUDGEMENT. By obeying these principles we enter into the church of Jesus Christ and work out our salvation or, go on unto perfection.

Certain signs were to follow the Church (believers), Read the 16th Chapter of Mark; then 1 Cor. 12th Chap. Gifts fo the Spirit. Now in our search for the Church of Jesus Christ, let's look for the signs. By their fruits ye shall know them.

The organization must follow the pattern. Nothing to be added or taken away. It must bear His name, because He said, " I will build My Church.

I have tried to give you a word picture of the organic form of the church. It is important that we follow the pattern that is given us in the scriptures. It is also important, and I might say most important, that our apostles be apostles in every deed and that our prophets be prophets be prophets indeed and so on to each group of officers that are in the church. May I continue, as we look to the membership of the church. (and as the membership is, so is the church) we must bind a real live group of people living lives that count and having within themselves, in their own lives, the fruits and the gifts of which I have spoken. These things must be evident in the lives of those who compose the church before it can be the Church of Jesus Christ in very deed.

This morning, I'm calling you back to the Divine order of things. Back to the old Jerusalem Gospel, taught by the Reorganized Church of Christ which is His church indeed. A church divinely established and divinely led. Let go of all the man made creeds, that bind you down, and cling to the word of God, which will lift you up and put your feet on higher ground. Ah Yes, True to His promise and in the fulfillment of His mission Christ built His Church and the gates of hell have not prevailed against it. We invite you to accept its teachings and enter into its portals thru the waters of baptism. May God grant that you will come now, is my prayer in Jesus' name. Amen.

Sunday June 5, 1949

Series No. 3 The Gospel of Jesus Christ

In Heb. 6:1-2, we read, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement." First of all I want to give you Webster's definition of the word "principle." He says that it is a truth which is general and plain and upon which others are founded; as the principles of government. In the weeks that have passed we have told you that Christ established His church here upon the earth that it might continue to carry His gospel to the nations of the world, even after His death. He entrusted this responsibility to the Ministry of the church. "Go ye into all the world and preach the gospel to every creature" was His parting message to the Apostles. The church that we have built has followed the New Testament pattern, The gospel that it preaches must of necessity be the old Jerusalem gospel, taught by Christ and the ancient apostles. if it is to be indeed, the "gospel of the kingdom." "Believe the gospel was the cry of Jesus to His generation. That cry has echoed on down thru the centuries, and now, after the passage of nearly 2000 years, His church, thru His ministry, is still crying "believe the gospel". We are going to continue to tell the story of this gospel, in its fulness. We have already read you the statement wherein of Paul he set forth the six principles, upon which, the gospel is founded. Take your bibles and read this from the 6th chapter of Hebrews. Let me remind you of a promise Jesus made long, long ago. John 7:16-17. Jesus answered them, and said, "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." I can promise you the fulfillment of that promise today. This morning we are talking about "faith". I am going to give you a group of three texts 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, locking unto Jesus the author and finisher of our faith." Heb.12:1,2 and the words of Jesus "Have faith in God" in Mark 11:22, also the thought expressed in James 2:26 "faith without works is dead." A man is known and marked by his faith. Every real man has faith in something or somebody: in some cause, in the ultimate decency of the common man, in education, etc. Some put their trust in physical strength, others in wealth, others in intelligence, others in the society of which they are a part. Only the drifters have no faith. Thoughtful men who have no faith in God set up in the place of God their faith in humanity and other things. Strong faith involves confident trust, resulting in willing co-operation. The little girl, trapped on an upper floor of a burning building, will not jump until her mother tells her to do so. Then her confident trust in mother causes her to do that which she would otherwise

be afraid to do. She has faith. Faith which contents itself with believing but without action, is not worth discussing. Such "faith without works is dead." Any faith worthy of the name does two things. It gives power and assurance. It indicates a certain course of action. Where shall we put our faith? Certainly, where our faith will produce in us the greatest assurance about the things that matter most. And certainly, also, where it will require us to make the most manly responses possible to the problems of life. Where is this? Jesus says, "Have faith in God." Paul echoed the words of his Master when he said: "Your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:5. This is gathered up in our primary text, which says that we should take courage and insight from the lives of the great ones who have gone before, and in the light of their faith should run with patience the race that is set before us, taking special courage from the example of Jesus the Lord, who is himself the great guarantee that our faith is well placed. To have faith in God is to have faith in the final victory of everything that is good: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning." - James 1:17. The issues of time and eternity are in the hands of God. He will bring every good thing to pass and every evil thing to naught. It is absurd, for example, to say that we believe in democracy but that we do not believe in the God who made us and in whom we live and move and have our being. "Have faith in God" is not just advice, it is a command. This command is addressed to every one of us. We obey the command or our lives become weak and puny. This is especially true when we remember that life does not end at death but goes on after death as vigorously as it did here. No man has any security for the life that lies beyond death unless he has confident trust in God such as leads him to plan his life according to the wishes of the God of all those who live here and hereafter. Faith in government, in education, in democracy, and in the reign of law are all important; but they are chiefly important as aspects of a confident trust in God who is working out his purposes for the good of humanity in time and in eternity. The man who lacks faith in such a God lacks the security and dynamic for life at its best. "The fearful, and unbelieving.... shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8. Faith in God has a sure foundation. We also are compassed about with so great a cloud of witnesses". It is not asking too much that we should believe in the God and Father of our Lord Jesus Christ, the world's greatest specialist in spiritual affairs. All of us want godly men rather than wicked men in high places; directing the affairs of the nations. of industry, of the professions. All of us want our children to grow up into persons of godly character. The best we can hope for ourselves is that in time or in eternity we shall become honorable, courageous, farsighted, willing to lose ourselves in great causes. The call to have faith in God is not a strange call. It is merely a call to stop dreaming and to start living at our best; to trust God with our lives because we want to be the kind of people that he wants us to be; to cooperate with him to the full extent of our powers; and not just to drift on in the hope that he will save in spite of our weakness. Faith in God is

"3"

constructive. Without it, it is impossible 'im because he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him. Remember Jesus said, "Have faith in God."

June 12, 1949 Series No. 3
Gospel of Jesus Christ

We are going to continue our discourse on "Faith". As we said last week to continue, Faith in God is constructive. It prepares the way for forgiveness of sin: "Jesus, seeing their faith, said unto the sick of the palsy; Son, be of good cheer; thy sins are forgiven thee." Matt. 9:2. It makes possible the healing of the sick: "Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.-Matt. 9:22 Paul.....perceiving that he had faith to be healed, said with a loud voice, stand upright on thy feet. And he leapt and walked.-Acts 14:9,10. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins they shall be forgiven him.-James 5:14,15. It assures us that all the gifts of God are available for our ultimate good: "If God be for us, who can be against us: He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom.8:31,32. Faith in God is the foundation of spiritual understanding: Lack of faith makes the preaching of the gospel ineffective* "Unto us was the gospel preached as well as unto them(the ancient Hebrews): but the word preached did not profit them, not being mixed with faith in them that heard it."Heb.4:2. "The Holy Scriptures are able to make thee wise unto salvation through faith which is Christ Jesus."-2Tim. 3:15."Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."Eph.3:17-19. Those who have genuine faith in God are thereby set apart from all others. Since they are now eager to do the will of God; he can work with them. They are accounted as the children of Abraham, the father of the faithful:"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized unto Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."-Gal. 3:26-29. "The Promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."-Rom.4:13. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.-Rom. 5:1,2. For this reason Jesus sent Paul as "a minister and a witness" "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins; and inheritance among them which are sanctified by faith that is in me."Acts 26:18. Such faith is not an end but it is a good beginning:"Faith, if it has not works, is dead, being alone. Yea, a

man may say, Thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works." James 2:17,18. "Giving all diligence, add to your faith virtur; and to virtue knowledge; and to knowledge temperance; and to temperance patience, and to patience godliness; and to godliness brotherly kindness; and brotherly kãndness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. 1:5-8. God has used men of great faith to build his church. This is natural since: "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. Faith was the motive power in the lives of the ancient men and women of God (Hebrews 11), and by faith we are joined with them: "Be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6:12 . Knowing this, the disciples prayed the Lord "increase our faith" (Luke 17:5), and kept this in mind when choosing men for special tasks: "And they chose Stephen, a man full of faith and of the Holy Ghost." Acts 6:5. With this in mind they sent Barnabas on an important mission to Antioch: "Who, when he came, and had seen the grace of God, was glad, and exhorted them all--that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith." Acts 11:23,24. And Paul testified of himself: "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Such faith in God, well founded, constructive, enlightening, active, can become the guiding principle of every life. It is not always easy, for there are many inducements to unbelief but "What if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." Rom. 3:3,4. We are compassed about with a great cloud of witnesses (Romans 12:1) who have testified down the ages of the power of faith. "Faith cometh by hearing, and hearing by the word of God (Romans 10:17) but faith is strengthened in experience. The justification of faith lies in the immediate results of faith in the lives of the faithful. The man who trusts God finds his confidence in God growing with that trust. The vindication of his faith lies in the enhanced quality of his own life: "The just shall live by faith" Rom. 1:17. "This is the victory that overcometh the world, even our faith." 1 John 5:4. We are approaching the end of our walk down the old old path for today. As we make preparation to take our leave let us remember these words, "And Jesus answereing saith unto them, have faith in God.-Mark 11:22. Remember its the first principle of the gospel, the first step toward God. Yes, faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1.

