The attitude of the Young Minister towards Current Questions.

By Pastor E. Y. Mullins, Baltimore, Md.

The air is full of "problems." While the oral debate which was so common and sometimes so acrid a generation or two ago, is ceasing to occupy a great deal of the world's attention, yet the newspaper controversy, the passage at arms in the reviews and other public prints are rapidly developing the reading public into opposing schools of opinion on nearly all questions. There are some who enjoy fighting over again all the old battles. In the theological world, if the communion question is up, or the question as to the form of baptism, this class revel with delight. They are fond of gnawing the old bones that have been gnawed through the ages, until they are not only meatless but juiceless. They never get through settling...
questions that were settled long ago. If they enter a community where these questions are settled they proceed at once to unsettled them for the sake of the luxury of settling them over again.

On the other hand there are those who are fond of "new" questions. In their intellectual worship, they can endure nothing which has the smell of age upon it. Every piece of furniture must be fresh from the modern factory and finished up with nineteenth century varnish. There is no lack of issues upon which this class can gratify its craving. Questions swarm about us as thick as flies in Egypt or leaves in Wallambrold. There is the capital and labor question, the question of women's rights in church and state, the question of Prohibition, questions as to the true function of the pulpit, as to the true nature of the Church, as to the nature of inspiration of the Bible, as to the nature of the atonement, and so on ad infinitum.
The denominational wars have fallen into the earth; the persecution in Germany, in England, in Virginia, have ended. These were the hiding places of the seed, but now it is time for it to yield its harvest. If our declaration of independence is to prove itself successful, it will not be the time, but the means, to preserve it from the state of never possessed. And the present wanton ground we now throw our sufferings on. The work is neither to establish our principles, nor to preserve the state, but to establish and preserve the world. This is an age of acting. God has made it so. God has laid it on the hearts of his people to point to the harvest field and invite them to the harvest field and say, enter. The watchword is, work while we have the power, the supreme necessity, the life, the meditations of past and present; the fruits of it are ours.

If my father accomplished so much in adversity, what may we not do in prosperity?
An Appreciation of Friendship.

By E. Y. Mullins.
(At Banquet, Nov. 23rd, 1923)

It is not in the power of language to express all I feel tonight. I am deeply grateful for all that is true in what has been said about me. And naturally I have a generous tolerance for the things you have said, which, deep in my consciousness, I know are too good to be true. I am grateful for your friendship for many reasons. Perhaps I may name a few.

One is that friendship makes life worth while. Three things are fundamental to happiness: ideals, work and friends. Our ideals lure us forever upward. Work absorbs us so that we do not have time to dwell upon our failures. But our friends who encourage us prevent the ideals from growing dim and the work from becoming drudgery.

I am grateful for friendship, because it is the antidote to harsh judgment. When we consider how much our friends must forgive in ourselves, we are moved to adopt the sentiments of Burns:

"Then gently scan your brother man,
Still gentler sister woman,
Tho' they may gang a kenman wrang,
To step aside is human.
One thing must still be greatly dark,
The moving why they do it,
And just as lamely can ye mark
How far perhaps they rue it."

I am grateful for friendship because of its transforming power in our lives. Byron lamented: "My life is in the sere and yellow leaf. The fruit, the flower of life is gone. The worm, the canker and the grief are mine alone." What Byron needed was faith and a friend. Friendship enters the darkened room where a man sits with head bowed in despair, and touches a button and floods the room with light. When hope dies and its shrouded body lies ready for burial, friendship enters, breathes into its nostrils and hope springs
Speech

Manliness in the Ministry

E. Y. Mullins
in the Ministry

Manliness of Character in the Ministry.

To magnify one's calling in his own conception and before the world is away from the duties of every man whose vocation in life is elevated and dignified. But in this elevation and dignity may become a veil to blind him to its defects and short-comings. These defects and short-comings may thus have their growth stimulate and encouraged. When the heat gets to the tree-tops there is danger forgetting that the jet are planted on the earth. The eagle may soar in these clouds but this does not protect him from the snare and bullet when he descends to earth. The manliness is one small defect in the minister. If preachers more follow ministry a distinct manliness should be but much in the world the devil is constantly constantly wanting to acknowledge it. I wish to be esteemed as very few as well as very plain in what I shall say upon the subject of ministerial manliness.

