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G. C. RANKIN, D. D., EDITOR.

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## EDITORIAL

### THE CONDITION OF MANKIND WHEN CHRIST CAME.

At the time Christ came mankind were in their moral and spiritual infancy. Greed and power ruled the world, and selfishness governed the transactions of social and commercial life. The poor were practically friendless, and there were but few to plead their cause. The halt, the maimed, the blind and the unfortunate were, for the most part, without hope. The aged and the infirm among them were left largely to their fate. There was but little if any provision for these classes of people. There was not a hospital, there was not a sanitarium, there was not a house of refuge, and there was not an asylum in the world. Everything that made pretensions in these directions was too crude and too tentative to lay claim to what we now deem a sanitary eleemosynary institution. For the most part ignorance and superstition held sway. Womankind were the slaves of men, the beasts of burden and the playthings of human lust. Might was right, and the faces of the poor were ground by the more fortunate classes of society. There was no one to voice the sorrows, the heartaches and the spiritual longings of the oppressed masses of the world. They were like sheep without a shepherd.

Therefore, when Christ appeared upon the scene he addressed his special attention to these downcast and oppressed and hopeless people of his day and generation. He had an ear for their sorrows, an eye for their wretchedness and a heart for their distress and grief. He at once opened his mouth and spoke a message for them, and he lifted up his hand and wrought miracles in their behalf. He healed their sick, he comforted their sorrowing, he assumed their burdens, he raised their dead, and he inspired their vanishing hopes. He made himself the friend of the friendless, the helper of the weak and the comforter of the sorrowing.

Is it any wonder then that the "common people heard him gladly?" Is it any wonder that the multitudes followed him and wanted to make him a King? He was something absolutely new to them, and they heard him eagerly and followed him gladly. And he created the conditions out of which have grown all the ministries that provide for the weak, build asylums for the deaf, the blind, the insane and that heal the afflictions of the unfortunate. His truth has made real the improved mental and moral conditions of womankind, and it has changed the whole attitude of the world toward childhood. He has made civil and industrial revolutions possible among those classes bound down by oppression, and through him has come the blessing of religious liberty and moral progress. Out of his work and teachings have come a new world and a new civilization. The old conditions have been reversed and

now the poor are befriended, the afflicted are cared for and the ignorant have access to the advantages of education. Under his administration the world is cultivating the benign spirit of brotherhood among men. These are the physical, the social and the mental transformations that have come to the race as the result of Christ's advent; but spiritually even larger progress has developed. He gave to the world a correct idea of God, he defined the relations of men to his laws, pointed out the obligations arising out of these relations, and he is binding men to the eternal Father through the medium of an unbroken spiritual unity. "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul and with all thy strength; and thou shalt love thy neighbor as thyself," are the two fundamental commandments upon which he founded his kingdom. When observed they settle all the problems involved in man's relation to God and man's relation to his fellow. Under its operation men have learned God correctly and their conception of duty is rational and spiritual.

Look then at the world when Christ came, and look at it today, and the vision will give you some sort of idea of the magnitude of the work he has accomplished. And in reality the agencies of his kingdom are just beginning to show their efficiency and force. We are just emerging into the twilight of his contemplated achievements. What is it, therefore, he will not accomplish for the race as years go by? And we are all factors in the developments yet to be made. Let us then look continually to Christ as the only hope of the world, the one vital element in the experiences of mankind, the potent force in the spiritual progress of the race.

### A GIGGLER IN THE CHOIR.

A good choir, composed of well-behaved and devout people, is a blessing to any Church and a great help to the pastor. They usually, at least in our large towns and cities, sit in a loft or platform back of the minister, and that position gives them prominence in the worship. All the people are looking at them while they are looking at the preacher. To see serious members of the choir leading the singing and then during the sermon to sit there quietly and devoutly listening to the discourse without attracting any attention by whispering or laughing is most refreshing to the congregation. We have observed some choirs of this character and we always envy the minister that sort of choir helpers.

But now and then there is some person in the choir who is not well behaved. Usually it is some giddy, thoughtless young woman. She becomes listless during the sermon, and by and by she whispers; then she becomes very much amused at some one in the audience and she giggles and laughs. The whole congregation can not avoid seeing her antics, and she detracts from the entire service. Such a person is a positive hindrance

to worship, and her or his lack of reverence vitiates the sanctity of the entire service.

Some time ago we sat in a city church and the music of the choir was beautifully rendered. Two or three of the selections were grand and inspiring. After the preliminaries were finished the minister took his text and preached a most delightful sermon, but much of the effect of it was weakened by the conduct of one of the young women in the choir. Right at the most touching point in the discourse she became very much amused. She looked like she would have to explode. She shook with laughter, she buried her mouth in her furs and giggled and giggled until her face turned red and the tears came to her eyes. It was so disgusting that we lost a good part of the sermon, for she occupied such a conspicuous position that we had to see her as we sat in the front of the pulpit. Then just as soon as the discourse was ended an inspiring hymn was announced and the choir took it up and this same giggling young woman assumed her former gravity and opened her mouth wide and sang, but the song did not do us much good. It is a pity to have a whole choir brought into disrepute by one silly member, but it is often done.