June 19, 1949 Series No. 3
Authority

This morning as we walk along "The Old Old Path" I would like to talk to you about "authority." First of all I'd like to tell you that it takes men with this "authority" to represent the church of Jesus Christ.

During the first part of his ministry Jesus was not primarily concerned with church organization. However, as time went on and the needs of his disciples began to increase, Jesus recognizing these increasing needs, retired alone to the mountain top to pray. There in all night communion with the Heavenly Father received from his Father divine revelation and wisdom which enabled him to call his disciples together the following morning and from them CHOOSE twelve to be apostles in his church.

In talking to these same men months later Jesus said "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.... John 15:16.

Just for a moment or two let us turn our thoughts to temporal organizations. Is there a man among us who because he possesses a copy of the Constitution of the United States would set himself up as President without being duly chosen by the people? No man would do that. Would any man have the authority to represent this government as Ambassador to Great Britain without first receiving his "commission" from this government to do so? Our answer must be no.

Every organization in the world has certain fundamental laws which govern the choosing of their representatives and no man has the right to assume this responsibility until he has been chosen according to the laws of the particular organization of which he is a member.

If then, temporal organizations are so exacting in the choosing of their representatives how much more exacting must of necessity be the church of Jesus Christ?

It is essential that we have a God-chosen ministry if we have the New Testament church in existence. Whenever the ministry was spoken of in the New Testament times they were spoken of as being called and sent from God and by his directions as the following will show.

"As my Father hath sent me, so send I you" John 20:21-23---"As the Lord hath called, so ordained I" 1 Cor. 7:17. While in Rom. 10:14-15 we read "How shall they preach except they be sent."

Many men today take the "commission" that Jesus gave to the eleven, just before his ascension into heaven wherein he told them to "go into all the world and preach the gospel" and try to make this "commission" apply to them today when in reality it applies to the "eleven" only. In no way can you make it read to give men "authority" today.

When Paul came into the church he did not attempt to take any other man's authority or commission. Rather, he followed the established New Testament pattern and waited until his call to the ministry come thru the regular channels.

Listen; while I read Acts 13:2-4 "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence sailed to Cyprus."

What a perfect example of the receiving of the "authority" to represent Christ and His church.

The voice of divine revelation speaking as it did on the mountain top designating certain men to be ministers in His church.

As Paul accepted responsibility of ministry and began to function in it he writes concerning it in Heb. 5:4-6.

And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith in another place, Thou art a priest forever after the order of Melchisedec.

In Exodus the 28th chapter and the 40th chapter as well as Numbers 18th chapter the story is told of the choosing of Aaron and his sons as priests and ministers of God. Once again, God speaking to men thru revelation, designating certain men for certain positions of ministry. Once again the "authority" to represent Him given by divine appointment.

Paul states further that Christ himself did not glorify himself to be made a high priest but that his call to Melchisedec Priesthood came from the Father who said "Thou art my son, today have I begotten thee." Listen, my friends, it is impossible for me to over-emphasize the importance of the ministry in Christ's church being called of him by divine revelation that they might be invested with his "authority".

The church of Jesus Christ cannot function without a divinely commissioned ministry. It takes authority to officiate in all of the ordinances of the church. Baptism-Laying on of hands for confirmation blessing of little children, ordination, healing of the sick-Sacrament of the Lords Supper-Marriage, etc.

When these ordinances are performed by a ministry with "authority to represent Christ" the promise of Jesus is fulfilled, wherein he said "Whatsoever ye shall bind on earth shall be bound in heaven" and whatsoever ye shall loose on earth shall be loose in heaven." Matt. 18:18

We might go further and say that when these ordinances are performed by men without authority that God is not bound to recognize them. We worship an unchangeable God. The wise man of old said that whatsoever God doeth, he doeth forever. Men have tried, however to change the plan of God to please their own thots' and desires. When Jesus began to build his church he promised that the gates of hell would never prevail against it. Several centuries passed from the time of Jesus until that time when God withdrew his authority from the church because of disobedience. The divine light of revelation was out during that portion of history we call the dark ages. It stayed out until that time when in 1830 God once again spoke and under angelic ministrations restored the living church to the world. A church endowed with revelation and authority and all of the gifts and blessings and power of the New Testament church. Thus keeping the promise he made many years before-that the powers of darkness would not prevail against the church that he established.

So today, the lawful successor to the church of New Testament times and to the church of 1830- the Reorganized Church of Jesus Christ of Latter Day Saints with world headquarters in Independence, mo.- presents its claim to the world that the authority to represent Christ and his church is resident within it and invites you to come and partake of its blessings-the blessings that naturally follow a church led by a divinely called and commissioned ministry.

Sunday July 17, 1949
Series No. 3 OUR PART IN OUR SALVATION

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 13:38,39.

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 3rd chapter, verses three to seven.

BUT JESUS HAS NOT DONE 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 P Peter at Pentecost. John testified: "AS MANY AS RECEIVE 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 continue and "observe all things" Matthew 28:20, 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 of my Father which is in heaven. Matthew 7:21,22.

Nor is mere earnestness enough. Paul wrote.

"Brethren, my heart's 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 apostle 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, hath not God. He that abideth 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

Peter 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 what 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 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 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. Cor. 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 spūght 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, into 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." Ephesians 4: 12-15

He who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 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.

Sunday July 24, 1949

Series No. 3 The Sons of God

"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 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."

"And every man that hath this hope in him purifieth himself, even as he is pure."--John 3:1-3.

John was addressing people who had been initiated into the church, who had received the unction of the Holy One, the birth that is from above, and he wrote to them, "Beloved, now we are the sons of God. Even here and now it is our privilege to be the children of God. More than this, we must be born of his Spirit and become his children while in this life and receive a development that will fit us for future life with him in a more advanced state of existence.

What we shall become in the future life depends much upon what we are in the present, and the glory we shall inherit in the eternal world will depend much on what we acquire of spiritual refinement in this life. We are required to begin the work of spiritual transformation here.

According to revelation received in our day God spoke to the people of Enoch thus: "If you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.--Doctrine and Covenants 77:1. We must do a work of preparation, and Jesus Christ has set the example we must follow. By doing this work of preparation under the influence of the indwelling spirit of Christ we shall grow into his likeness even in this life.

We speak often of the glory of Christ. It is not only that brightness and perfection of beauty in which he shall appear when he comes again to earth, but his spiritual glory is in the perfection of his character. There were those who perceived this inner radiance of his spirit when he dwelt among men and John wrote, "We beheld his glory." John 1:14. But to the majority of men Jesus was a young man of humble station, in the eyes of the learned rabbis an unlettered rustic, who spent most of his time ministering to the common people of Galilee. He had nothing worldly men regard as greatness.

The prophets of old prophesied that he would come in glory at the time of his first coming. One of them in Book of Mormon times by the name of Alma explained what that glory was saying Christ would be full of grace, equity, and truth, full of patience, mercy, long-suffering, quick to hear the cries of his people, and to answer their prayers. Alma 7:40. He came in that glory the first time, in the inner grace, and beauty, and power of his spirit. Such is the glory his followers must acquire through the experiences of life.

Sometimes afflictions are the means by which the spiritual refinement is wrought out, and Jesus apprised his disciples that the Father prunes the fruitful branch, that it may yield more fruit. Paul had an affliction, to which he refers as a thorn in the flesh. It

troubled him so greatly that he asked the Lord three times to remove it from him, but it remained with him. The Lord said to him, "My strength is made perfect in weakness and Paul came to realize that the affliction was left to keep him humble. 2 Cor. 12:7-9.

The strength of which the Lord spoke to Paul is perfection in humility, love, faith, hope, charity, temperance, patience, and all those qualities manifest in Jesus Christ when he lived among men; and this spiritual strength often is cultivated under conditions that prevent our being regarded as great by the worldly minded. John refers to this in his letter where he says, "The world knoweth us not, because it knew him not."-1 John 3:1.

Referring again to revelation of our time we read in Doctrine Coveants 85:2, "This Comforter is the promise which I give unto you: of eternal life, even the glory of the celestial kingdom." We read further in the 5th paragraph "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom....For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory."