The preacher needs manliness in his business relations. The world doesn't credit him with any business sense. I know. But this doesn't empower him to formulate a new code of business morals for their own use.
debt is a debt if a preacher does owe it. An un-paid grocery bill or the unpaid subscription price to a religious newspaper imposes the burden of obligation on the preacher as well as another man. Some preachers might account this an extreme or reckless assertion. But no casuistry helps one to another conclusion. The preacher's demand for credit based on professional honesty alone is unwarranted. If he has to foreclose he has the usual remedy. He considers the insult of refusal let him charge it to his own presumption.

The growing practice in the ministry of receiving small charities has reached a degree that is alarming. It has led to the charge of ministerial pecuniarism. However strong the plea of poverty may be in his favor, however powerful the argument that these gifts are made in consideration of lofty character & ministry, this influence on the community, nevertheless when the facts are the other side are balanced against these arguments they are outweighed. Such a practice must affect unfavorably his high sense of honor and self-respect; he is called to the sense of being patronized, and outsiders have drawn the inference that preachers are a class of fictitious dead-beats seeking their office for gain. The complaint of scarcity of candidates for the ministry. May it not be that young men are repelled from the ministry because they must needs associate with the outcasts that whine, that whine, that whine? Doubtless the evil is often greatly exaggerated. But things are not in reality so bad. When things were so bad the minister first one, instead of a young man honestly thinking a preacher can't pay for what he gets, where he goes, but must go at the public expense like paupers criminals, & fugitives who shall consider him for himself from such a calling as there a useful office where the preacher may earn a livelihood? Does the preacher suppose any? Some one has said there are three ways of getting a living to earn it by it or steal it. "We shall ministry adopt. Let us earn it or become mendicants in just let some St. Francis arise & put ministry into mendicant orders. Then only self-sacrifice will enter into the churches, and not to be effaced by this alms ministry, their contributions.
...
Sermon course is no child's play. A man has got to get a grip with his teeth hold on till it thunders. Patience is one of the surest tests of manliness. Biding our time a little test, real flowers than herculean struggles against active opposition. Think of X with his soul swelling with supernatural power wth steadfast devotion to his work, spending 30 years in preparation for his work! Only one plea can be presented which satisfies our honest faculty for abandoning the long course before it is completed. If the student wants to marry, then he may go. Some when he is consulted by the subject of the students know that one of our loved professors encourages this course. They have been taught by the power with which he carries with the point always at white heat. We employ it exclusively for the promotion of matrimony among students. The must agree my fellow students, that our faculty rightly insist upon perseverance here, to ridicule the coward who gives up the struggle. They will create a student to leave for the best clay for the best fall or the best wife or the best anything. I don't suppose they will object to his leaving for heaven, this I never heard there in the contrary.

In his service the preacher will avoid clicheisms in dress or in manner. If he desires his influence grounded in a foundation that is lasting, it is the man after all that impresses. Influence men count the frictive pretentious, or the dress or even the eloquence. Simple and pure underlying genuine manhood constitute the leading elements in a true preacher's character. The kind of influence with comes from priestliness is not suitable for the enlightened 19th century. The curt of ministerial cut can never become the substitute for solid strength of character. The word tailor of might tuck off a wing or a leg, can never recommend the shape which comes from weakness a lack of projectile force. The flying horse is a horse enveloped in a voluminous coat all outlined up before, and surmounted by a lofty fur-gum hat, presents a spectacle full of suggestion. There is so little much v clothes so little v preacher man.

Preachers are leaders, and their influence must be a kind which lead. Influence may not be of this kind. Men may stand in awe of a hide those faces from the Rev. Mr. Sestimorinoes yet not be led by him a single step. Many a preacher rightly imagines he is a leader. But if he is leading the world into the ditch what then?

In his struggle to become all things to all men the preacher encounters a subtle enemy. It gives me pain to make the declaration but it is true that ordination is not an easy thing. Being in a ministry. Featurings andHopewen's are bad enough in politics but it would be difficult to find two worse a word to describe such practices in the ministry. Sadly enough power pulling and demagoguery is not confined to politicians. Religious papers have nearly
The preacher who is always trying to make a good impression on the public is likely to become a mere speaker. Instead of being the head of society, he becomes the tail of society. Instead of embodying the religious principles of religion, he clings too closely to the present world. He becomes the embodiment of the world's sentiments, dragging the religion of Jesus down. He allows others to press his face to the grindstone until his features are all worn off and his individuality gone. He ought to consider public opinion of course, to respect it, but he should not become its slave. Public opinion is already in his favor on many questions. The whole world is not arrayed against him as it was against X or Luther. He should make the most of this advantage, but he should not become the world's footstool. He is not to throw away his own eyes and lost through them. He is not to seek his own tongue and speak only with them. He is a man. His calling is the crown upon his brow which makes him king among men, but his walk must be in harmony with what he is called.