### THE STATUS OF OUR SUBMISSION ISSUE.

It will be remembered that two years ago the question of instructing the Legislature to submit a prohibition amendment to a vote of the people was placed before the primaries, and after a vigorous campaign of several months the measure was carried by a substantial majority. It was not an issue projected by the politicians, but by the people, and their popular votes decided it beyond all question. When the State Convention met in San Antonio the enemies of the measure tried to keep it out of the platform, but by a vote of 419 to 225 it was put into the platform as a demand and this platform went before all the people of the State with its candidates for State office. The Republican party brought out a platform and a State ticket violently opposed to our position, and the whole matter was fought out before all the people at the general election in November following. In this general fight we were overwhelmingly successful. The Governor of the State in delivering his message to the Legislature urged that body to comply with the instructions of the people and with the demand of their party platform, and give to the people an opportunity to vote on a prohibition amendment to our Constitution. For several weeks the Legislature wrangled over the matter, and then finally defeated it by an insignificant minority vote.

What, then, is the status of the submission issue? Some time ago we were in Austin and put this question to a high official, who is now one of the candidates for Governor, and his reply was: "It stands now just as it did prior to the meeting of the

last Legislature; and its status can not be changed as a party measure unless the next State Convention should rescind the action of the last one committing the party to it." But we are willing to go further and say that even were the next convention to rescind its action, then the instruction of the people in the last primary election will still be binding upon the Legislature. But there is no danger of the next convention rescinding its action. In all probability it will reaffirm that action, though there is no real necessity for its reaffirmation. In any event, there will be a majority of submission Democrats in that convention, just as there was a majority in the last one; and the interests of submission will be carefully guarded.

This, then, is the status of the submission issue. The primary election will not have to ratify the instruction of the people again on this subject. That has already been done, and that ratification stands until the Legislature carries out the will of the people. But since the Brewers' Association controlled one-third of the members of the last Legislature, it becomes necessary for us to see to it that we elect two-thirds of both branches of that body, so as to secure the opportunity to vote on State-wide prohibition. We only lacked two members in the lower branch and two in the upper branch of that body in its last session, and we must secure true men to the people to take the place of those few who were false to the people and to their party obligation. Let no friend of submission trust any man who is not unconditionally committed to the submission issue. In this way we can elect a Legislature that will prove true to the people and to the moral sentiment of the State.

One thing is certain, and that is the Legislature had just as well give the people the opportunity to settle this question, for they are determined to secure this opportunity if it takes them years to do it. The politics of the State will have no rest from the agitation of this question until the proper disposition is made of it. And we now and here serve notice on the politicians of Texas that this question will become more and more a thorn in their flesh until they obey the instruction of the people and give them the opportunity to pass upon the question at the ballot box. They may howl all they please about "Church and State," and "the preachers in politics." Such howl will cut no figure. For not only the Church, not only the preachers, but self-respecting people in and out of the Church are determined that the will of the people shall be obeyed. Therefore, we are in for the war; and we will fight it out on this line if it takes twenty-five years to accomplish the result. On with the battle!

Christ has transfigured childhood and made it the most glorious inheritance of the home; and through him multiplied thousands of children are happy and rejoicing on this glad Christmas Day. Prior to his advent there was not much to inspire the young life of the world.































## A DANGEROUS BOOK.

In a former article reviewing this book we showed that Dr. Watson, before he developed his pernicious position on evolution, discounted the truth of the Mosaic or Bible account of creation by saying if the Bible had been given us direct from the hand of God like the Ten Commandments were, "It would have been a wonderful but a futile book." He says, "It (the Bible) was never intended to be a hand-book of history," and that none of the writers in New or Old Testaments except St. Luke understood "historical technique" and that "No one should rest the authority of the Bible upon its dates or its figures." And speaking for himself and all others he says, "Surely the day is passed when devout people will treat the fall as a literal transaction" and he makes the whole story of the Garden of Eden just a "poem" and an "incredible history."

Thus after Mr. Watson has discounted the Bible history with regard to creation, he then discredits Moses in these words, "If we desire information upon his ways in nature we must turn not to the pages of Moses, but to the laboratory of the scientist."

We do not wish to be misunderstood in this criticism of this book. I am not now controverting with those infidel or skeptical scientists who have renounced the Bible and are bolstering their infidel theory of evolution by denouncing Moses and the Bible. They are joined to their idols and let them alone. It is sheer justice to them to say they are consistent with their theory and with themselves, for no man can logically embrace both Moses and the scientists. If one is true the other is false and no man can ride two theories at once going in opposite directions.

Our wonder is how any Christian minister can renounce the truth of the history of creation by Moses and embrace evolution and then withhold give us, as Dr. Watson does on page 222, one of the finest eulogies upon Christ and his work. This is above my comprehension.

