

Romans 14:7

SUBJECT: The Law of Life
(who stops the River?)

GF

Romans 14:7 "For we [are] bond to himself, and
no man [is] bond to himself."

The Influence of Life THE LAW OF LIFE

All of humanity is bound up together.
of oceans. no limitations, boundaries across which do not flow.
Especially one.

So nations. what think, do, in heat of Asia affect us.

So the population of a city
(a) Chicago - "Follocks" Day care, more money on community education
(b) Amarillo. the Mexican across the Santa Fe railroad track.

So the circle of our lives.

Almost like in that area. We, they; they, us.

The Law of life - Rom. 14:7.

I. Large, Organized, Social Groups.

1. Large nation and world.

(a) Metropolitan Art Museum, N.Y. City. "Who pays the piper?"

2. Groups as the individual conscience.

(a) Public school system as censoring.

II. The Individual

The Facts

The smallest, least bit among us, some body influenced
if a pebble in the sea, ripples to farthest shore
what you do, an effect.

1. The freedom right to drink. ^{of Hotel Brown, bartender.}
(a) Hotel manager - ^{was} drunk, fell out of his chair against Devil.
(b) Mr. Haggan - you, you; but the young man to whom you
the epitome of success - one out of ten.
(c) The mixer - the bartender, the wife as bartender
brother is dead - it's only "what happened?" "Young man is dead,"
rose, as I came from work . . . " said. Great dinner.
Even do any good? Money spent should have for ^{good} _{religious} _{charities} _{family}
- (d) Mr. Peterson, bartender: "I'll talk with Daddy today."

2. The influence) life for God.

(a) Howard Brundage, the young doctor, yesterday. "How - is
for God?" "I'd like to give my life, God. I'd avoid you, fight
you too much."

"y. Francis? said. "It's up to the team to preach the gospel."
The brother said. "Bro. - But I thought we're to preach it?"
"We have - my step / the way."

The children by their parents.

(a) "Son, what are you doing?" "you following me"

"You come - this book behind you."

(b) Bro. Clement: Do not believe in sending a boy to S.S.U.
"girl" "in India" "in Africa" "in America" "in Europe" "in Asia"
"I ought to be expected to
believe we should take them."

Influence never dies.

So Heb. 11:4

Bro. Hicks; man....

Why rewards at end of term.

(a) Roger Thompson - Baylor. Those stains

11 Jan. 24

Rom. 14:7 "For none of us liveth to himself, and no man dieth to himself."

WHO PAYS THE PRICE?

Introduction

All of humanity is bound up, tied up, together. Each of us is the concern of all, and all of us vitally affect each. As all of the oceans are essentially one body gravitated, connected, interflowing, so all of humanity is essentially one race; there are no boundaries, limitations ~~seen~~ which they do not flow. The peoples of every continent of the earth, of every isle of the sea, condition and affect the other peoples of the globe. Race and language, color and creed, may give color to the drama - they do not keep it from going on. Let an Island Empire increase her armaments, and America is alarmed. Let a new doctrine spring up in Russia, and another doctrine to fight it to the death will spring up in Italy, Germany, Spain; and both doctrines will sweep and move like ocean currents in the Democracy and on every hemisphere. Nations, races, people, are tied together. They cannot live unto themselves; they cannot die unto themselves.

A city must be deeply conscious of all its parts. It is of vital concern to every citizen how fares the poorest and commonest labourers on midlet. Chicago said, "We do not care about those foreign hooligans who have taken a section of our town." But the day came when the city spent more on this crime bill to undo what a criminal breeding section had done than they spent on this system of education. Ann Arbor said, "We do not care about those Mexicans on the other side of the fence for tracks." But the day came when health officers placed the whole city under a small pox ban, and broke thereby one of the greatest bidding

I. Who Pays the Price When Nations Do Wrong?

Nations are like men, like individuals; they sometimes grow drunk with power, or are eaten up by avarice, or burn up with lust and greed.

Behind the smooth screen of patriotism, and with the spirit of extreme nationalism, nations for other races, other creeds, other peoples is visitable, and in moments of national insanity mass murder is ordered and all the engines of war are turned loose. Then who pays the price? Who suffers, one bleeds, one dies? Who rich red blood enriches the soil as the lives of millions is ground out, a libation to the god of hate?

