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Churches of Christ Salute You with a Herald of Truth: September Report

Herald of Truth

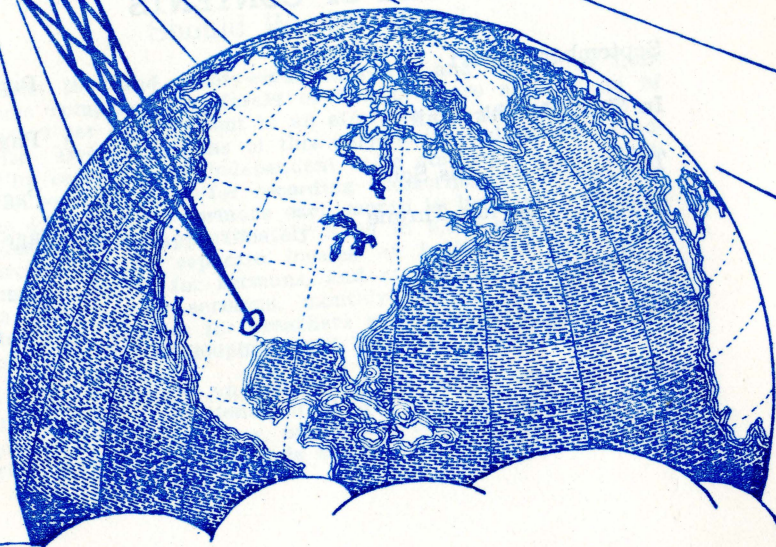
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Churches of Christ
Salute You
with a



September Report
1953

Herald of Truth

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SEPTEMBER REPORT

1953

Should We Do More?

One thousand eighty-eight churches and numerous individuals comprise the Herald of Truth, where an average of \$1,000.00 per day is spent in an effort to spread the gospel of Christ. Over five-sixths of this amount is paid to the broadcasting company and independent radio stations. The remaining one-sixth is used for recording transcriptions; for mailing from 4,000 to 8,000 sermons each month to listeners who have requested them—approximately 3,000 to 6,000 contacts to the churches in the separate locales of individuals requesting sermons; stamps for sermons, and receipts sent to contributors; printing of sermons, monthly reports, receipts, etc.; office rent; salaries for preachers and office personnel, office supplies; utilities, telephone and telegraph expense.

That we receive an average of 200 letters each day from individuals in an audience of almost four million souls is an encouraging fact to know, and seems to indicate that the effort expended in this field is not in vain.

IN THIS MONTH'S MAIL

September 6, 1953

Herald of Truth
Abilene, Texas
c/o Brother John F. Reese

Brethren:

I am delighted that you are planning a meeting concerning the Herald of Truth in Dallas during Brother Nichols' meeting with us.

We are thrilled and overjoyed with the great power of the broadcast. It is rapidly becoming a powerful voice in the nation. We had a lady come by our building to be baptized last week, whom we had never seen. She had been hearing the Herald of Truth, and doing some study on her own. We especially appreciate the wise planning of the leaders of Highland, who are trying so hard to place the broadcast on every possible station in the country. We are deeply grateful for your interest in North Dakota, and sincerely hope that it can be managed to put the broadcast on the Bismarck station.

Sincerely,
Signed: Logan Buchanan

Hampton Place
Church of Christ
2760 Emmett Street
Dallas, Texas

June 22, 1953

Herald of Truth
Abilene, Texas

I never miss one of your broadcasts. It is so inspiring and convincing. Will you please send me Broadcast Sermon 72 on baptism, delivered June 21.

Thanking you in advance. I think radio is the best way to send the Gospel over the nation to people who do not attend church services regularly. I know several baptisms have been from radio sermons here.

Sincerely,
Signed: Mrs. R. L. Crowell
923 Coral Road
Nashville 4, Tenn.

The Father and His Sons

By James D. Willeford

September 6, 1953

An Old Testament prophet asked: "Have we not all one father? Hath not God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" (Mal. 2:10). The Bible plainly teaches that we all have one father; that one God created us. Paul told the learned men of Athens that God "made of one all nations of men to dwell on all the face of the earth" (Acts 17:26). Solomon said, "The rich and the poor meet together: the Lord is the maker of them all" (Prov. 22:1).

We speak very learnedly and very glibly of the universal Fatherhood of God, and the universal brotherhood of man, and yet many of us understand very little about these terms. To many, the Fatherhood of God means that all men are the children of God, without any distinctions whatsoever. But this is only a half-truth. We may be easily deceived by it because it looks enough like truth to make it appear harmless.

While it is true that we are all brothers in the flesh because we have one Creator, this alone is not enough to make us act like brothers. And that is why God sent His only begotten Son into the world. He came to teach and to show the way to be brothers in the true sense of the word. He came to show us the Father. He said, "I and my Father are one," and "He that hath seen me hath seen the Father." Christ lived and died to break down the barriers men had built between themselves and to make us one "in Him."

In Christ's day the Israelites and the Samaritans did not get along well and the Samaritans did not always welcome the Israelites into their section of the country. Since they did not like one another, the Israelites detoured around Samaria as they traveled across Palestine. But when Christ was ready to cross the country, the inspired writer John said, "And he must needs go through Samaria" (John 4:4). The begotten Son of God ignored the detour! He could never countenance the idea that the Samaritans were a despised race of people. Christ would cross any boundary lines of human prejudice to reach a needy soul.

The dream of one world has not been realized because the Father not only has a begotten Son, but he also has prodigal sons. His prodigal sons are impenitent sinners. Malachi asked, "Have we not all one Father? Hath not one God created us?" That statement would seem to prove that we are all the children of God because we are His creatures. That is all very true as far as it goes, but it is only a half truth. The other half is told in the second part of Malachi's statement where he asked, "Why do we deal treacherously every man with his brother?" That changes the picture considerably, doesn't it? For it says that while we are sons of God by creation, many of us are actually prodigal sons. We have sinned against our Father. We are estranged from Him. Isaiah said "your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2). Many of us are prodigal brothers because we are prodigal sons. We deal treacherously with each other because we deal treacherously with God.

Jude said some of God's prodigal sons show "respect of persons for the sake of advantage" (Jude 16).. They are respecters of persons because they are sinners, and sin will plough to any depth to gain its end. The Lord said that some of His prodigal sons will say, "Stand by thyself, come not near to me; for I am holier than thou." And then the Father added, "These are a smoke in my nose, a fire that burneth all the day" (Isa. 65:5). That is what the Father thinks of prodigality in His sons!

A few years ago Felix Longoria, a private in the Army, died in the Philippines, and the country officially acclaimed him a patriot and a hero. In the course of time his body was brought back for reburial. But in his home town his widow and his friends experienced difficulties making funeral arrangements. The undertaker in the little town refused the use of his facilities. "Because," he said, "other white people object." You see Felix was a Mexican! So now the body of Felix lies at rest in Arlington National Cemetery! A senator and the head of a veteran's organization made these arrangements. Senator Johnson's comment is cuttingly significant. He said, "I deeply regret to learn that the prejudice of some individuals extends even beyond this life."

We have all heard about the "Ignorant Indian" but Mr. Bert Johnson, Supervisor of Public Instruction in Wisconsin says, "All intelligent testing done in recent years indicates that race is not a factor in determining native intelligence. The good Lord in His judgment did not apportion brain power according to the color line" (Quoted from a personal letter to the author). The epithet of "Lazy Indian" is sometimes hurled at the first Americans, but Mr. Johnson says, "People of Indian heritage react to a time clock, reasonable pay, and good working conditions in exactly the same manner that whites do" (Ibid).