We know not what the transcendent glory of the celestial kingdom is. Both Isaiah and Paul declare that eye hath not seen nor ear heard, neither have entered into the heart of man, the things God hath prepared for those that love him. Isaiah 64:4-1 Cor. 2:9

It is enough for us to know in the present that a joyous future awaits those who love God and keep his commandments. Not much has been revealed to us concerning the eternity from which we came into this life, nor of the eternity into which we are going. The instruction we have received from the Lord pertains principally to the course we should pursue while we live here. It seems evident that we should give our main attention to our present duties. If we discharge them faithfully, pursuing with patience and integrity the path in which we walk as followers of the Lord Jesus we shall enter into the reward promised to those who endure to the end are faithful. The Holy Spirit, the Comforter, if we receive it, is the earnest of our inheritance (Ephesians 1:13,13) it is the promise that, if faithful to the end, we shall enter the celestial kingdom. If we are born from above and grow in grace and in the knowledge of God, then when Christ who is our life shall appear, we shall also appear with him in glory.

Colossians 3:4.

Without holiness, no man shall see God. Heb. 12:14. Only he that hath the light and the hope of immortality dwelling in him shall see or approach the Lord. 1 Tim. 6:15,16, Inspired Version. John wrote therefore, "Every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3.

In the parable of the marriage of the king's son, Jesus taught the lesson that preparation must be made to enter the kingdom of God. Matt. 22:11,12. Many had been called as guests to the wedding, but when the king came in to see them a man was found who had not arrayed himself fittingly for the occasion. When asked why he had presented himself without having on the wedding garment he had no excuse to offer and was not permitted to remain at the feast.

The teaching of the parable was, in the language of Jesus, "Many are called, but few are chosen." The gospel call goes out to all men, Many give it no attention; some are baptized in to the church but make little progress in spiritual development; some apply themselves to understand the word of God and to comply with its requirements, and these go onward toward perfection, "bringing forth fruits with

patience," These are they who are both called and chosen, because they are faithful. Rev. 17:14.

Peter gives us an insight into what works of faithfulness are. Reminding the saints that it was possible for them to become partakers of the divine nature, he impressed upon them the need of adding to their faith diligence, virtue, knowledge, self control, patience, godliness, brotherly kindness, and love. He compared those who lacked these qualities to men of defective vision, who cannot see distant things but only those that are near, men so wrapped up in the present that they fail to consider and prepare for the future. 2 Peter 1:49.

Paul writes in the Galation letter (4:5-7) that the object of Christ's mission to earth was that we might receive the adoption of sons. He says "And because ye are sons, God hath sent for the Spirit of his Son into your hearts crying, Abba, Father, "And he affirms that, being sons of God, we are his heirs.

A very practical phase of this matter is that our inheritance does not all lie in the distant future, but we are heirs of God's blessings in this life as well. John assured those to whom he wrote, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. He sums up the commandments in the words "that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment." Verse 23.

Jesus had promised his disciples that if they asked anything in his name it should be granted. John 14:13,14. This was to be on the condition that they continued to abide in him. John 15:7.

He assured them of the Father's love for them and said: "Whatsoever ye shall ask the Father in my name, he will give it you....Ask, and ye shall receive, that your joy may be full. John 16:23-27. And wonderful as the promise is it is repeated to us also: Seek me diligently and ye shall find me, ask and ye shall receive; knock and it shall be opened unto you, whatsoever ye shall ask the Father in my name it shall be given unto you, that is expedient for you. Doctrine & Covenants 85:16. The promise and the conditions are the same as in the days of old when men trusted God and kept his commandments.

John tells us in his letter (5:4) that the commandments we are required to keep are not grievous to be borne. Careful study of them reveals them to be the heavenly Father's wise counsel to us, the means by which we may rise to better conditions and partake of life more abundant. Obedience to the law given through Christ is the only thing that will bring peace into a world that for so long has been racked by the storms of human selfishness and passion. We can do no wiser thing than to keep the commandments of Christ which are not grievous to be borne. So shall we become heirs of the blessings of God, realizing the adoptions of sons.

Sunday July 31, 1949
Series No. 3 Christ Who Is Our Life

"He that believeth on the Son of God hath the witness in him.."

And the witness is this, that God gave unto us eternal life, and this life is in his Son.

He that hath the Son hath the life; he that hath not the Son hath not the life. 1 John 5:10-12.R.V.

The gift of God is eternal life. We receive it through Jesus Christ, the Father's chosen messenger to us. The Father hath life in himself, and he gave to his Son to have life in himself. John 5:26 Jesus Christ gives of the life that is in him to those who believe in him. Everyone who believes in the Son may have everlasting life. John 6:40. As we partake of the physical life of our human parents in our natural birth, so we enter into the spiritual life that is in Christ in our spiritual birth. Jesus spoke of this as being born anew or from above. John 3:3

Spiritual birth is more than an intellectual acceptance of the gospel. It is more than an emotional reaction to its appeal. It is more than a moral response to it. All of these are called into action on our part, but the implanting of spiritual life within us is an act of divine power. It is the work of God operating through Jesus Christ. It is a gift from above, the entrance of new life into the soul. The reception of this new life in the soul makes one a son of God, a child of his Spirit. Through the experience the human spirit "becomes conscious of its relation to something vaster than itself, to something divine."

"We are constantly being told, and quite truly, that we need to make our religion more real, more full of power, and more attractive, is a deeper apprehension of the presence and activity of the Holy Spirit of God."

The promise of Jesus to his disciples was that the Comforter, the Holy Spirit, whom the Father would send in his name, would teach them all things; that under its teachings they should know the truth, and the truth should make them free. John 14:26; 16:13. John's first epistle was addressed to members of the church who understood from experience this fundamental principle of the gospel and had not been moved by the presentations of false teachers. They had received an unction from the Holy One. The spirit of Truth had given them power to discern between good and evil. 1 John 2:20.

There were some who had been numbered with the church but had left it, giving evidence that they either had not received the Holy Spirit or had lost it after having received it. Verses 18,19. John warned the faithful repeatedly to abide in the truth which they had heard from the beginning. It is upon this condition that the Spirit of Truth remains with us, that we desire the truth and endeavor to follow it. The Holy Spirit pours out its anointing upon those who are just and true. Doctrine Coveants 76:5. It remains with them so long as they continue to be just and true. It withdraws from them only when they have deserted the Truth.

John taught that those who receive of the Spirit have evidence that they are abiding in Christ, partakers of the life that is in him. He wrote, "Hereby we know that he abideth in us, by the Spirit

which he hath given us." John 3:24, 4:13. Jesus declared the same truth concerning the church acknowledged of God to be his, He shows forth his own works in it. 3 Nephi 12:22. The Spirit's presence is evidence that the individual or the church is partaking of the life that is in Christ. What then may be concluded when no manifestations of the Spirit's presence are in evidence?

Eternal life is a condition of the spirit. It is not something withheld from us until we have passed through death. It is not something waiting for us on the other side of that experience. We enter into life here when we are born of the Spirit of Christ and receive of the life that is in him. And so John wrote. "He that hath the Son, hath the life."

But John wrote also, "He that hath not the Son hath not the life." It was a question of vast importance Paul asked of certain people he met at Ephesus, "Have ye received the Holy Ghost since ye believed?" Acts 19:1,2. He did not ask "Have ye been baptized?" It was known they were regarded as disciples. Paul may have noted an absence of the indications of the life that is in Christ, and his inquiry resulted in the discovery that the people he questioned had not been baptized in accordance with the commandments of Christ. When the correction was made and they had been baptized and confirmed in the proper manner the Holy Spirit entered into them, and they were born into the life that is in Christ. Acts 19:6 All is not accomplished when we have entered into the spiritual life. The work of spiritual development has but begun. The goal set for us is "the measure of the stature of the fullness of Christ." Ephesians 4:13. We have far to go and much to accomplish; in our own strength we should fail, but so long as we abide in Christ, "the One called to our side" is with us, and the Spirit helpeth our infirmities. Romans 8:26.

To abide in Christ is the work required of us. We abide in him by keeping his commandments, not merely in outward formality but in willingness of the heart and ready cooperation with our great leader. The promise to us is, "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. John 15:10.

In the parable of the vine and its branches Jesus taught:

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me.

5. I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. John 15:1-8.

The teaching of the parable is clear. Life is resident in the vine, and the living branches partake of that life and bear fruit. Branches severed from the parent plant wither and die, having no enduring life within themselves. So in Christ everlasting life is resident, and those who are born into that life and continue in it are like living branches of the vine that bear much fruit. But the soul that ceases to draw life from Christ is like the branch that withers and dies having no source of life.

Christ is the only source of spiritual life available to the people of the world. Many never are brought into vital union with him, and never enter into the life to which he invites all. Some, it is to be hoped few, are cast away as withered branches that once had life but have died.

The evidence that we have in us the life of Christ is in the works we do. In true disciples of Christ the spiritual life manifests itself in abundance of good works. "The works that I do shall ye do also.", Jesus said to his disciples. By our fruits we may be known if we be of Christ, if his life is within us. If our works are not like that pattern set for us in his life, we are not of him. But if fortunately we are of him, when Christ, who is our life, shall appear, then shall we also appear with him in glory. Colossians 3:4.

Series No. 3 August 7, 1949
The Great Commandment

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

Again a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth.