Moses is recognized by both Old and New Testaments as a type of Christ. They both say Christ was to be "like unto Moses." And yet our author tells us Moses' account of creation was incredible history. But we assume if Christ, who knew all things, indorsed this false history that he was as guilty as Moses. But did he indorse the Mosaic account of creation?

Please turn to Matthew 19:4, 5, "And Jesus answered and said, Have ye not read that he which made them at the beginning made them male and female?" And to prove he was talking about their having read from Moses' account of creation he goes right on and quotes from Genesis 2:24, "And said for this cause shall a man leave father and mother and shall cleave to his wife, and the two shall be one flesh." Here Christ is adjudicating the great question of marriage and divorce. He goes right to the six days in which Moses says God made all things and quotes approvingly the law then and there ordained.

With this indorsement of Moses' account of creation by our Lord, how can any man brand the Mosaic account of creation as false and "incredible" and still hold to Christ as the embodiment of truth? A man who knowingly, to prove his contention, quotes from a false witness is no better than the witness. Surely the man who attempts this double game must stultify himself.

But we are sometimes told it is not so much the facts of Moses' account of creation they object to, but to the method he gives. It is not scientific.

If by scientific is meant that man was evolved from a monkey or some other lower order of being, we answer we are glad Moses did not give us such a man-humiliating and God-dishonoring method, which makes man the offspring of a beast, and required God to try, through unnumbered and millions of years, before he could make a man.

How different and how sublime and yet how reasonable is the method related by Moses. He introduces the All Father, in his majesty and omnipotence, as speaking all things into existence. "He spoke and it was done; he commanded and it stood fast." He made man in his own image and likeness and called Adam the son of God. Hence Paul says, "We are all his offspring." Thus showing the universal Fatherhood of God and brotherhood of man. Those who prefer the genealogical line of the monkey have my consent.

The method of creation as given by Moses when he said God "spoke and it was done, commanded and it stood fast," is indorsed by St. Paul in Heb. 11:3 in these words, "Through faith we understand that the worlds were framed by the Word of God, so that

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though a scientific medicinal combination, is prepared from such remedies which the common people as well as the Doctors KNOW TO BE GOOD, which they can place confidence in, which they know they can safely use, and most of all, is composed of things which make it A GOOD REMEDY. It is right all through, from the first to the twelfth ingredient, a remedy that knows its work in

the body and does it in a way that satisfies the body-owner. It is a pure remedy, that all the family, young and old, can use. It contains no poisonous drugs, it contains no harmful drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body with the remedies which nature intended to tone the body, or that power would not have been given to them.

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is especially urged for all chronic sufferers, who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give THIS SCIENTIFIC, MODERN COMBINATIONS of old-time remedies a chance to show what it can do for you.

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### THREE TRACTS.

things which are seen were not made of things which do appear." Thus instead of Moses' account of creation being unworthy of a place as "hand-book of history," as Dr. Watson says, Christ and St. Paul both say it is history itself.

It is history pure and simple, and it stands alone and is the only reliable fingerboard pointing back to man's noble and divine origin. It is no small matter for any man to insinuate a doubt as to the truth of anything written by Moses, since Jesus, by the words he put into the mouth of Abraham in answer to the rich man, gave a carte blanche or universal indorsement of whatever Moses said in these words, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." W. H. HUGHES, Dallas, Texas.

There lie upon my desk three tracts, all from the pen of Dr. W. F. Packard. It is needless for me to say that all three bear the marks of much painstaking labor and of scholarly research. One of these is upon the subject of "Infant Baptism" and places the arguments therefor in a clear and logical form.

After reading the fathers on this subject, as presented by this pamphlet, one need never to question the practice of the ancient Church.

The second of these pamphlets is upon "The Faith Once Delivered Unto the Saints." During Dr. Packard's pastorate at Tyler a Roman Catholic priest made a bitter attack upon Protestantism and glorified his Church in

contrast thereto. The answer to his false claims and tenets is dignified and complete. Never for a moment does the writer lose his perfect self-poise and Protestantism's beliefs are completely vindicated.

The third tract is upon the subject of "Christian Science," "falsely so-called." Dr. Packard starts out to show that it is neither Scriptural, reasonable nor scientific. In this field the author is perfectly at home, as he has given considerable study to the occult. Christian Science is thoroughly analyzed, its true value assessed and its monstrous and degrading heresies exposed. The writer trusts that all three of these tracts will have wide circulation as they are destined to do great good. The organization of the Texas Tract Society was a happy thought. Success to it.

J. W. MOORE

### NOTICE.

Mid-year meeting of Texas Conference Board of Missions will meet at Tyler, Texas, on March 9 and 10. The exercises will open at 2:30 p. m., Wednesday, March 9, and will continue for three sessions, adjourning after the night address by Dr. Mounzon, Thursday night, March 10. Let all members of the board and all the presiding elders attend.

EXECUTIVE COMMITTEE.  
Per Jos. B. Sears, Secretary.  
Pittsburg, Texas.

It is well to suspect that love for sinners which is based on curiosity about the slums.

A wooden bread plate will be remembered longer than a souvenir teaspoon.