Some of us are like the man who said, "I am glad I don't

like spinach because if I liked it I would eat it and I hate the stuff."

Yes, some of us reason about the same way when it comes to races of people. We say, "I do not like Jewish people," or, "I do not like Chinese people," and yet we may not know one thing against any member of either race. Solomon said: "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Prov. 30:12).

It is true that many of God's sons are prodigals. The word "prodigal" means wasteful, and no better word could be found to portray God's prodigal sons. They are wasting God-given opportunities to make a better world by erecting barriers between the races. It is sinful for one race to feel superior to other races. Someone has said:

"Humble we must be if to heaven we go;
High is the roof there, but the gate is low."

As we study the Bible we learn that God not only has a begotten Son, and prodigal sons, but He also has forgiven sons. The Father gave His begotten Son to die on the cross that prodigal sons might become forgiven sons. And when we are forgiven we pattern our lives after that of Christ. Our whole outlook is changed, and we begin to act like brothers. All cleavage lines are abolished. We realize that Paul was right when he said, "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" (Gal. 3:28).

When we come into Christ He becomes our elder brother and all Christians of every nation become our brethren. The forgiven sons of God know that Peter was right when he said, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts 10:34, 35). God respects no man's person because of the color of his skin, the country in which he lives, or the amount of his wealth. He accepts men of every nation who fear Him and work righteousness. And the forgiven sons of God honor them as brethren.

Christ said, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother" (Matt. 12:50). The word "whosoever" encompasses all races of men. Christ commanded his apostles to "teach all nations," and to "preach the gospel to every creature." A few years ago Brother Marshall Keeble, an outstanding colored evangelist, was conducting gospel services under a tent. A trouble-maker who lived near the tent came after the service one day and said: "Mr. Keeble, you and your race can't be saved because Christ commanded that the gospel be preached to every nation, and you are not a nation." Whereupon Brother Keeble replied: "We may not be a nation, but we're creatures and Christ said 'Go preach the gospel to every creature.'"

If we are to solve the perplexing problems that bring about race hatreds we must start with the individual. I recall that little story about the father who wanted to give his boy something to keep him busy for a while so he would not be interrupted in his reading. He took a page of his newspaper that showed a map of the whole world, tore it into small pieces, tossed them on the floor, and said: "All right, son, let's see if you can put the map together again." It was only a few moments later that the boy said: "There it is, Dad, all fixed." And, surely enough, it was! The father was amazed, and asked, "How in the world did you do that so fast?" "Oh, it was easy," the boy replied, "You see, there was a picture of a man on the back of it, and when I got the man fixed, the world was fixed too." If each person from every race will become right with God he will be right with all men.

If some of God's forgiven sons, Christians, should be mistreated by God's prodigal sons they should have the attitude of God's only begotten Son. On one occasion Christ and His disciples started through a village of the Samaritans, and they refused to let them pass. Luke says, "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from Heaven, and consume them, even as Elias did? But he turned, and rebuked them." Then Christ said to His disciples, "For the Son of man is not come to destroy men's lives, but to save them. And they went to another village" (Luke 9:54-56). It is not right for the mistreated to retaliate. Two evils never made one right. Instead of Christ and His disciples forcing their way through the Samaritan town "they went to another village." It is much better to avert a crisis than to force one. We will never go wrong when we follow the example of Christ.

Friends, if you are prodigal sons of God you should remember that the Father sent His only begotten Son to provide a way for you to become His forgiven sons. In Christ "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). The Lord "became the author of eternal salvation unto all them that obey Him" (Heb. 5:9). Paul said, "For 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" (Gal. 3:26-27).

The goodness of God should lead His prodigal sons to repent and turn to Him that they may become forgiven sons. The Father's love may be illustrated by an incident which happened on a train. A preacher was seated across the aisle from a young man who was weeping. The minister saw that something was wrong and he offered his services. The young man told this story. He said he had good parents but that he had disgraced them by a crime. He was sent to prison. He had not written to his parents until a few days before when the parole board had granted him freedom. In his letter he

confessed his sins, and he said, "Dad, I am leaving prison, and I will travel on the train that passes the back side of our farm. If you still love me and want me to get off at the next station and come home, tie a white cloth to one of the limbs of the old apple tree." And then the young man said to the minister, "We are just a few miles from our farm and I am under great nervous strain, not knowing what attitude my father may have." The old preacher said, "You sit quietly and let me watch for the apple tree." After a few minutes the old man cried, "Son, come quickly." The young man sprang to his feet and looked out the window. There was a white cloth tied to every limb on the tree!

Sinner friend, that is a picture of the Father's love for you. By turning from your prodigality and obeying Him you can become His forgiven son Today.

Christ On David's Throne

By James D. Willeford

September 13, 1953

The prophets of the Old Testament foretold that Christ would reign as King on David's throne. If these prophecies have not been fulfilled Christ is not a king today. We often hear religious leaders speak of Christ returning to the earth to occupy the throne of David for a thousand years, and to reign as king for that period of time. But if Christ is now on David's throne, He is king, and it is unreasonable to say that He must come back to the earth in person to do what He is doing now. If He is not both Lord and King at the same time the Gentile world is without hope, and without God. It is therefore imperative that we know whether or not Christ is now on David's throne.

As we study the Old Testament we learn that David's throne was established in the city of Jerusalem, 1047 B.C. On it he sat and swayed the sceptre of authority over Israel for thirty-three years, at the end of which time "Solomon, his son, sat upon the throne of his father, David" (I Kings 2:12). Solomon's reign was followed by the reign of twenty-two kings, down to the days of Zedekiah, 587 B.C. All of these men occupied the literal throne of David in the city of Jerusalem. At the rebellion of Zedekiah, David's throne was vacated, the children of Israel were carried captive across the Arabian desert, from which they returned fifty-one years later. David's throne, then destroyed, lay in ruins for a period of more than 600 years.

At the end of this time Christ's birth was announced on the earth. The angel appeared to His mother, and said, "Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive . . . and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Lk. 1:30-33).

Thirty-three years passed, during which time the matchless, marvelous life of Christ spent its force upon the earth. At last He died a criminal's death on the cross, His body was buried in a borrowed tomb, and there He remained for three days and nights, after which He was raised from the dead. After this great event, Peter, standing with the other apostles in Jerusalem, explained the purpose of the resurrection. He said, "Men and brethren let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that

of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing this before spake of the resurrection of Christ, that his soul was not left in Hades, neither did his flesh see corruption" (Acts 2:29-31). If language has any significance, Peter declared in unmistakable terms that God raised Christ from the dead to sit on David's throne. The phrase "to sit" is an infinitive with the construction of an adverb, carrying the idea of purpose. Peter said God raised up Christ for the purpose of His sitting upon David's throne (N. B. Hardeman, *Tabernacle Sermons*, Vol. III, p. 37). The prophets and angels announced that Christ would sit on David's throne as king, and the apostles said God raised Him from the dead for that purpose. It is certain then that Christ is now king on David's throne.