Respectfully,

Edgar Y. Mullins

I ask the professor's pardon for the allusion to him. I hope he does not object.
Self-interest not man's sole interest; motion, purchase, profit, necessity, to that activity.

Pain among riches - pleasure in wretchedness - not so. Labor law of life misery, all in all, greatest misery.

There is economic friction.

Economic society is an organism.

Man is not made to produce wealth, but wealth is produced to benefit man.
Beloved Brothers & Sisters:

In the Providence of God the time seems to have arrived when the relation between yourselves and me as pastor should be dissolved. I tender you this my resignation to take effect Oct. 1st, 1888, in the spirit of entire and prayerful deliberation, with no conscious motive other than a desire to please God. It is not the result of dissatisfaction with my present field, and should be regarded as any departure from the grace and favor of God in any respect. I am deeply grateful, thankful to God that their fidelity for me and toward have been those of mutual and unbroken affection, and I can never cease to be grateful for the thousand acts and expressions of kindness which you have bestowed upon me. To labor for you and with you (though sometimes feel singular) has been the greatest pleasure of my life as a minister of Christ, and in all my future years the memories of this first pastorate will be cherished with special and peculiar tenderness, and I shall ever feel that some of the
best friends I have upon earth are members of the Harrodsburg Baptist Church. In laying down my work here to take up another in the city of Baltimore, I pray and shall continue to pray that as a church you may ever be earnest united and persevering in the work of Christ, that loving God supremely and loving one another unfeignedly, you may fulfill your course, and that when I am taken beyond the bounds of the meeting, no one of our bows may be adorned with the crown of righteousness which I desire not away. I ask a continual interest in your prayers.

There is one desire that most upon my heart which I cannot refrain from mentioning here. It is that during the month which remains for me to be among you some permanent shape may be given to our parsonage entrance. I that we neither need be in want of your liberality, has been until the required sum is raised. I may witness the earnest kindness of your of my efforts. Thus to place our cause here upon a broader, higher basis. And may the God of peace and wisdom keep you a guide who shall lead you to more abundant harvests in the Cause of his Blessed Son Jesus Christ.

Affectionately yours,

E. Y. Mullins

Aug 28th 1888
The welcome to us here at last is a royal Texas welcome as big as all out of doors.

It seems peculiarly fitting that the Cow and the Texas. Elsewhere it may be found that it helps to remember that it can only be found in Texas. Not here.

Grandpa's earliest spring for us. He has been wondering whether we'll get it. The first day it is not over, he will spend the day in his garden.

The sun is high, the air is moist, the earth is green. We are nearing the edge of the great wilderness. We are nearing the edge of the world.

We shall always be back. Texas.

We shall always be back.

We have been a great people.

We shall always be back.
And Texas means in Ancient tongue "Paradise" such our theme is we keep us its Place. Eve was about to leave Paradise, a transport present her as saying thy duty done and pass her "serpent".

It was a high, lashed, bleak, desolate, made them gray grass. Gravemakers are there, and the stone is not made to think. If we were alone it be true. In our are gone that is good we deny that.

In the desert, in the Town,
On the railway in the Square,
Came the brain of goodness done.

Doubly bright daylight everywhere.
The Opening Address of President E. Y. Mullins.

Southern Baptist Convention, Kansas City, Mo.
May 16, 1923.

The Dangers and Duties of the Present Hour.

It has seemed to me wise at the opening of our Convention to call attention to some of the dangers which lurk along the way of our work, and some of the imperative duties which confront us. First, I name a few of the dangers:

1. First of all, I mention the danger of the possibility of division among us over secondary questions. Southern Baptists have attained to a remarkable degree of unity. This has been manifest in our work in the $75,000,000 Campaign and otherwise. It is perhaps the greatest single asset we have at the present time on the practical side of our efforts. We can accomplish nothing without unity. It would be exceedingly unfortunate, therefore, if we were to divide over the question of pre-millennialism or post-millennialism. There is no issue among us over the question of the personal return of Jesus Christ to this earth. We all accept that as a fixed teaching of the New Testament. We all look forward to it as a glorious hope. We are all loyal to it. And there should be no division over the order of events which will occur when Christ returns.