(A) The picture, "Who Pays the Price?" The strong, big man, blindfolded, marches in front of the crowd down the village street, to be shot. From the side lines a woman with a babe in her arms rushes out, her eyes wide with terror, her soul in agony - the father of her child. A fellow villager holds her back.

If our wars could be fought by the dictators, by the statesmen, by the generals, by the men who breed the hate - but no. Up the hills, beyond the valleys, across the streams, a thousand miles away, in little homes the mothers of the world pay the price as they see their sons go marching, marching away. Helpless children, heartbroken wives, pay the price as they give up the very meaning of joy and home itself, and so in its place come the mad, stark, blighting hand of separation and suffering and death. Before the call to mobilization, before the vote for aggression, before the unloading of the canon the world implements of hell - oh, that statesmen would remember the countless lives and homes and destinies they affect!

II. Who Pays the Price When Our States Do Wrong? Our Government Bodies in State, County and City?

There is a sin among our people, reflected in our legislatures, our councilmen, our bodies of government. It is a sin as old as the world is old, a sin that forgets that God is in the balance, that moral loss is the only irreparable loss. It is the worship of mammon, the thirst after material prosperity, the lust and love for money, gain.

So the American government at Washington went down before the propaganda that we can drink ourselves back to prosperity. So state legislature after state legislature failed before the onslaught of those who reasoned that we denied to schools and public institutions millions of dollars that could be collected from drunken men and women, boys and girls. Let us take advantage, they said, of the weakness of human nature, let us sell them beer and wine and whiskey, let us put it in pretty bottles, let us label it with your American brand names, and with the noble portrait of John Paul Jones, America's first Admiral, and then, let us count the silver and the gold that pour into our treasuries as we watch our people drink and drink.

So we did. Our statesmen flung open the clear distilleries. Our magazines and our newspapers began to educate the youth to drink; our drug stores and our cafes became

saloon and bar joints. America was drinking itself, so the leaders said, back to high standards of living, up to greater levels of morale and temperance.

But who pays the price?

- the ambulance siren screams out. The hospital calls the home. The wife rushes up to the room. Her husband bathed in blood. She cries pitifully, "What happened? Oh, what happened?" Painfully he tries to describe - driving home after the day's work, a drunk - man - on the - very - side - of - the - road - And expires.

- a mother calls her intermediate boy to her side. "Son? Son, you haven't been drinking, have you?" Abashed at first - but finally, "Oh mother, you are darn old fogies. The new way, to carry your liquor like a man. Everybody is as it - the girls, the boys, a great time!"

Every dance that ever went into the sale and manufacture of liquors ought to have been spent for show, and broad, and joyful and the necessities of life.

So our city council, in the endeavor to close the dance halls on the last day, and after midnight. Trapping down came the candy man with his sugar stick - a sure fire argument. "You are destroying trade. Saving money Chicago needs. We sell less candy." Skipping down came the tobacco man with his woman performed with hypnotic arguments: "You are hurting our business, we sell less flags and less cigarettes."

And buzzing in comes the beer man, his rotund abdomen bespeaking the false fact of his rotten profession, and he says, "You are hurting our sales. By closing the bars and dives less beer is consumed; few boys are girls are enticed to drink, you are hurting our business."

So plans are made to repeal the law and some of our elected council members fall for the stuff that our city needs not cleanliness but rotteness; not morality but money; not righteousness but sales; not manhood and womanhood but mamon. Open the dance halls, hang high the bar signs and make them red & blue neon. Let the nights and the Lord's Day be times of carnival; times of midnight prowlers; times of drinking and dining and dancing; times of sending our souls to hell. And if we can't do it publicly, why, soon you the more privileged will get for yourselves a country club and with other men's wives drink and dance and cavort to our hearts' filth, bestial content.

And who pays the price? If all the social wrecks who love to sin in the night could be grouped together and beat festering sores until they ran red and yellow with corruption, it would be alright to build a hell on our earth. But this putridity overflows. It spills on the streets; it is read in the papers and advertisements, it entices the youth to sin; it confirms the rotten in the false idea that

they are decent, are we all go down in lowered
visions of righteousness and in the sumounting lights of
mortal aspiration. The tragedy is not the sin; the tragedy
is that the conscience of people is blinded to it. The tragedy is
not the filth; the tragedy is that our supposed leaders affirm
it and reap payment and fees are cash are dividends
and sales from the sin of our people - like mad vultures
growing prosperous feeding on the rottenness of humanity.