If Christ is not on the throne of David today the Gentiles are without God and without hope. In a meeting of the apostles in Jerusalem, James said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called" (Acts 15:14-17). James said by inspiration that God had to build again the tabernacle of David which was fallen down that the Gentiles as well as the rest of men might seek after the Lord. The word "tabernacle" means lineage or family. The word "house" is used in the Bible in the same way. We read that the church is the house of God or family of God (I Tim. 3:15). The house of Cornelius was the family of Cornelius (Acts 10:2). The "tabernacle" of David was the family or lineage of David. The rebuilding of David's tabernacle, then, was to restore David's family to a position it occupied before its fall; that is, some one of his descendants would be made a reigning king. As a fleshly family his house needed no rebuilding, for it had never gone out of existence. The only sense in which it could be rebuilt was for its kingly power to be restored by a son of David becoming ruler. Christ was a blood descendant of David and as such He built again the tabernacle of that great man, when He occupied his throne. James said this had to take place before the Gentiles could seek after the Lord, and the apostle added that they had turned to God (Acts 15:17-19). Hence, Jesus was upon His throne when the apostles received the Gentiles into the church.

We should all keep in mind that the throne of David is no longer in the city of Jerusalem. The old literal throne was destroyed six hundred years before Christ came. The throne Christ occupies is in heaven. The Lord said, "I will not lie unto my servant David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven" (Psa. 89:35-37). There is but one throne, and it is the Lord's. Men—including David—have occupied it only in the sense of

God's having delegated authority to them. Solomon sat upon the throne of David (I Kings 2:12). But Solomon sat upon the throne of the Lord (I Chron. 29:23). Therefore, the throne of the Lord and the throne of David are one and the same. But the Lord's throne is in heaven (Psa. 11:4).

When Christ overcame the powers of the Hadean world and the bars of death were burst asunder, He came forth, later bade good bye to his disciples and "a cloud received him out of their sight" (Acts 1:9). As the Lord neared the portals of eternal glory the angels said, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the king of glory shall come in" (Psa. 24:7). Six hundred years before Christ, Daniel had a vision of this great event. He said, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days . . . And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14). In this vision Daniel saw one like the Son of man as He came to the Ancient of Days. The Ancient of Days was none other than God to whom Christ was borne by the clouds. Daniel then said that after He had come to the Ancient of Days there was given Him "dominion, and glory, and a kingdom, that all people should serve him."

Friends, the Lord Jesus rose from the dead, ascended to the Father, was crowned King of Kings, and was seated on David's throne which had been transferred to the right hand of God. Hence when Peter came to climax that matchless sermon on Pentecost, he said, "Therefore, let all the House of Israel know assuredly, that God hath made that same Jesus whom you crucified, both Lord and Christ" (Acts 2:36). Jesus is now God's anointed ruler, and as such He occupies the throne of David.

We know that Christ is reigning now as king because He has a kingdom. Jesus promised that His kingdom would come during the lifetime of the apostles. He said, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mk. 9:1). Matthew reports the same matter and says, "Till they see the Son of man coming in his kingdom" (Matt. 16:28). The Son of man is Christ; hence, it is the kingdom of both Christ and God. The Lord's kingdom was established before all those standing in His presence died, or else the prediction of Jesus is false.

Christ said to Peter: "I will build my church . . . and I will give unto thee the keys of the kingdom" (Matt 16:18-19). Since the church is not a material building, the word keys must be used figuratively. Literal keys give authority to open and close doors—to admit into or exclude from buildings. Here the word is used to indicate that Peter had authority to express the terms of admission into the kingdom. This was

to be done while Peter was on earth. You cannot admit people into a kingdom unless it exists. This passage proves the church to be the kingdom, and it also proves that the kingdom was in existence while Peter lived.

Paul said that members of the church in Colosse had been translated "into the kingdom of his dear son" (Col. 1:13). John said that Jesus "made us to be a kingdom" and that he was then a brother with the saints "in the kingdom" (Rev. 1:6, 9). Paul and John said the Christians of their day were in the kingdom.

Christ said to His disciples, "I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom" (Lk. 22:29, 30). The Lord's Supper is the table at which His people eat. This table, as all agree, is in the church. If the church has been established, then the Kingdom has, for the same table could not be in two different institutions at the same time. As the apostles received this promise, the kingdom must have been in existence in their day or they could not have eaten at the Lord's table. Every time the supper is observed, the participants proclaim the existence of the kingdom. Paul says the Lord's Supper is to "proclaim the Lord's death till he come" (I Cor. 11:26). The purpose of the supper will not exist after the Lord returns. If then it is to be in the kingdom at all, it must be before He comes. This destroys the contention that Christ will establish the kingdom when He comes.

We can be sure that Christ is now king because He now is our High Priest. The Old Testament prophet Zechariah said that Christ would be "a priest upon his throne" (Zech. 6:13). The same prophet said Christ would "sit and rule upon his throne" (Zech. 6:13). Peter said Christ was raised from the dead to sit on His throne (Acts 2:30). Since Christ is now sitting upon His throne He is now ruling as king. David himself mentions this fact in these words: "Jehovah hath sworn, and will not repent: thou art a priest forever after the order of Melchizedek" (Psa. 110:4). This passage is quoted in the New Testament and applied to Christ (Heb. 5:6). Melchizedek was both priest and king, and the same is true of Christ. Jesus can never be a priest on earth. Paul said "if he were on earth, he should not be a priest" (Heb. 8:4). But since He is a king while He is a priest He can never be a king on earth.

Paul was charged by his enemies with preaching "that there is another King, one Jesus" (Acts 17:7). Luke recorded this incident without criticism. So it must have been true. In the book of Revelation Jesus is called "Lord of lords, and King of kings" (Rev. 17:14). Paul said that God "made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion" (Eph. 1:19-21). Peter said Christ is on the right hand of God, "angels and authorities and powers being made subject unto him" (I Pet. 3:22). What more could be necessary for one to be a king?

Some feel that for Christ to be a king He must be on the earth. But the Lord plainly states that the Christian's citizenship is in heaven (Phil. 3:20). Heaven is the spiritual capital of the Christian and it is from the capital that Christ rules. God ruled as king over Israel, but He did not come down to earth and sit on an earthly throne (I Sam. 8:7). He ruled through His divinely appointed government. And Christ rules through His government, from His throne in heaven.

Christ's reign will not be completed until the graves are empty, the sepulchres are robbed, and the tombs give forth their victims. Then the saints will shout, "O grave, where is thy victory? O death, where is thy sting?" Paul says that when Christ returns, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:24-25). Christ is now king, and when He comes again, He will deliver up the kingdom to His Father.

For us to be delivered to the Father in that great day we must be translated into the kingdom of Christ. Paul said the Christians in Colosse possessed "the hope which is laid up . . . in heaven." He said this hope was brought to them through the gospel and they became possessors of it when they were "delivered from the power of darkness, and (were) translated into the kingdom of God's dear Son" (Col. 1:5, 6, 13). When they were translated into the Kingdom of Christ they gave Him preeminence as head of the church, and in Him they had redemption through His blood, even the forgiveness of sins (Col. 1:14, 18). Paul further said that the Christians of Colosse had been circumcised by Christ and forgiven of all their trespasses when they were buried with Him in baptism (Col. 2:11-13). God will translate us into His kingdom when we hear the gospel, believe it, and obey it by repenting of our sins and being buried with Christ in baptism.