He that saith he is in the light, and hateth his brother, is in darkness even until now.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth because that darkness hath blinded his eyes. 1 John 2:7-11.

When God created this world fair and good and peopled it with inhabitants, he gave them a commandment that they should love one another. This is the great commandment of the law, given in the gospel to Adam, in the law of Moses, to the disciples of Christ, and repeated to us in the restored gospel. The law of love is the law of Christ. Under this law the people of Enoch became so developed that they were translated to the heavenly realm, and under this law a people must be prepared to meet the returning Lord from heaven.

But Satan has usurped dominion in the world, has alienated men from their Creator, and has filled their hearts with the spirit of selfishness and greed. Millions of people have lived and other millions now are living upon a plane of existence where life means the gratification of physical wants. With the poor of this class life is a struggle, often a bitter one, for the common necessities, while with the more fortunate it is a careless and selfish enjoyment of the wealth they have in abundance.

The design of the gospel is to lift men from this low plane with its meager conception of what life is. It is designed to show the world a higher type of living, to raise the poor above the cares of grinding poverty, to awaken the careless to the realization that life is more than a merry round of pleasure, and to bring into this sad troubled world the conception and realization of a more abundant life, richer in intelligence, goodwill, and peace.

Jesus taught that a man's heart will be where his treasure is, and he cautioned his disciples not to lay up treasures upon earth, but rather to lay them up in heaven. Matt. 6:19-21. He spoke a parable of a rich man who was not willing to give even the surplus of his crops to others when his granaries overflowed, but rebuilt them that he might keep all for himself. Luke 12:16. "But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God."

Revised Version.

As a faithful apostle, commissioned to teach the precepts of his Master, John taught, "Love not the world, neither the things that are of the world. If any man love the world, the love of the Father

is not in him. For all in the world that is of the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

1 John 2:15-18.

Latter day revelation warns us that the hearts of men in our day are not set upon the establishment of righteous conditions but that every man is walking in his own way, after the image of his God, which is in the likeness of this world and of the substance of an idol. Doctrine and Covenants 1:3. There are exceptions to this, but the major effort on the part of mankind is to obtain the material things of the world. Upon the part of the poor, it is to obtain the necessities of life; upon the part of the rich, to heap up massive fortunes. Should we read history, we should find that similar conditions existed in the time when John wrote. Canon Farrar comments that every age in its decline has exhibited the spectacle of selfish luxury side by side with abject poverty. (Early Days of Christianity.

The parable of the rich man and Lazarus, spoken by Jesus (Luke 16:19-23) condemns these extremes of luxury and poverty, and John taught in harmony with it: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. 1 John 3:17,18. The Doctrine and Covenants teaches us this point, "If any man shall take of the abundance which I have had, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall with the wicked, lift up his eyes in hell, being in torment. 101:2. He will be consigned to a place with the wicked, because selfishness and indifference to the sufferings of others are phases of wickedness.

John taught that he that loveth is born of God, but he that loveth not does not know God, for God is love. 1 John 4:7,8. He wrote, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." (3:14) "if we love one another, God dwelleth in us." (4:12).

John does not say we have passed from the dominion of Satan to that of God, because we have gone through the water of baptism. He does not say we are children of God, because we are enrolled on the church records, or because we live in a community of saints and join with them in the outward services and works of the church. He says it may be known we have passed from death unto life, if we love the brethren. The test of our sonship is that we are like God in spirit and his love dwells in our hearts. The law of God requires us to have a heart of kindness to all his children and to give them relief when they are in distress. It is possible to keep oneself free from all kinds of sin, and yet to fail in that active work of benevolence the law of the gospel requires.

I have said that the law of love is the law of Christ. By example he taught this law to his disciples. The only way we can serve God is by serving his creation, by ministering to the needs and just wants of his children, Jesus made the test of discipleship the love they had for each other.

Jesus taught his disciples that one who desires to approach God or bring an offering to his altar must first be reconciled to his brother. He taught them it is a dangerous thing to cherish anger in the heart. Matt. 5:24-26. i.s. He informs us that those disciples

were sorely chastened because they did not forgive one another in their hearts, and he warns us that we stand condemned if we do not forgive one another. He says we are required to forgive all men, leaving it with God to judge between us and those we think have wronged us. Doctrine and Covenants 64:2. Through the prophet Amos the Lord pronounced punishment upon the Edomites, because of the undying grudge they cherished against Israel. Their fault was that they permitted their anger to "tear perpetually," and "kept their wrath forever." Amos 1:11.

Hatred vents itself in various ways. In its milder forms it is envy, slander, contempt, disdain, ridicule; in more violent forms it works physical injury and even murder. John wrote, therefore, that one who hates his brother is a murderer, not that everyone who hates goes to the extremes of committing murder, but he partakes of the spirit that is the root out of which murder grows. Out of envy, jealousy, and covetousness, Cain slew his brother. John declared that no murderer hath eternal life abiding in him. He partakes of the spirit of Satan, who inspires men to deeds of hatred. 1 John 3:11-15.

John placed in contrast with this unlovely spirit of hatred, the admirable example of Christ whose infinite love prompted him to lay down his life for us; and from it John drew the lesson that we ought to love our brethren and lay down our lives for them. Verse 16.

Series No. 3. Aug. 14, 1949
Our Advocate

"My little children, these things write I unto you, that ye sin not. But if any man sin and repent we have an advocate with the Father, Jesus Christ, the righteous.

"And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."-1 John 2:1,2-Inspired Vers.

The central thought in all Scriptures, their message to mankind is that Jesus Christ is the Savior of the world, that the sacrifice he made in its behalf was ordained before the foundation of the world and that the power of evil shall not be able to prevent the triumphant and consummation of his work of salvation.

It is said that between Pilate and Titus thirty thousand Jews were crucified around the walls of Jerusalem, many of them young men and the question is asked, "What makes one of them stand out on the pages of history? Answer may be made that Jesus, who stands out pre-eminently as the one who died on the cross, presented there the great act that gives the world its only hope of immortality. In the great drama on Calvary he made propitiation for the sins of the world.

John the Baptist understood the sacrifice Jesus was ordained to make for the life of the world, and he said to Andrew and John, the son of Zebedee, on that bright spring morning when they stood together by the Jordan and Jesus walked near, "Behold the Lamb of God, that taketh away the sin of the world." John 1:29.

Nothing was more familiar to the Jews that the offering of sacrifices for sin, and the great day of atonement was prominent in their worship as the occasion on which formal offerings were made to Jehovah for the sins of Israel. On that day the high priest went in white robes into the Most Holy Place, bearing on his shoulders and on his breastplate the names of the twelve tribes, graven on precious stones. He appeared before the mercy seat with the blood of sacrifice offered for himself and for the sins of the people. (Hebrews 9:7) This ordinance was symbolic of the sacrifice Christ would make in the offering up of his own life and of his entrance into heaven to appear as our advocate with the Father. (Hebrews 9:12,24; 1 John 2:1).

The word advocate is from the Greek word which means one called alongside of to help. Jesus Christ is the one called of God to the side of weak humanity, unable within themselves alone to cope with the insidious power of evil, bent upon their enslavement. He is the helper of humanity, the very present help in times of trouble to those who believe in him. The word comforter, in John 14:16, 17 is the translation of the same Greek word from which we have the word advocate. He who is our Comforter, whose living Spirit communes with his faithful people, bringeth to their remembrance the things he taught while here, guiding them into an understanding of the truth, and showing them things to come. John 14:26; 16:13.

The great Advocate of man was our defender in the time when Lucifer attempted to take from us our right of decision, our agency. Through his power Lucifer and his adherents were cast out of heaven, not in vindictiveness but with weeping over their fall. Genesis 3:1-4. Inspired version; Doctrine and Covenants 76:3. Lucifer, the fallen son of the morning, is now the devil, the father of all lies, who

deceives men and blinds them to the truth, leading them on the downward path, captive at his will. Gen. 3:5 I. V. And Jesus Christ is still the advocate of man, our faithful and powerful friend, who ultimately will retrieve the fallen race and restore that which sin has blighted. He is a spiritual entity in the world today, working with men in every truly uplifting effort of human endeavor. He is that spirit which leads men to do good, to do justly, to walk humbly, to judge rightwously. D.C.10:6.

The advocate of man did not delay his helpful activities until the time when he came into the world as the child born in Bethlehem and did his work in Palestine as the man of Nazareth, but he appeared on the earthly field of conflict when Satan had accomplished the fall of man and the entrance to Eden was barred against our first parents. No return was possible in their own ability when he came to their side with the encouraging word that, though they had fallen they might be redeemed and if they would trust in him they might regain that which they had lost through yielding to the temptations of evil.

There are scholars who have observed that the offering of sacrifices prevailed among all the ancient races, and they have concluded that the universality of the idea and the practice can be accounted for only on the premise that a primeval revelation directing it must have been given. With the restoration of the gospel that primeval revelation has been given to us and we are informed that Adam was directed to offer sacrifices to the Lord from his flocks as a similitude of the sacrifice of the Son of God would make for the redemption of the fallen race. This is the origin of the offering of sacrifices, and it indicates that faith in Jesus Christ as the Redeemer of fallen man was known in the beginning of the world. Gen. 4:1-9, I.V. From that time his activity in behalf of our race has never failed. Throughout the ages he has been our faithful Advocate.