III Who Pays the Price When Members Your Home Do Wrong?

We turn aside from the blightings, withering sins of uncharitability, disobedience, betrayal. How a home vibrates to the lives of its members. A home happy - the father, mother, son, daughter, brought to it love, glory. A home bowed in shame - the father, mother, son, daughter, weeping drops of blood, tears of very life, from their souls. We turn aside from all this - to the one sin, the condemning sin, the damning sin, of rebellion / X, unbelief. Not for all this - one this - one this - will you be astounded, lost, cast out - but for one thing: Unbelief.

Why so serious a gravity? A bad ^{bad} thing; But what remains? If God is God, what else? If God, good, to answer, what else?

Why I John 3:10. not Job 10: 29-30. Rev 20:10, 5: 21:5

And who pays the price? You, of course. But - worse. How happy, how sad. Patient, but denied the supreme joy.

- children. At the judgment.

- God & Christ & A.C. Pauper. Exd. 33:11

Singing the H.S.

"Dove Vado?"

(a) The conversing man. His wife and child at the front. "yes, I ought... I believe - I will - yes, I will." Happy, smiling, glad. The man at Chickasaw, sitting in the chapel room. He made a happy yr. I baptized him.

II Sam. 24

Romana 14:7 "For none of us liveth to himself, and no man dieth to himself."

WHO PAYS THE PRICE?

Introduction

All of humanity ^{bound up, tied together.} one. Like oceans, no limitations, boundaries, around which do not flow.
all vitally affected.

- People and nations. Soviets in Russia, Germany. Government in Japan. Our political, isolationists.
- A city in all its parts.
 - (a) Chicago and the Goldbrick
 - (b) Americans and the Mexican
- A life in its circle / friends. Almost like in accordance with what they think and say about us.
Home. The family group, touch us most vitally.

One of the strange laws of life - cannot live, die unto ourself.
- tragically illustrated in the wicked. They blast and curse the innocent.
I just they suffered. But no.
We all. So David is the test

1. Standing amazed, astounded before national sin.

First, great, drunken power of nations. Small group of men, inflaming, directing...

Who pays the price?

(a) The picture in the mid. art museum. Old picture - but so modern!
New photo - little children, dead, mother by way. mother dead, child weeping. Homeless.

2. Before social sin.

American morality at a new all-time low. Descending.

The two workers in the Texas Hotel.

- one with bottle.
- elevator falling out at my feet. But laughing uproariously.
- the dancing, drinking room, floor in the center. Vulgar suggestion.

This drunken man fell out of the elevator when the door opened.

Officer. In enlisted men not many.

- Dick Luttrell or Lee.

- Challenges. Dick.

Who pays the price? "It is their personal business. [?]!"

3. Before domestic sin.

(a) The little girl ^{Hanukkah}. mother, father crazy after money. Patriotic? or money? Off after Sunday drives with friends.
(b) Right depth. The three children her husband brought home. mother well as soldier.

(c) Homeless. man around. 4 children. Father going with a bottle to the body. Mother - no attachment is apparent.

(d) Homeless. "big right now - leaving. Same job." right. get the broad road, said. "Maybe, she can work."

Who pays the price?

PL. NO. 2

"Found at this point on the ground at Keweenaw Mtn of T.H. and
Singing Hill Camp 1911

Well for a little time you must just think on your old, we learned of all
members when they all say a thousand words and when we sing -
what people do, their own affair. Do as they please.
But us, all we are together. Our work, our country, our people. our great human destiny.
But us, all we are together. Our work, our country, our people. our great human destiny.
(a) But when, in the pastor's arms, says, "It might, what God has done for us." (Marchant) Now,
as this, before the day of
and, the moment told.
Let it be said,

The Captain said, "I hope you will be good to me."

! when we told him he was a good man, he said, "I may be good after
the first few days, but I am not good after a week."

! when he came to us, he said, "I am not good after a week, but I am good after a month."
He said, "I am not good after a month, but I am good after a year."
"I am not good after a year, but I am good after a year."
"I am not good after a year, but I am good after a year."

! when he came to us, he said, "I am not good after a week, but I am good after a month."
He said, "I am not good after a month, but I am good after a year."
"I am not good after a year, but I am good after a year."
"I am not good after a year, but I am good after a year."

Musgrave
Grid
X3

I may be good after