And if we shall be faithful to our Lord during this time of trial and tears the Son will deliver us to the Father and He shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away (Rev. 21:4). A friend of mine said to me recently, "I can remember, when I was a child, how my mother would take the corner of her apron and wipe away the tears that came so often, and I thought it was wonderful; but once-in-a-while that hero of a man that I followed around would stoop down and with the toil-calloused hands that were his, wipe away the tears from my eyes. And when he did, though there was roughness to it, there was a kind of tenderness that even mother could not equal. And when I read in the Bible that the hand of the heavenly Father will reach down and wipe away the tears from our eyes, I want to be presented to Him. Don't you?"

YOU MAY HEAR THE HERALD OF TRUTH OVER THESE STATIONS

ALABAMA—

Albertville	WAVU	630	4:30 p.m.
Anniston	WHMA	1450	1:00 p.m.
Auburn	WAUD	1230	1:00 p.m.
Birmingham	WSGN	610	8:00 a.m.
Florence	WJOT	1340	8:00 p.m.
Ft. Payne	WFPA	1400	8:00 a.m.
Gadsden	WGAD	1350	1:00 p.m.
Greenville	WGYV	1400	4:00 p.m.
Hamilton	WERH	970	1:00 p.m.
Huntsville	WHBS	1490	7:30 a.m.
Marion	WJAM	1310	9:30 a.m.
Mobile	WALA	1410	9:30 a.m.
Montgomery	WAPX	1600	1:00 p.m.
Scottsboro	WCRH	1050	4:30 p.m.
Selma	WGWG	1340	1:30 p.m.
Talladega	WHTB	1240	1:30 p.m.
Troy	WTBT	1490	1:00 p.m.
Tuscaloosa	WJRD	1150	9:00 p.m.

ARIZONA—

Bisbee	KSUN	1230	1:00 p.m.
Clifton	KCLF	1400	3:00 p.m.
Flagstaff	KCLS	1340	7:30 a.m.
Kingman	KGAN	920	1:00 p.m.
Phoenix	KOY	550	7:00 a.m.
Tucson	KCNA	580	3:00 p.m.

ARKANSAS—

Eldorado	KDMS	1290	1:00 p.m.
Forrest City	KXJK	950	9:00 a.m.
Ft. Smith	KFSA	950	1:00 p.m.
Hot Springs	KWFC	1340	8:30 p.m.
Little Rock	KGHI	1250	1:00 p.m.
McGehee	KVSA	1220	9:00 a.m.
Springdale	KBRB	1340	6:00 p.m.

CALIFORNIA—

Bakersfield	KPMC	1560	10:00 a.m.
Blythe	KYOR	1450	3:30 p.m.
Brawley	KROP	1300	12:30 p.m.
Eureka	KIEM	1480	8:00 a.m.
Fresno	KARM	1430	3:30 p.m.
Indio	KREO	1400	3:30 p.m.
Los Angeles	KCEA	790	3:30 p.m.
Portersville	KTIP	1450	3:30 p.m.
San Francisco	KGO	810	3:30 p.m.
San Luis Obispo	KATY	1340	3:30 p.m.

COLORADO—

Craig	KRIA	1230	5:30 p.m.
Denver	KVOD	630	3:00 p.m.

CONNECTICUT—

Bridgeport	WNAB	1450	5:30 p.m.
Hartford	WHTT	1230	1:00 p.m.

DELAWARE—

Wilmington	WILM	1450	1:00 p.m.
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FLORIDA—

Gainesville	WGGG	1230	1:00 p.m.
Jacksonville	WPDQ	600	5:30 p.m.
Jessburg	WLBE	790	1:00 p.m.
Leesburg	WQAM	560	1:00 p.m.
Miami	WPCF	1400	1:00 p.m.
Panama City	WPCF	1400	1:00 p.m.
Pensacola	WEAR	1230	3:00 p.m.
Sanford	WTRR	1400	6:30 p.m.
Tallahassee	WTNT	1450	5:00 p.m.
Tampa-St. Pete	WSUN	620	1:00 p.m.

GEORGIA—

Atlanta	WGST	920	1:00 p.m.
Augusta	WGAC	580	2:00 p.m.
Brunswick	WGIG	1440	1:00 p.m.
Cairo	WGSA	1300	3:00 p.m.
Cartersville	WBHF	1450	10:00 a.m.
Columbus	WGSA	1460	7:30 a.m.
Dawson	WVWB	600	9:00 p.m.
Macon	WNEX	1400	1:00 p.m.
Rome	WLAQ	670	1:00 p.m.
Savannah	WDAR	1400	1:00 p.m.
Valdosta	WGAF	910	1:00 p.m.

IDAHO—

Boise	KGEM	1140	3:00 p.m.
Pocatello	KWIK	1440	9:50 a.m.

ILLINOIS—

Chicago	WENR-WLS	890	2:30 p.m.
Moline	WQUA	1230	7:00 a.m.
Quincy	WGEM	1440	8:00 a.m.

INDIANA—

Anderson	WHBU	1240	1:30 p.m.
Bloomington	WTBS	1370	1:00 p.m.
Evansville	WJPS	1330	1:30 p.m.
Ft. Wayne	WGL	1250	1:00 p.m.

IOWA—

Cedar Rapids	WMT	600	7:30 a.m.
Des Moines	KSO	1460	6:00 p.m.
Sioux City	KSCJ	1360	10:30 p.m.
Waterloo	KXEL	1540	8:30 p.m.

KANSAS—

Coffeyville	KGGF	690	2:00 p.m.
Dodge City	KGNO	1370	1:30 p.m.
Great Bend	KGVN	1590	1:00 p.m.
Topeka	WREN	1250	1:00 p.m.
Wichita	KWBB	1410	3:30 p.m.

KENTUCKY—

Bowling Green	KWCT	930	1:00 p.m.
Louisville	WKLO	1080	1:00 p.m.
Mayfield	WKTM	1050	4:15 p.m.
Paducah	WKYB	570	1:30 p.m.

LOUISIANA—

Baton Rouge	WLCS	910	1:00 p.m.
Monroe	KMLB	1440	2:00 p.m.
New Iberia	KANE	1240	1:00 p.m.
New Orleans	WDSU	1280	1:00 p.m.
Shreveport	KRMD	1340	1:00 p.m.

MAINE—

Bangor	WABI	910	1:00 p.m.
Portland	WPOR	1450	9:00 a.m.

MARYLAND—

Baltimore	WEPB	1300	3:00 p.m.
Cumberland	WDYK	1230	8:00 a.m.

MASSACHUSETTS—

Boston	WVAB	1260	1:00 p.m.
Gardner	WHOB	1490	1:00 p.m.
Lawrence	WLAW	680	1:00 p.m.
Springfield	WSPR	1270	2:00 p.m.
Worcester	WAAB	1440	1:00 p.m.

MICHIGAN—

Battle Creek	WELL	1400	1:00 p.m.
Bay City	WBCM	1440	1:00 p.m.
Detroit	WXYZ	1270	1:00 p.m.
Flint	WTAC	600	10:30 p.m.
Lansing	WILS	1320	1:00 p.m.
Ludington	WKLA	1450	1:00 p.m.
Mt. Pleasant	WCEN	1150	2:00 p.m.
Muskegon	WKBZ	850	2:00 p.m.

MINNESOTA—

Mankato	KTOE	1420	2:00 p.m.
Minn.-St. Paul	WTCN	1280	7:50 a.m.