Not even when the prison of spirit had claimed those who had failed of redemption in this life did this Savior of infinite love and power give them up as irrevocably lost, but he suffered death and went into the stronghold of evil to preach his gospel of salvation to the spirits in prison, who had been disobedient in their earth life. It is written in Ephesians 4:8,9 that, when he ascended up on high, he led captivity captive. The marginal rendering is, "He led a multitude of captives."

Our advocate is all powerful. He will save all the works of his hands, except those who deny the truth after having known it. He is the propitiation offered for the sins of the whole world. 1 John 2:2. He is the Savior of all men, specially of those who believe. 1

Timothy 4:10.

When Lucifer would have deprived us of our agency he was not permitted to do us that great injury. He who is our Savior stood on our part and prevailed and we are endowed with the ability and the right to choose between the conflicting forces that wage the contest not yet ended. We are in its midst and not only may we choose but we must choose between what the opposed spiritual powers present to us.

In his letter John placed in contrast Jesus in whom is no sin(3:5), and Satan who had sinned from the beginning.(3:8). He warned the saints not to commit sin, for sin is of the evil one. He said the children of God, may be distinguished from those who are not his children by their righteous lives.(3:10). We exercise our agency in deciding which we shall follow, the appeal of Satan, often made very attractive, or the example and teachings of Christ.

Upon our baptism we are not immediately transformed into spiritual perfection, but we are born into the new life as spiritual babes who must feed upon the truth and grow into the full stature of Christ. This is the gospel ideal. 1 Peter 2:2, 2 Peter 3:18, Ephesians 4:13.

God knows our nature too well to expect immediate perfection and he is patient with us in the failures we make as we press forward. John assures us that, if any man sin and repent, we have an advocate with the Father, Jesus Christ the righteous (1 John 2:1), and if we confess our sins, he is faithful and just to forgive us. (1:9).

But if we would have Christ as our advocate, the companion and helper at our side, there must be no wavering in our allegiance to the truth he reveals to us. We must press forward with full purpose of heart in the path where he walks. (1 John 2:6). Not only must we confess our sins but we must forsake them. Revelation today tells us this: "By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them. Doctrine and Covenants 58:9.

Only by alienating ourselves from sin can we fit ourselves for the pure presence of our heavenly Father, and in this all important work we need the help of our faithful and true friend, Jesus Christ the righteous. Since we are free agents he cannot do all the work, we must do our part, but his part is indispensable. We cannot succeed without the Friend, who will not only walk beside us to counsel and direct, but who has promised in John 14:17, to dwell within our hearts and be our life and light.

Sunday Aug 21, 1949
Series No. 3 "Profitable Faith"

"What doth it profit, my brethren, if a man saith he hath faith, but have not works? Can faith save him?"

"If a brother or sister be naked and in lack of daily food;

"And one of you say unto them, Go in peace, be ye warmed and filled, and yet ye give them not the things needful to the body; what doth it profit?"

"Even so faith if it have not work, is dead in itself."-James 2:14-17, Revised Vers.

The gospel of Jesus Christ is eminently practical. Its definite office is to improve the conditions of human life in the present world and to prepare us to live on the higher plane of existence in the everlasting kingdom of God in the eternal world.

Professor Drummond made a wise observation when he said God is not sitting in churches, waiting to be worshipped. Some minds may associate him with those silent churches that are filled with worshippers and with praise only on Sabbath days, but God has part in all the progressive works of man as he is in all the tireless energy of nature. He has set for himself that great task of which he spoke to Moses when he said, "This is my work and my glory, to bring to pass the immortality, and the eternal life of man," (Doctrine and Covenants 22:24 Inspired Version P.9). Into that work Jesus has entered, and into it we are called.

James believed those who professed faith in the gospel of Christ should demonstrate it in practical works. He asserted that the faith that does not so express itself is of no practical benefit. He illustrated his meaning by saying a needy brother or sister would not be relieved by mere words, if no material assistance went with them, that words alone would not feed the hungry or clothe the naked. (2:14-16)

James conceded that to believe in the one God is well, but he proceeded to show that something more is needed; for demons also believe in the existence of God but they believe in fear and trembling, because they are out of harmony with him and in rebellion against him, and fear the time of final reckoning (2:19). This is not faith that saves. It is not the faith that must be in those who have been redeemed by the power of the gospel.

Jesus spoke of a kind of faith that is not profitable. He said that in the time of judgement some will be banished who will lay claim to having done mighty works in his name. They will be banished on the ground that they are workers of iniquity. Matt 7:21-23. Not the faith that calls upon God to do miracles but the faith that prompts us to do good with the power intrusted to us is that which saves.

This like what Paul teaches in the first Corinthian letter, where he asserts that to speak in tongues or in prophecy, to have great knowledge, or the power to move mountains counts for nothing if one has not charity in his heart. (13:1-2) The only thing that approves us to God is to have within our hearts the living faith that expresses itself in Christlike deeds. Only such faith will produce the practical works of righteousness. He that does the will of God is the man of living faith, and he shall enter into the kingdom.

We may believe in the existence of God. We may know the principles of his law. But this belief and this knowledge will not save us unless we absorb into our souls the truth that comes from God and is expressed in his word. As the physical body is built up and kept in healthy life only by the food it assimilates into muscle and bone and nerve so the spiritual life within us is nourished only by the truth we lay hold of and make a part of our spiritual selves. We are not saved by what we know about Christ, or even by works in which we may imitate him, but his life must be in us and his truth must be assimilated by us and enter into the life of our souls. From such life in the soul will come fruitage in works of pure and undefiled religion.

Paul was fully as earnest as James in teaching that saints should be fruitful in every good work. (Colossians 1:10) But as a pioneer missionary of the gospel he continually came into collision with both Jews and Gentiles, whose conception of religion was that it consisted in external works; in offering gifts and sacrifices, in ceremonial rites, in observance of feasts and fasts, and personal ablutions and purifications.

He labored to show that the gospel of Jesus Christ is matter of inward spiritual life, the free gift of God through Jesus Christ our Lord. Romans 6:23. He taught, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Ephesians 2:8-10.

The teaching here is clear that we are saved by the faith that lays hold of the mercy extended to us through Jesus Christ. It is not something we can contract to pay for in specified service, but a free gift of divine love, and when we have been born of that Spirit of love and it enters into our souls we do works of the same kind, works of loving service.

The danger Paul combatted so strenuously was a very real one, and it is matter of history that it finally overcame the church and Christian worship became largely a system of outward works. Splendid churches and a gorgeous pageantry took the place of the simple gospel of Christ. Superstition took the place of faith. Instead of the purification of the soul by sincere repentance and the forsaking of sin, men did penance by inflicting suffering upon their bodies and purchased the forgiveness of sins with money. The teachings of Christ were crowded out of remembrance by legends and fables of human fiction.

The fifteen hundred years after Paul's time, his great message pierced the darkness of the times and found lodgment in the heart of Martin Luther, a young priest who was a lecturer in the University of Wittenberg, Reading the Bible for the first time, he was greatly impressed by the passage, "The just shall live by faith," but it was several years later, in the city of Rome, as he was creeping up Filate's staircase on his knees, when the voice of the Spirit thundered the words again in his heart, "The just shall live by faith."

Then Luther understood that salvation does not come by such works as he had been doing, and he lifted a stentorian voice to proclaim the great principle of the Reformation, that men are justified by faith in Jesus Christ and that principle has echoed on down to the Restoration Movement and today Reorganized Latter Day Saints are proclaiming it to the world. I want you to remember this,

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however, that the faith that justifies is the faith that causes us to emulate the example of the very Son of God.

Sunday August 28, 1949
Series No. 3 "The Good Shepherd"

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

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

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

"The Lord is my shepherd, I shall not want." It is the business of a shepherd to provide all things needful for the safety and welfare of his sheep. While he lives, while he is in charge and attending to his duties, the sheep will not want, because it is the shepherd's chief business and pleasure to see that his sheep are led beside still waters, and allowed to graze their fill in green pastures. If one pasture dries up or becomes exhausted, he will search out another, that his sheep may be supplied, if one stream, or one well fails, he will know of others at which the sheep may drink. If one of his sheep fall sick, or are injured, the tender skill of the shepherd will watch over them, care for them, bind up their bruises and wounds, and restore them to health. The good shepherd will defend his sheep from all enemies, even at the cost of his own life. He will provide them with shelter against the storms of wind, rain, and snow, he will supply them with warmth against the cold. In short the welfare of the sheep is not only the duty, but the pleasure, and the very life of the shepherd. If he fails his sheep, he has failed in the principal mission which he has in life, and is not one to be trusted with any responsibility.