MISSISSIPPI—

Booneville	WPIP	1400	1:00 p.m.
Centerville	WGLC	1580	8:00 a.m.
Columbus	WCBT	1340	6:00 p.m.
Greenwood	WABG	960	1:00 p.m.
Jackson	WSLI	930	2:00 p.m.
Kosciusko	WKZO	1340	1:00 p.m.
Laurel	WLAU	1490	8:30 p.m.
McComb	WSKB	1250	1:00 p.m.
Meridian	WTKO	1450	1:00 p.m.
Natchez	WNAT	1240	1:00 p.m.

MISSOURI—

Cape Girardeau	KFVS	960	8:30 p.m.
Kansas City	KCMO	810	12:30 p.m.
Poplar Bluff	KWOC	930	check sta.
Rolla	KWTR	1490	8:45 a.m.
St. Louis	KXOK	630	9:15 p.m.
Springfield	KWTO	560	1:00 p.m.

MONTANA—

Bozeman	KXLQ	1450	8:00 a.m.
Great Falls	KXLK	1400	8:00 a.m.
Helena	KXLJ	1240	8:00 a.m.
Missoula	KXLL	1450	8:00 a.m.

NEBRASKA—

Lincoln	KFOR	1240	10:30 a.m.
N. Platt	KNBR	970	9:00 a.m.
Omaha	KOIL	1290	5:30 p.m.
Sidney	KSID	1240	9:30 a.m.

NEVADA—

Las Vegas	KENO	1460	9:30 a.m.
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NEW HAMPSHIRE—

Claremont	WTSV	1230	1:00 p.m.
Lebanon	WTSI	1400	1:00 p.m.
Manchester	WMUR	610	3:00 p.m.

NEW MEXICO—

Albuquerque	KOAT	1450	3:00 p.m.
Carlsbad	KPBM	740	1:30 p.m.
Clovis	KCLV	1240	1:00 p.m.
Los Alamos	KRSN	1490	3:00 p.m.
Santa Fe	KTRC	1400	3:00 p.m.

NEW YORK—

Albany	WROW	850	2:00 p.m.
New York	WABC	770	12:30 p.m.
Olean	WHDL	1450	1:00 p.m.
Poughkeepsie	WKIP	1450	1:00 p.m.
Rochester	WARC	950	9:30 a.m.
Saratoga Lake	WEAV	960	2:00 p.m.
Syracuse	WAGE	620	12:00 p.m.

NORTH CAROLINA—

Asheville	WLOS	1350	1:00 p.m.
Charlotte	WAYS	610	1:00 p.m.
Durham	WTIK	1310	2:00 p.m.
Fayetteville (Sat)			

Salisbury	WSAT	1250	1:00 p.m.
Wilmington	WGNI	1340	8:30 a.m.
Winston-Salem	WAIR	1340	1:00 p.m.

NORTH DAKOTA—

Fargo	KFGO	790	1:00 p.m.
Grand Forks	KILO	1060	1:00 p.m.

OHIO—

Cleveland	WJW	850	1:00 p.m.
Columbus	WHKC	610	1:00 p.m.
East Liverpool	WOHI	1490	1:00 p.m.
Lima	WIMA	1150	9:00 a.m.
Toledo	WTOL	1250	12:30 p.m.
Youngstown	WBBW	1240	8:50 a.m.

OKLAHOMA—

Ada	KADA	1230	1:00 p.m.
Enid	KCRC	1390	1:00 p.m.
McAlester	KTMC	1400	1:00 p.m.
Muskogee	KBIX	1490	2:00 p.m.
Oklahoma City	KTOK	1000	9:30 a.m.
Tulsa	KRMG	740	2:00 p.m.

OREGON—

Eugene	KASH	1600	1:00 p.m.
Medford	KMED	1440	7:30 a.m.
Portland	KEX	1190	3:30 p.m.
Redmond	KJUN	1940	2:30 p.m.
The Dalles	KODL	1230	1:30 p.m.

PENNSYLVANIA—

Johnstown	WCRO	1230	1:00 p.m.
Lemoyne	WCMB	1460	7:30 a.m.
Philadelphia	WFLI	560	2:00 p.m.
Pittsburg	WCAE	1250	3:00 p.m.
State College	WMAJ	1450	9:00 a.m.
Wilkes-Barre	WILK	980	5:00 p.m.

RHODE ISLAND—

Providence	WPJB	1420	1:00 p.m.
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SOUTH CAROLINA—

Columbia	WCOS	1460	1:00 p.m.
Florence	WJMX	970	10:30 a.m.
Orangeburg	WDIX	1450	7:00 a.m.
Sumter	WSSC	1240	1:00 p.m.

SOUTH DAKOTA—

Aberdeen	KSDN	930	10:30 a.m.
Huron	KIJV	1340	9:00 a.m.

TENNESSEE—

Chattanooga	WAPA	1150	1:00 p.m.
Jackson	WTJS	1390	1:00 p.m.

Johnson City	WETB	790	6:15 p.m.
Knoxville	WBIR	1240	1:30 p.m.
Memphis	WHBQ	560	9:30 p.m.
Morristown	WCRK	1450	9:00 p.m.
Nashville	WSIX	980	4:00 p.m.

TEXAS—

Abilene	KRBC	1470	1:00 p.m.
Amarillo	KFDA	1440	1:00 p.m.
Austin	KNOW	1490	2:00 p.m.
Beaumont	KFDM	560	1:00 p.m.
Big Spring	KBST	1490	1:00 p.m.
Brownfield	KTFY	1300	4:30 p.m.
Brownwood	KBWD	1380	6:30 p.m.
Corpus Christi	KEYS	1440	9:00 a.m.
El Paso	KEPO	690	3:00 p.m.
Ft. Worth	WBAP	570	1:00 p.m.
Graham	KSWA	1330	4:30 p.m.
Houston	KXYZ	1320	8:00 a.m.
Longview	KFRO	1370	1:00 p.m.
Lubbock	KFYO	790	4:30 p.m.
Midland	KCRS	550	1:30 p.m.
Nacogdoches	KOSF	1230	1:00 p.m.
Paris	KPLT	1490	4:00 p.m.
Quanah	KOLJ	1150	12:45 p.m.
San Angelo	KGKL	960	1:00 p.m.
Texarkana	KCMC	1230	1:00 p.m.
Wichita Falls	KFDX	990	2:00 p.m.

UTAH—

Provo	KCSU	1490	3:00 p.m.
Salt Lake City	KUTA	570	7:30 a.m.

VERMONT—

Brattleboro	WTSJ	1450	1:00 p.m.
Burlington	WJOY	1230	1:00 p.m.
Montpelier-Barre	WSKI	1240	1:00 p.m.

Adult Delinquency

A minister announced his subject as "Adult Delinquency," and one member of the church said to another: "That preacher must mean 'Juvenile Delinquency.' There is nothing wrong with us adults. But my, how the young people have gone to the dogs." The attitude expressed by this person is possessed by far too many adults. Young people are not to be coddled and pampered, but they have a right to see in adults an inspiring example. We should all join the man who prayed, "Lord, blind me to the faults of others, and help me to see my own." Such an attitude of heart will give us a proper perspective that will help us in training youth.

The impressions we make on children will determine their future course in life. The small child is as clay in the hands of the potter. The adult can mold the life into a vessel of honor or one of dishonor.

We hear much in our day about juvenile delinquency. There is some delinquency for which young people are directly responsible. But the greater reproof must come to adults.

Parents are too prone to emphasize business, social life, and pleasure to the neglect of their children. A few years ago at one of our state fairs a crowd was gathered about a prize hog. He was about everything a prize hog should be. But the boy who was sent to look after this hog was a little wizened faced, hollow chested fellow who seemed bent upon burning up all the cigarettes in the world. He could not have walked a mile for his favorite brand, for he did not seem to have the strength. But the most startling fact about the whole situation was this: The father of the boy and the owner of the hog was the same man. In the hog business this father was an admirable success, but in the boy business he was an utter failure.

One of the saddest pictures I have ever beheld was that of a father and mother turning their baby over to foster parents. They said: "We don't want him; he's too much trouble." Paul may have had such parents in mind when he accused some of being "without natural affection" (Rom. 1:31).

Too often we parents expect the school, the summer camp, the scouts or the Bible school to turn out ready-made citizens of the highest type. Outside agencies cannot do our work for us. There is no substitute for good parents, and home training. But the American home no longer is the center of life as it once was in our nation. It has too frequently ceased to wield its influence for good, and America is beginning to pay the price. The failure of the home is the chief cause of juvenile delinquency.

A young mother in a recent letter to J. Edgar Hoover put it this way: "Sewing circles are out, and bridge games, cocktail parties and beauty shops are in. The mothers of today go in for glamor instead of being mothers. Babies and small children are taken care of by jitterbugs who entertain their beaus while Mother and Father are out till midnight doing anything but taking care of their children" (Quoted by J. Edgar Hoover in *Crime Begins at Home*).

In a certain Wisconsin city a young married man read of a movie that was playing in a city seventy miles away. He and his wife rented a car and made the trip at a cost of thirty-two dollars. At the time this took place the state of Wisconsin was taking care of two of their three children. It is such stark neglect that breeds crime and disobedience. One district attorney in the state of Wisconsin has started punishing delinquent parents for their neglect.

In a booklet on "Crime Begins at Home," Mr. J. Edgar Hoover reviews a number of crimes committed by teen-agers, and he says "In each case it was adult delinquency which was responsible for their misdeeds" (Page 2). In most cases the young people came from broken homes. We must learn that there is no substitute for a good home, and parents should make every sacrifice necessary to maintain such!

The Lord instituted the family and those who are trained in the field of human relations will tell you that nothing can take its place. Many substitutes have been tried, but all have been weighed in the balances and found wanting.

One privilege the parents have is that of loving their children. A small child cannot grow normally without love and kindness. An eminent physician of our country says that Emperor Frederick the Second gave a number of new-born, homeless babies to nurses with the order to give them all necessary care in regard to feeding, bathing, warmth and physical protection, but never to speak to them or in their presence show any signs of affection. The infants all died at an early age. It was said that "They could not live without the appreciation, and loving care of their nurses" (*There Is No Substitute for Family Life*, by Lauretta Bender, M.D.; Social Security Admin., Children's Bureau from Child Study, Spring, 1946). Doctors of Bellevue Hospital have found that children may be given the best of physical care, but if they are not given love and affection they may die. And they say further that "Children who have spent their first months or years in so-called broken homes in which human relationships are badly distorted, themselves come out with crippled personalities" (*Ibid*). Knowing these things, we can better understand why the Lord admonished mothers to "love their children. To be discreet, chaste, keepers at home" (Titus 2:4-5). Mothers who do not give their children a great amount of affection are sinning against generations to come. The small child will soon feel rejected if it is left often in the hands of a baby

sitter. Even a baby cannot be fooled by parents who do not love it. The future well-being of your child is dependent upon his feeling that you have accepted him, and that you enjoy him. Children who grow up in an atmosphere of security have confidence in themselves. The Lord knew what was best when He commanded mothers to love their children, and to be keepers at home.

The Lord says, "As is the mother, so is her daughter" (Ezek. 16:44). The children usually become carbon copies of their parents. Paul paid a great tribute to Timothy's mother and grandmother when he said, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Tim. 1:5).

One of America's greatest men was T. B. Larimore, a gospel preacher. He gave credit to his mother's love of the Bible for his inspiration to proclaim the gospel. One of the incidents in her life that greatly influenced him was the time she picked up a scrap of paper from the trash she was sweeping into the fire. She laid the torn scrap upon the mantel saying, "I cannot sweep it into the fire, for it is God's Holy Word."

But there is another picture closely associated with Mr. Larimore's life which is not so bright. About a mile down the road from the Larimore home in East Tennessee lived another young man. This boy's mother was just the opposite of Brother Larimore's mother. She taught her boy to steal and then she took the stolen goods from him. His life ended in tragedy. He was caught after killing a man, and while he stood on the gallows he said, "My mother was pure

The Lord left no doubt about the duties of mothers but He was equally plain about His instructions to dads. He said, "fathers . . . bring up your children in the nurture and admonition of the Lord" (Eph. 6:4). He said in the Old Testament, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). One prime duty of a dad is to be a companion to his children as well as to be a provider.

A dad who is too busy to bother with a little child's nonsense will never be bothered by his real problems. Once a young man came before a judge to be sentenced for forgery. The judge knew the boy and his father for years. In an effort to quicken the young man's conscience he said, "Son, I remember your father as an outstanding lawyer, and renowned author. His book on the 'Law of Trust' is still used as a text in our schools. Son, what do you remember about your father?" "Sir," the young man replied, "the man you remember as an outstanding lawyer and renowned author, I remember as the

man who said to me when I went to his office as boy, 'Run along, son, I am writing a book on the law of trust.' At another time in my boyhood when I needed help I knocked on his door and he said, 'I have no time, son. I'm finishing a book on the law of trust.' That, sir, is what I remember about my father." The judge turned away and sadly remarked, "Yes, he wrote a book and lost a son."

Oftentimes ministers, teachers and statesmen are delinquent parents. They are like David who was too busy doing the king's business to properly train and be a father to his boys. The saddest cry that ever rang down the corridors of time came, not from a distraught mother, but from a heart-broken father. That father was David, king of Israel. When his son Absalom was a boy, he never had time to mend his broken toys, or to be a pal to him. As a result of David's neglect, Absalom grew into a rebellious man. He tried to dethrone his father, and in his effort he lost his life. After his death, David cried, "O my son, Absalom, my son, my son! Would God I had died for thee" (2 Sam. 18:33). We see this great statesman wringing his hands in sorrow, at the needless loss of his son. He had awakened to the truth that in the rearing of a child there was no next time. There are fathers listening to me at this moment who are losing their sons in the way David lost his. They are fathers who are too busy to listen to a little child's affairs. Every father in America should pray in the words of Edgar A. Guest:

"Lord, I would not grow so busy that I cannot drop my task
To answer every question which that child of mine can ask.
Let me never serve ambition so selfishly, I pray,
That I cannot stop to listen to the things my children say,
For whatever cares beset them, let them know I'm standing by.
I don't want to make them orphans till the day I come to die."

Too many of us dads are tempted to let mother do all the teaching of our children. But the Lord said "Fathers . . . bring up your children in the nurture and admonition of the Lord" (Eph. 6:4). It has been said that "twenty-five million American boys and girls of each generation are not taught to read the Bible, go to church, and pray." Some parents salve their consciences by "hearing the prayers" of their youngsters at bed-time. But is this not the same as "sending them to Bible study?" Why not pray with them and for them and they will do as you when they are your age? Make prayer-time an opportunity for the family to get together. Parents, do you realize that you take God's place in the child's life until he is old enough to read and obey God's word for himself?