The sheep who follows the shepherd, who stays with the flock who submits to the will of the shepherd, is the sheep who is entitled to the blessings and privileges and protections of the flock. So long as he is one of the flock, the shepherd will see that he does not want for food, for shelter, for healing, for protection. But the sheep that decides to wander off on his own volition rejecting care-

lessly, forsaking the guidance and care and protection of the shepherd has no right to expect the same blessings as the sheep which stay with the flock. If he strays away, he will be on his own, and because it is not easy for a sheep to be on his own, he will be subject to hunger, cold, storm, fatigue, wild animals, human thieves, and the dangers of unknown trails and paths. It matters not whether he strays away because he is tired of being bossed by the shepherd, or because he thinks he can find greener grass for himself, or because he suddenly becomes perverse and foolish and decides to express his own individuality--the result is the same. He loses the help and guidance and protection of the shepherd, and makes himself liable to all the dangers that can beset a lone sheep in the midst of an unfriendly world.

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

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

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

Jesus is the Good Shepherd. He has proved his right to demand our allegiance and loyalty in following him, by laying down his life for the sheep. All power is given to him in earth and in heaven. The cattle on a thousand hills are his, he brings us the annual seed time and harvest. As creator of the world on which we live, he is responsible for the wealth of natural resources which are ours to develop and use. He provided the forests, the mines, the water power,

the soil, the wind, and rain and the mountains that make our climate, the sunshine, the heat, the cold. There is enough in the world so that every sheep of the Good Shepherd may be well fed, well housed, and well clothed. The fact that so many do suffer from lack of these necessities, may prove one of two things, or perhaps both. A good many of us have placed ourselves by our own stubbornness and willfulness outside the flock, where we can no longer receive the Shepherd's care, or so many have rejected the Shepherd's leadership and gone astray, that the flock sometimes suffers while the Shepherd tries to reclaim that which was lost. But the promise is still there. The good sheep shall not want, so long as the Lord is his shepherd--the Lord who rules heaven and earth, and who has all the assets of the universe in his hand.

Series No. 3 Sept 4, 1949
The Vision on Patmos

"I, John, the faithful witness, bear record of the things which were delivered me of the angel, and from Jesus Christ the first begotten of the dead, and the Prince of the kings of the earth.

"And unto him who loved us, be glory; who washed us from our sins in his own blood and hath made us kings and priests unto God, his Father. To him be the glory and the dominion, for ever and ever. Amen.

"For, behold, he cometh in the clouds with ten thousands of his saints in the kingdom, clothed with the glory of his Father. And every eye shall see him; and they who pierced him, and all kindreds of the earth shall wail because of him. Amen Revelation 1:5-7
Inspired Version.

The time, the cause, and the duration of John's period of exile on Patmos are uncertain, but the fact that he was there is not disputed. It is generally held that he was banished for the gospels sake, but there are those who suggest that he may have repaired to the island voluntarily. Some have placed the time of his exile in the reign of Claudius, some in that of Nero, and some in the time of Domitian, 96, A.D. The best opinion seems to be that it was in the reign of Nero since the indications are that it was before the fall of Jerusalem and Eusebius associates the Patmos exile with the death of Peter and Paul who suffered under Nero. Popular and Critical Bible Encyclopedia.

An apocalypse is a remarkable revelation. This is the ordinary meaning of the word. The great revelation received by John on Patmos is so outstanding among revelations as to be referred to as "The Apocalypse". In the opening statement of this remarkable revelation John was told that it would show him things which must shortly come to pass, from which some have supposed that nothing more would be shown him than events soon to take place. Careful reading of the Apocalypse, however shows that John wrote of events connected with the end of the world. John wrote of great events soon to take place and of greater ones to take place in the end of the world.

The first three chapters of the revelation form a prologue of what follows. They contain special messages to the seven churches of Asia. The remainder of the book may be divided into three parts, in each of which a great city is the central object. The three cities are Jerusalem, Rome and the New Jerusalem. Of these Jerusalem is identified with Judaism, Rome with Gentile Christianity, and the New Jerusalem with the kingdom of God.

The visions of John in the great revelation group themselves in these three divisions. The early chapters picture the fall of the capital of Judaism. Succeeding chapters predict the fall of the Gentile world. The closing chapters portray the coming of the heavenly kingdom to the earth, the setting up of the New Jerusalem, which shall abide.

In his teaching at Jerusalem Jesus spoke of two great destructions, one near at hand in the time when he spoke, the other at the end of the world. On the last day of his teaching in the temple he uttered the parable of the wicked husbandmen who rejected their masters son, the heir of the vineyard, and slew him. In connection

with the parable he referred to the passage of Scripture which alludes to a stone the builders rejected. He said of the stone "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder. Privately he explained to his disciples the meaning of this public utterance, saying, "I am the stone, and those wicked ones reject me---These Jews shall fall upon me, and shall be broken. And the kingdom of God shall be taken from them, and shall be given to a nation, bringing forth the fruits thereof; (meaning the Gentiles). Wherefore on whomsoever the stone shall fall, it shall grind him to powder. And when the Lord of the vineyard cometh, he will destroy those miserable wicked men and will let his vineyard unto other husbandmen, even in the last days who shall render him the fruits in their seasons. "When the disciples heard this explanation of the parable they understood "that the Gentiles should be destroyed also, when the Lord should descend out of heaven to reign in his vineyard, which is the earth and the inhabitants thereof." Matthew 21:45-56, Inspired version.

The destruction imminent when Jesus uttered the prediction was the fall of the Jewish nation, precipitated when they fell over the stone as over a stumbling block, failing to recognize in Jesus their Messiah. The later one he predicted is that gigantic collapse of the Gentile nations which will take place in the end of the world, when the stone shall fall upon them and grind them to powder, or as the Revised Version renders it, when it shall scatter them as the dust. Matt. 21:44. This rendition harmonizes with what was shown to Nebuchadnezzar when he saw in a dream the great image of world power destroyed by a stone that broke it in pieces as fine as the chaff of a summer threshing floor which the wind carries away. Daniel 2:34, 35

As Jesus went through the streets of Jerusalem on his way to Calvary there followed weeping women who lamented his fate. Turning to them he said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children; and he told them of days soon coming when men in their distress should wish the mountains might fall on them and that the hills might cover them. And he added, "And if these things are done in the green tree, what shall be done in the dry tree? Luke 23:28-31.

The inspired Version says further, "And this he spake, signifying the scattering of Israel, and the desolation of the heathen, or in other words, the Gentiles (verse 32). The green tree, about to be hewn down and cast into the fire, represented the Jewish nation, soon to undergo the most bitter suffering ever experienced by that people, a siege that would end in making them a scattered and homeless nation. The dry tree is the Gentile nations upon whom there will come a destruction in the last days when the fire of the Lord shall utterly destroy all the wicked and leave them neither root nor branch. This is the day which Malachi declares shall burn as an oven, consuming all the proud and those who do iniquity. Malachi 4:1. The angel who ministered first in the restoration of the gospel indicated that this time of destruction is drawing near.

On that day when Jesus finished his public teaching in the temple he went out on the Mount of Olives and his disciples came to him there, asking him to tell them concerning the destruction of the temple and of the Jews, the sign of his coming, and the end of the world.

Responding to their request, he told them of great persecution that would come upon his followers under which the faith of many

should fail and cause them to prove traitorous to one another. He said many false prophets and deceivers should arise, that iniquity should so abound that the love of many should wax cold, and that a time of great tribulation should come upon the Jewish nation, such as had never before been sent upon Israel since the beginning of their kingdom nor ever again should come upon them. All they had already suffered was only the beginning of their sorrows. It would also be a time of wars and rumors of wars among other people.

When Jesus had drawn this picture of tumult, violence and desolation, he added, "But the end is not yet". He had described the condition of the times in which the Jewish nation would reach its end, its land ravaged, its cities destroyed, its glorious capital and the temple utterly demolished, and its people slain or scattered in foreign lands. It was the end of a dispensation.

A new era was opening up, referred to in scriptural language as "the times of the gentiles". The gospel the Jews as a nation had rejected was to go to those nations, and they were to have their opportunity to develop under its tuition. But they, too, would come to their end, and Jesus described the time. It would be a day of great commotion when all nations of the world should be disturbed and anxious; a time of abounding iniquity and spiritual darkness. Into that darkness there would come a light from heaven and again the gospel should be preached, but it would not be received and the world would go on in its darkened course. Many desolations should come upon them by sickness, by earthquakes and other physical destructions and by war. Matt 24:4-33. Inspired version, Doctrine and Covenants 45:

2-4.

Having described the final condition of the Gentile nations Jesus added, "And then shall the end come." Then would the rejected stone fall upon the Gentile nations, then would the dry tree be hewn down and cast to the burning. There is a striking resemblance between the two great tragedies; the fall of the Jewish nation and the fall of the Gentile nations. The difference is mainly in the vastly larger proportions of the latter. Both result from the failure of men to respond to the overtures of the gospel, the only sure foundation on which nations may build for security and peace.

On a certain Sabbath day on the isle of Patmos John was in the spirit and heard behind him a great voice like a trumpet. When he turned to see the source from which the voice proceeded he saw a glorious personage at whose feet he fell as if dead, but the glorious One lifted him up saying, Fear not, I am the first and the last; I am he that liveth, and was dead, and behold, I am alive for evermore. Amen; and have the keys of death and of hell. Write the things which thou hast seen and the things which are, and the things which shall be hereafter. Rev. 1:9-19.

He was first given a message for each of the seven churches of Asia. Then a door seemed to open into heaven and a voice said, Come up hither, and I will show thee things which must be hereafter. "Immediately he seemed to be in heaven, gazed upon its glory, and heard voices proclaiming the holiness, the power, and worthiness of Him who sat on the throne. He saw the Lamb of God and heard a new song in his praise by those he had redeemed out of all nations.

He saw a Conqueror on a white horse go forth to conquer. There followed a second rider on a red horse and war ensued. A third rider followed on a black horse, and there was famine. A fourth rider was on a pale horse and death followed. He saw many martyrs who gave

their lives for the gospels sake and heard the cry for justice in their behalf and the reply that they must wait a little until other martyrs had been added to their number.

He beheld until the great day of Gods wrath came upon men. There was a great earthquake, the sun became black and the moon became as blood, and the stars of heaven fell to the earth as a fig tree casts its untimely figs when shaken by a might wind. The heavens opened as a scroll is opened, and the mountains and island were moved out of their places. And the kings of the earth, and the great men, the rich men, the chief captains and the mighty men and every bond man, and every free man hid themselves in the dens and in the rocks of the mountains and said to the mountains and the rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

He saw the seal of the living God placed upon 144,000 of Israel and an innumerable multitude out of all nations stood before the throne in white raiment, ascribing blessing and glory, wisdom and thanksgiving, honor and power and might to God for ever and ever. He was told this multitude was those who had come up out of great tribulation and had washed their robes and made them white in the blood of the Lamb.

It was said of them "Therefore are they before the throne of God and serve him day and night in the temple, and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neith thirst anymore, neither shall, the sun light on them nor the heat. For the Lamb which is in the midst of the thorne shall feed them, and shall lead them unto the living fountains of waters and God shall wipe away all tears from their eyes."

After this John saw great desolations poured out upon the earth and finally a mighty angel whose face was like the sun came down from heaven and stood with his right foot upon the sea and his left upon the sea and, lifting up his hand to heaven declared that there should be time no longer. John vision coincides with what Jesus had spoken during his earthly ministry. The end of the Jewish dispensation has its counterpart in the end of the Gentile dispensation. In each case failure to accept the gospel of Christ brought condemnation and destruction.

Series No. 3 Sept 11, 1949
The Church in the Wilderness

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

"And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." Revelation 12:1,6.

John saw in his vision that the city, Jerusalem, should be trodden under foot of the Gentiles for a designated period of time and that the church should go into seclusion for the same length of time. The church appeared to him as a woman clothed with the sun and with a crown of twelve stars upon her head. She fled into the wilderness to escape a great red dragon who then turned and made war upon her children. Rev. 12: 13, 17.

The Holy City began to be trodden down of the Gentiles when Vespasian and Titus accomplished its fall in the most memorable siege of its history. These men, who successively reigned as emperors of Rome, did not persecute the Christians, but Domitian brother of Titus wreaked pitiless sufferings upon them. Nerva, one of the "good emperors," would not permit that either Jews or Christians should be molested for their religion, and Trajan held a mild check on persecution of Christians but could not fully protect them, because their religion had become outlawed and to worship according to it was consequently a crime from a legal standpoint. For two centuries from this time the church went forward under terrible opposition from paganism.

Constantine became emperor in 313, A.D. and soon lifted the ban that had made christianity a proscribed religion. It was no longer a crime to believe in Jesus Christ or to have faith in his gospel. Persecution ceased but other dangers, even more deadly, assailed the church, for with popularity there entered in multitudes of unconverted people and the church was gradually transformed into the likeness of the pagan world. The simplicity that had characterized the apostolic church disappeared and churches assumed a magnificence like that of heathen temples, for many people of influence in the church had been reared as pagans and had undergone no change in their ideals or their desires when they professed Christianity. They had been baptized into the church without having been converted to the gospel principles.

By the year 1000 A.D. Christianity had spread throughout Europe and the continent was nominally Christian, but the church was very different from the one Jesus and the apostles founded at Jerusalem. The spiritual church had disappeared and in its place was a church that partook largely of the nature of the world. "Prosperity and luxury had dimmed the high ideals of the church and...she plunged into the ignorance and paganism of the dark ages." (Wilson.)

The power that had usurped the place of the true church was represented to John as a woman on a scarlet colored beast that had seven heads and ten horns. She was arrayed in purple and scarlet and decked with gold, precious stones, and pearls. In her hand she held a golden cup, filled with abominations and filthiness, and she was drunken with the blood of the saints. (Revelations 17:3-6)

John was told that the woman in purple and scarlet represented the great city that then ruled over the kings of the earth, the city of Rome. The seven heads of the beast on which she sat were the seven hills on which Rome was built, and the ten horns of the beast were ten kings. The woman was represented as ruling many people, multitudes, and nations, as having illicit connection with the kings of the earth, and with exercising an evil influence upon the people of the world.

The apostate church of the Middle Ages, with its seat of highest authority in Rome, answers to the description of what John saw in the vision. It grew rich from revenues exacted from the nations, and its popes, cardinals, and other high officials reveled in all the luxury of princely wealth, literally clothed in purple and scarlet as they sat on thrones of power. At times emperors and popes conferred power and favors upon each other; at other times they waged actual warfare in the struggle for supremacy in world affairs.

John was shown that in time this oppressing exactness, of the spirit of the pagan world, should fall never to rise again.

Before the time of the end John saw an angel fly in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth, to every nation, kindred, tongue, and people, saying with a loud voice, "Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters." And another angel followed announcing the fall of the world power.

Jesus had predicted to his disciples as he talked with them on the Mount of Olives that the gospel of the kingdom should be preached again in all the world before the time of the end. This was what was shown to John when he saw an angel flying in the midst of heaven, having the everlasting gospel to preach to all nations, In the latter days the prediction has been fulfilled. Angel messengers have committed again to men on the earth the same gospel Jesus and his apostles' taught in Palestine nineteen hundred years ago. They have conferred upon men the authority and power to preach it and to administer its ordinances. We are living in the time of the rising and the coming forth of the church out of the wilderness. Doctrine and Covenants 5:3. I present to you that church, the very church of Jesus Christ-The Reorganized Church of Jesus Christ of Latter Day Saints.

Dr. James H. Snowden in "Old Faith and New Knowledge" says the world needs some new baptism of truth and power; that since the World War (1) it is still an armed camp and a welter of wickedness; that irreligion is breathing out poisonous gases upon the world; that our social philosophies and programs are breaking down; that our scientific flying through the air is not flying toward heaven or even in that direction, and capturing the sky for America is not conquering the earth for the kingdom of God.

Dr. Snowden alludes to the stagnant condition of the Eastern Orthodox church (Greek Catholic) with its one hundred and twenty two millions of adherents; to the Roman Catholic church with its two hundred and seventy two million, crystallized into an autocratic and unspiritual system, and to the one hundred and seventy one millions of divided Protestantism with its hundreds of creeds and churches. According to his figures, divided Christendom totals five hundred and sixty five millions of people.

Repeating that the world needs a new upheaval such as it had in the first century of the Christian era, Dr. Snowden asks, "Watchman,

what of the night? Are there signs of the morning? We find our answer in Doctrine and Covenants 45:4 in the words spoken by Jesus to his disciples on Olivet. "When the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled."

We have noted that the subjugation of the Holy City by Gentile power and the flight of the church into the wilderness began at approximately the same time. According to the prediction of Jesus the church will return from the wilderness when the times of the Gentiles are fulfilled and the occupation of the city by the Jewish people begins. Both of these phases of restoration are beginning. The darkness of night is deepening upon the unbelieving world, but the light is coming for Israel. It has broken forth with the coming of the restored gospel and the organization of the church. Won't you investigate the teachings of the New Testament church-restored to the earth. I promise you that this church-The Reorganized church of Jesus Christ of Latter Day Saints will stand all the investigating you can give it.

Series No. 3 Sept. 26, 1949

"The Harvest of the World"

"I looked, and behold a white cloud, and upon the cloud one sat like the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap, for the harvest of the earth is ripe.

"And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped." Revelation 14:14-16.

While still in Galilee Jesus spoke to the multitude the parable of the wheat and the tares, and to his disciples he gave the interpretation. The field is the world; the wheat is the children of the kingdom; the tares are the wicked; the enemy who sowed the tares is the devil. The harvest is the end of the world, or the destruction of the wicked. The reapers are the angels, or messengers of heaven.