The Lord withdrew His support from Eli, the high priest

of Israel "because his sons made themselves vile, and he restrained them not" (1 Sam. 3:13). David's son, Adonijah, rebelled against his father and the Lord's critical comment was, "his father had not displeased him at any time saying, 'Why hast thou done so?'" (1 Kings 1:6). Eli and David were examples of fathers who were too permissive. The Lord commands a father like Abraham who was not too strict, nor too soft. God said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19).

In concluding this lesson, may I remind young people that the Lord commands you to "obey your parents" and to "honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3).

And may I also remind parents that the Heavenly Father says, "Children, obey your parents in the Lord" (Eph. 6:1). For parents to gain the right kind of obedience from their children, they must be worthy of that obedience. If you are in the Lord, and your life reflects your association with the Lord, it will be much easier for your children to give you willing obedience. A godly example is the greatest lesson you can give a child. Parents, are you in Christ? In the second chapter of Acts, the apostles preached a sermon to the Jews which produced faith in the Son of God. They asked earnestly for the way of forgiveness. By divine inspiration Peter said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:28). Luke says, "Then they that gladly received his word were baptized . . . And the Lord added to the Church daily such as should be saved" (Acts 2:41-47). When you gladly receive God's Word you will do the same thing, and the Lord will add you to His Church. And as members of the Lord's Church you should continue in Christ's steps that your children may follow you and be safe.

Life Without Liquor

By James D. Willeford

September 27, 1953

The Public Affairs Committee, 22 East 38th Street, New York City, recently stated that "Four million adults in the United States today have slipped past the line of social drinking and are actual alcoholics!" (Copied from The Capital Times, Madison, Wisconsin). Under the date line of April 20, 1952 the United Press quotes Dr. Seliger of Baltimore, Maryland who says "Alcoholism has hit a record high in the United States, and there are now 1,000,000 chronic addicts and 4,000,000 heavy drinkers" (Commercial Appeal, Memphis, Tenn., April 21, 1952). The Research Council on Problems of Alcohol of the American Association for the Advancement of Science reports that there are 60,000,000 drinkers in the country today. (The Dearborn Messenger, Mar. 5, 1951). Friends, more than half of the American people over fifteen years of age drink intoxicating beverages. But does that prove it is right?

Most of us smile just a little when we see a drunk trying to walk down the street with his wobbly knees, lolling head, and staggering steps. But consider the matter in a more serious light. Had we lived in the days of the galley slaves, would we have derived amusement from seeing welts appear on the naked backs of the sweating slaves as cruel masters brought the lead-tipped thongs down across their quivering flesh? The alcoholic is just as much a slave as the men who were forced to man the oars of ancient galleys. And his master is just as cruel and relentless, perhaps even more so, for this slave has an affection for the owner of his body and soul that the other did not possess. He is bound by chains more powerful than those that held the galley slave chained to the bench, and, while he fights against his tormentor in more sober moments, he returns to kiss and caress the master of his destiny in others. Solomon must have known something of this type of slavery in his time, for, by the inspiration of God he wrote: "Be not among winebibbers; among riotous eaters of flesh; for the drunkard and glutton shall come to poverty: and drowsiness will clothe a man with rags. Who hath woe? Who hath sorrows? Who hath contentions? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth . . . like a serpent, and stingeth like an adder" (Prov. 23:20-32). It has been my lot as a preacher to be called time and time again into homes where I found drink taking its devastating toll. I have seen husbands and fathers and, in some cases, mothers, admit that they were "licked"; that there was nothing more they could do to escape from the foe that had them in its deathlike grip. I have seen mothers who were all but drained of hope, and children with broken hearts. I have heard those who were slaves

of drink declare to loved ones and to God that they would never touch it again. But in a few days they found themselves being drawn by what was to them an irresistible force to the house of drink. There they yielded once more. And the pattern of drunkenness, artificial elation, stupor, sobering up, shame, vows and empty promises is once more repeated.

But someone says, "I don't advocate drunkenness, but I think social drinking is all right." Friend, has it never occurred to you that the 1,000,000 alcoholic addicts are recruited from the 4,000,000 heavy drinkers and the 4,000,000 heavy drinkers began as social drinkers? Do you know that of fifteen young people who start social drinking one will become an alcoholic? Let me ask this question: In the use of alcohol, what is moderation? Can you answer that question—for you? Can you answer that question for your son? Or for your baby that is still in the cradle? What is moderation for you, may put that baby in a drinker's grave.

Listen to what an alcoholic's son said about social drink. "Please don't say that social drinking is harmless. You wouldn't if you had seen my mother red-eyed and wet-faced. You wouldn't if you had been as scared as she was. You wouldn't if alcohol forced you to sell your business and to squander all your money." This same son of an alcoholic mentions a Bible school teacher who told his teen-age listeners that social drinking is harmless. The alcoholic's son said, "Please don't let him or one similarly uninformed ever talk to my children. Please don't let him talk to anybody's children. If he had been brought up in my home, he would not talk so." (20th Century Christian, Jan. 1953, pp. 3, 4).

Our doctors tell us that "there is a gamble . . . that one who is a social drinker may develop chronic alcoholism" (Dr. Robt. V. Seliger of Johns Hopkins University in Social Drinking, p. 2). There is the same gamble in the use of dope, but all America joins in shouting the warning against using dope in moderation. There is no difference between drinking moderately and taking dope moderately. Both may lead to intemperance, insanity, and the grave.

"About 5% of our national income is spent on alcoholic beverages" (A Primer on Alcohol, United Temperance Movement, 420 Exchange Bldg., Minneapolis 1, Minnesota). In 1951 we spent \$13.50 per capita for education and \$40.00 per capita for liquor (Christian Magazine, Oct. 1952, p. 3). We spend three times as much for liquor as we do for education and twenty times as much as we do for religion.

An informed group of women in Madison, Wisconsin made a study of the marriages in that city during 1952. There were 1,305 marriages and 305 divorces. In fifty per cent of the cases of divorce a chief cause was drinking (Alfred W. Swan, Minister, First Congregational Church, Madison, Wis.). Judge William R. McKay, Superior Court, Los Angeles County, said recently, "during the year 1949 I presided at 424 default-divorce hearings, and of that number, in 327 instances intoxicating liquor figured prominently in the cause which impelled a legal

coffee, coke and chocolate soda. They even say it is an evidence of good behaviour when one selects beer. The brewers say in their ads that one who teaches against the drinking of beer is "not being fair to others," "has no regard for his neighbor's rights," is "self-righteous," "ignorant," is "meddling," has a "blind spot," and is "not open minded." (These statements are all taken from ads of the United States Brewers Foundation). And yet these men are always pleading for tolerance and understanding!

The whiskey distillers of the United States are even more brazen than the brewers in their ads. They leave the impression that the men who drink are all outstanding Americans and by and large, these men in the ads are the most handsome, most successful looking men in the United States today. Regardless of age, these gentlemen have firm jaws, clear eyes, and perfectly-molded features. They are always ruggedly masculine, but at the same time there is a kindliness that emanates from every one of them.

One whiskey maker ran a "Father's Day" advertisement entitled "Are You Playing Ball With Your Son?" in which he urged fathers to teach their sons how to drink moderately. The whiskey maker knows that his only hope of survival is slipping across the suggestion of "Wise and sensible drinking . . ." until youth, disarmed by subtlety, finds itself with the craving for alcohol that in four million cases today has become a savage threat to happiness and success. And we wonder: Is any father foolish enough to teach his own son to drink? (Christian Magazine, Oct. 1952, p. 6).

What is life without liquor? It is a satisfying and exhilarating experience. It gives you happiness now, and supreme joy at the end. But a life of drink will at the last bite like a serpent, and sting like an adder (Prov. 23:32). You can well afford to give up drink and remain aloof from it all the days of your life. Just try it and see!

What will be the end of your life? We should all strive to have the same ending as that coveted by an Old Testament character. He said, "Let me die the death of the righteous, and let my last end be like his!" (Num. 23:10). We become righteous in God's sight when we obey the gospel of Christ. Paul said the gospel "is the power of God unto salvation" (Rom. 1:16). And the inspired writer of Hebrews said Christ becomes "The author of eternal salvation unto all them that obey him" (Heb. 5:9). The Lord said sinners were made free from sin when they obeyed from the heart that form of doctrine which was delivered them (Rom. 6:17, 18). The doctrine is identified by the Lord as the death, burial and resurrection of Christ (1 Cor. 15:1-44). When you die to the love and practice of sin by faith and repentance, and are then buried with your Lord in baptism for the remission of past sins you become the Lord's purchased possession. These realize that they have been bought with the price of the blood of Christ, and so they are led to live for Him who died for us. This kind of life will bring innumerable joys now, and supreme joy at the end.

separation" (20th Century Christian, Jan. 1953, p. 31). The truth is beverage alcohol has lost more jobs, sold more homes, snapped more wedding rings, denied more children a fair chance in life, dishonored more women, unseated more intellects, filled more jails and asylums, and dug more graves than any other poisonous scourge that has ever plagued the world. No wonder that Abraham Lincoln said, "Liquor has many defenders, but no defense" (Christian Magazine, Oct 1952, p. 4).

Who is responsible for the evils of liquor? The churches of America must accept their share of blame for these evils. They have failed to warn the American people, and to take an adamant stand against intoxicants. According to an Associated Press Release of June 21, 1952 some churches in our country have even applied for and received permanent liquor licenses (Christian Magazine, Oct. 1952, p. 7).

The Lord said he expects the church to make known His manifold wisdom (Eph. 3:10). It is the duty of the church to teach what God says in the Bible. The liquor interests of America are afraid for preachers to speak out and they are always saying, "The ministers ought to keep quiet." The truth is they want all decent people to keep quiet and let the liquor crowd run America. But the Lord charged His ministers in the Old Testament to "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins" (Isa. 58:1).

If the church does its duty it will tell people that God has said more against drinking than He has against lying, adultery, swearing, stealing, cheating, hypocrisy, pride, and blasphemy all put together. God thundered against drink when He said, "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them" (Isa. 5:11). The Lord linked drinking with vice and immorality. He said "Whoredom and wine and new wine take away the heart" (Hosea 4:11). The God of heaven linked intoxicating beverages with corrupt voting and juvenile delinquency. Hear Him: "And they have cast lots for my people; and have given a boy for a harlot, and sold a girl for wine that they might drink" (Joel 3:3). The prophet Micah preached against liquor and foretold that it would be popular for ministers to favor it. He said, "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people" (Micah 2:11).

In the New Testament the Lord says, "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9-10). The Lord warned that strong drink should not be taken by men who make our laws. He said, "It is not for kings, O Iemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment

of any of the afflicted" (Prov. 31:4, 5). And in spite of this warning the great decisions of the world are made at tables where judgment is tipped this way and that by drink. Ed Creagh in a feature story from Washington released by the Associated Press of Jan. 12, 1953, wrote, "Here, opening its doors today, is located an organization new to the Washington scene—the Capitol Hill Club." He quoted the first president of the Club as saying that to be a member "You must be a gentleman or a lady, you must be a Republican, and you've got to have 50 bucks." One Washington minister said, "If ever I have been disheartened it was when I learned that within a stone's throw of the Capitol, there is going to be opened up, by the new leaders of government, a liquor lounge where they may go for cocktails and then into separate rooms for conferences" (The Capital Times, Madison, Wisconsin, Jan. 12, 1953).

The church must not only sound God's warnings against drink, but it must furnish the warmth and welcome that will help people stay away from the tavern. Some of the people in our country experience such social rejection in the churches that they turn to the cocktail lounge for social recognition. Every soul wants to love something and to be loved. And if it does not get it one place it will seek till it finds. The Lord expects His church to be the great family of love that throws its arms around the lost, and helps them to find more joy, kindness and brotherly love than they could ever experience in the world. Much of the responsibility for the drinking in America must be laid at the door of the distillers and their ads in our papers and magazines. Some of the ads say "Beer Belongs . . . Enjoy it." And above such a lie will be found a picture of a home or of a picnic out on a hillside. But let us turn this picture around and look at the true side. Picture in your mind two boys, ages 12 and 15, as they walk to their homes, going along West Commerce in Dallas, Texas. A wildly driven automobile with three young men in it swings off the road chases the two boys into the ditch, and runs over them, dragging one about thirty feet. Both boys were killed instantly. One of the boys in the car was twenty-one, and his companions were seventeen. In a signed statement the three youths said they had been in a West Dallas tavern. One of them stated, "I know I drank six beers and may have drunk more, but six was all I could count." Now underneath this picture of a wild car dragging two boys to death . . . write the slogan and get the true picture: "Beer belongs. Enjoy it."

One beer ad reads, "Show me the man who sits down quietly of an evening with his glass of beer and I'll show you a man who is wise in the ways of living. Such men, like Will Dudley, live to a ripe old age, unembittered by the troubles of the world. They seem to remain, all their lives, sweet-natured and kindly" (From Where I Sit by Joe Marsh). Through their ads the brewers get beer into the Mayflower, which brought our forefathers to America and they bring it into our living room by television. They class beer with cereal, lemonade,

FINANCIAL STATEMENT

September 1953

RECEIPTS:

Pledges	\$20,948.09	
Contributions	8,164.26	
Transcriptions	521.00	
Tract Fund	63.05	
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Total receipts for Sept. 1953		\$29,696.40

EXPENDITURES:

Expenses:

Tape recording	\$ 804.24	
Publicity	17.50	
Mail Rm. Expense	3.44	
Stamps	319.01	
Travel	104.15	
Wages	2,941.27	
Insurance		
Rent	185.45	
Office Supplies	82.94	
Printing	677.52	
Utilities	24.23	
Tel. & Tel.	105.63	
Misc.	2.25	
S. S. Taxes	27.08	5,294.71
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Broadcasting 23,051.87

Total expenses 28,346.58

Other Expenditures

Furn. & Fixt. 248.82

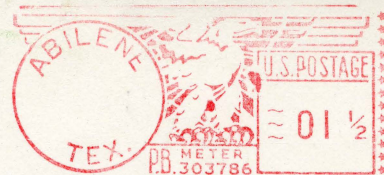
Total expenditures for Sept. '53 28,595.40

Receipts exceed expenditures\$ 1,101.00

HERALD OF TRUTH

P. O. Box 1264

ABILENE, TEXAS



Sec. 34.66, P. L. & R.

MRS. W. C. WILLIAMSON
650 COLLEGE DRIVE
ABILENE, TEXAS

2-53

POSTMASTER:

FORM 3547 REQUESTED

RETURN POSTAGE GUARANTEED