"As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world, or the destruction of the wicked. For, in that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven. And they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them out with the wicked; and there shall be wailing and gnashing of teeth. For the world shall be burned with fire." Matt. 13:

36-44I.V

John's vision of the reaper on the white cloud with the sharp sickle in his hand was a dramatic representation of the cataclysmic end of the world which Jesus had taught in the parable of the wheat and the tares.

More than a hundred years ago the word of revelation came to us, "The hour is nigh, and the day soon at hand, when the earth is ripe; and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth. Doctrine and Covenants 28:2. A little later came the word, "The angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields." Ibid 84:2.

A few months after the organization of the church there came to it a very definite commission in these words; "Verily, verily I say unto you that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and perverse generation, for, behold, the field is already white to harvest, and it is the eleventh hour, and for the last time I shall call laborers into my vineyard. And my vineyard has become corrupted every whit." Ibid 32:1

The church has been called out of the wilderness to lift a warning to the world. "It becometh every man who hath been warned to warn his neighbor.

He that seeketh me early shall find me, and shall not be forsaken. Ibid 85:22. The end of the Gentile nations is approaching. The stone over which the Jews stumbled is about to fall upon the ungodly world, and in great mercy heaven is sending out the warning to men that they should repent and be saved.

In his vision of the reaper on the white cloud who thrust in his sharp sickle and reaped the earth's harvest John saw another angel with a sharp sickle gather the clusters of the vine and cast them into

the great winepress of the wrath of God. Revelation 14:17-19. He had also a vision of seven angels to each of whom was given a golden bowl, filled with the wrath of God. Revelation 15: 1, 6, 7. One after another they poured out their bowls upon the earth, the sea, the rivers and fountains of waters, the sun, the air, and elsewhere, and men died of pestilences, of excessive heat, of earthquakes, great hailstorms, and other calamities. Rev. 16.

When Jesus talked to his disciples on the Mount of Olives concerning the time of his coming he said, "In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep, men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken." Luke 21:25,26, I.V.

The word of revelation to us contains this warning: "A desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming. Behold, I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified. D.C. 5:3.

In the parable of the wheat and tares Jesus said, "In the time of the harvest, I will say to the reapers, Gather ye together first the wheat into my barn; and the tares are bound in bundles to be burned." Matt. 13:29, I.V. In harmony with this John saw the time of the desolation of the ungodly world and heard the summons of God to his people to separate themselves from it.

He saw an angel come down from heaven having great authority, and the earth was lighted with his glory. He cried mightily with a strong voice, "Babylon the great is fallen, is fallen, and is becoming the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And John heard another voice from heaven saying "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18: 1-4.

We are living in the time of the gathering. The word from heaven has come to us: "The time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds from one end of heaven to the other...Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. Doctrine and Covenants 108:2,4. We are apprised that Babylon is about to fall (1:3) that the judgments of God are soon coming upon the earth and the time is near when peace shall be taken from it. (1:4,6.) We are warned that none shall be spared who remain in Babylon. (64:5)

In his vision John saw the great men of the earth, her captains of industry, bewailing the fall of Babylon. Their lamentation was: "Woe, woe, the great city, Babylon, the strong city, for in one hour is thy judgment come." He heard the merchants of the earth weeping and mourning, because no man bought their merchandise any more: their gold and silver, their precious stones and fine fabrics, their articles of ivory, of precious woods, of brass, iron, and marble, their

spices and ointments, their wine and oil, their flour, wheat, cattle and sheep.

Dismayed by the sudden collapse of what they had believed to be enduring, men grieved saying, "Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet and decked with gold and precious stones, and pearls. For in one hour so great riches is made desolate. And all the shipmasters, the sailors, the mariners, and all who made their living by the sea cried out as they witnessed the destruction of Babylon, "What city is like unto this great city. alas, alas, that great city, wherein were made rich all that had ships in the sea by reason for costliness, for in one hour is she made desolate."

Then a mighty angel cast into the sea a stone like a great millstone, saying, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. No more shall the sound of music be heard in her; no more should any craftsman ply his vocation there, no more should the grinding of the mill be heard, no more should the light of a lamp shine in her or the voice of the bridegroom and the bride be heard. The picture is that of utter desolation of the ungodly world. Revelation 18.

Series No.3 Oct. 1, 1949

"The Denial of God"

"Beloved, believe not every spirit, but try the spirits whether they be of God; because many false spirits are gone out into the world." -1 John 4:1.

From the time when Lucifer made the futile attempt to dethrone God and was cast out of heaven, taking with him one third of the angels, he and his fallen associates have not ceased to wage constant opposition to God and the work he has instituted for the spiritual salvation of the race of men. The opposition of the fallen spirits assumes various guises but it always works against God and seeks to destroy the confidence of men in him. To the extent that it is able it denies God, even to the extreme of asserting he does not exist.

It could not deny to Adam and Eve the existence of God, because they had personal knowledge of him. They knew him. But the wily spirit of evil contradicted God's word and they fell before his temptation. When by the power of the gospel they had been restored to the favor of God, they tried to teach their sons and daughters the way of salvation, but the enemy said to them, "Believe it not," and they followed his false teaching. Gen. 4:13. I. V. When Eve, with the hope in her heart that her son Cain would not reject the gospel, sought to teach him faith in God, he answered rebelliously, "Who is the Lord that I should know him?" Gen.5:4. I,V. For Cain loved Satan more than God.

One of the methods employed by the sinister power of evil is that of beclouding the minds of the people by creating a condition of confusion. In the exciting times preceeding the fall of Jerusalem in 586 B.C. the Lord sent warnings and directions to the people, through his prophets, but other prophets, inspired by false spirits, arose who said the city would not be destroyed and there would no invasion of war. And after the Lord's words had been fulfilled and thousands of Jews were exiles in Babylon, beginning a long captivity of fifty years, false prophets raised the hope that they should return to Palestine in two years. Jeremiah, chapter 28. Instances might be multiplied to illustrate the continual conflict between truth and error in all the ages of the past, a conflict that will end only when Satan is bound and when, finally he is destroyed.

Moses named a test by which the people might detect a false prophet. He said if there arose among them a professed prophet with power to work miracles, but who counseled them to worship the idols of other nations, they should know he was not a prophet of God. Deut. 13: 1-5. Jesus warned his disciples to beware of false prophets who would come with an exterior of lamb-like gentleness and innocence while inwardly they were like ravening wolves. He also gave a test by which their true nature might be known. They were to be known by their fruits. And Jesus went on to say that even if men had membership in the church and even if they prophesied and did wonderful works in his name, they should be judged by their works and should be cast out from his presence if they were workers of iniquity. Matt. 7:15-23. John warned the saints of his day to try the spirits and latter day revelations hold a similar warning for us.

John records the teaching of Jesus to the Jews, "He that is of

God heareth God's words" John 8:47. And in his first letter (4:6) he writes, "He that knoweth God heareth us; he that is not of God heareth not us."

In several places in his psalms David lamented the fact that the fool hath said in his heart there is no God. (14:1; 53:1.) Young's Concordance translates the word "fool" to mean "an empty person." It becomes necessary to inquire into what is lacking in those who assert that there is no God, because it is no uncommon thing now to read such statements made boldly by leading educators in our universities. The indictment has been made that in more than one prominent theological school in our country today some teachers of systematic theology, have given up theism altogether; others have watered the idea of God down into an impersonal process and others seem afraid even to use the word God.

These unbelievers are persons of advanced education. They have minds stored with much intellectual information. The sense in which they are "empty persons" is in their lack of spiritual knowledge. The information they have in such abundance is materialistic. It is that which the mind of man in its own power can acquire. But they are not spiritually intelligent. They have never learned of God in the only way man can really know him, for "the things of God knoweth no man except he has the spirit of God." 1 Cor. 2:11.

Man is active in the sphere in which God has placed him when he masters the secrets of the earth, given into his hands that he might have dominion over it. He may even peer out upon the wonders of the physical universe of which our planet is a part. But in his own power he cannot penetrate the spiritual world. He can enter there only by the door of faith in Jesus Christ, the Son of God.

In John's day there were religious teachers who discredited the divinity of Jesus, and he named as a test of the divine calling of a teacher that he should confess the incarnation of the Son of God in the person of Jesus. He wrote: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Christ is come in the flesh is not of God." 1 John 4:2,3. Evidently John held that God who sent his Son into the world would not send teachers to discredit him. In the opposition to Jesus as Christ he perceived the work of the adversary.

The principle in John's teaching is that which Isaiah enunciated when he declared, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Isaiah was also speaking of false spirits. The principle urged by the prophet is that all spiritual truth harmonizes, and there never will be any contradiction in what emanates from God.

The acceptance of Jesus Christ involves the acceptance of God (John 12:44), and the rejection of Christ is, at least, a partial rejection of God. (2 John 9.) The rejection of men inspired and sent of God is a rejection of him who sent them. (10:16). My friends, may we accept God as our Father and his Son Jesus Christ as our Savior, believing them both to be divine is my prayer. Amen.