If a man says to me, I believe that Christ will come before the millennium and reign personally on earth a thousand years, I can say to him, "give me your hand of fellowship; we have no quarrel." If another brother says, I believe the world will grow better gradually and there will be a thousand years of millennial blessedness, and then Christ will come, I can say to him, "give me your hand of fellowship; we have no quarrel." If a third brother comes and says, I do not know whether Christ will reign personally on earth, or whether there will be a thousand years of blessedness prior to his coming; only I believe that he will come in his own time,—I can say to him "Give me your hand. I have no quarrel with you." Southern Baptists would be very foolish to permit this issue to divide them.

Again, there is no division among us on the question of the supernatural in the gospel of Jesus Christ. We believe in the Virgin birth of Christ, his deity, his substitutionary atonement, his resurrection from the dead, and his second coming. We believe in salvation by grace through faith. We believe in the coming of a divine power into human life to redeem man from guilt and the power of sin. We are against naturalism and any form of rationalistic, rationalistic philosophy which denies the supernatural. Here we must plant our feet. On this we must insist for all teachers in our colleges and seminaries. This is the standard by which we must measure ourselves. We favor science, but we are against the anti-religious assumptions of so-called science. We are in favor of freedom of research, but not at the expense of the established facts of religion. In my view, the only requirement we can make of our teachers is that they be loyal to the above supernatural facts of the gospel. There may be variations in the way in which they state their positions on other matters, but I want to make it clear that I have no room for difference of opinion on these fundamental verities. Let us make this the cardinal point—
the supernatural in the gospel of Christ. Let us not be divided on subordinate variations of opinion.

2. A second danger confronting us is the possibility of the confusion of thought as to the place and work of the Southern Baptist Convention. There has been considerable discussion of this matter. We need to clarify our function and our work. The Convention is called to a great mission. Its organization and work are precisely like those of other general Baptist bodies. All Baptist organizations are under the control of the same fundamental Baptist principle which governs in our churches. A district association is a voluntary association of Baptists who are self-governing and with obligations to carry on certain lines of work pertaining to its own sphere of activity, and it is morally bound in its obligations to other Baptist bodies, but it is under the control of no other Baptist body. Its obligations are directly to Jesus Christ himself, and its relations to other Baptist bodies are purely moral; they are not legal. These are precisely the same characteristics found in the Southern Baptist Convention. It is a voluntary organization, self-governing, and under obligation to Christ to plan its own work, make out its own program and pursue its own purposes. It is, of course, morally bound, like a district association, to consider its relations to all other free Baptist bodies, to embody the fraternal Baptist spirit, to confer and seek common ground in common work. But within its own sphere, fixed by its own purposes, it is a free, self-determining, independent body. These principles may be applied to all other general Baptist bodies, State conventions, unions, and every other form of Baptist organization. Baptists should never introduce legal bonds, making their general organizations in any sense dependent upon each other in any compulsory way. Our danger is that we will convert moral and fraternal obligations into legal relations. It would be a sad day for Southern Baptists if the Southern Baptist Convention should surrender its autonomy or merge its work in the work of any other Baptist bodies in the world, above or below.

3. A third danger is the failure to appreciate the tremendous gains of the $75,000,000 Campaign. The gains of that Campaign, in vision, in morale, in the demonstration of the possibility of unity in our democratic church policy, in the capacity of a free people to cooperate successfully for the great ends of the Kingdom, and in many other ways, are of incalculable value to us. Let us not fail to estimate truly the value of these gains. We must not over-emphasize our mistakes. We have made great mistakes. If I were disposed to dwell upon mistakes, I might easily become pessimistic, because the Southern Baptist Theological Seminary has, perhaps, suffered more than any other agency of the Convention in the ongoing of the Campaign. So far as the Campaign itself is concerned, the Seminary has derived, at the end of four years, less than seven per cent. of the total amount allotted to it from the Campaign itself. We have added to our treasury a somewhat greater sum, but the balance came to us from the collection of pledges already made, these having been secured by our own efforts prior to the Campaign. We have received from the Campaign proper less than $100,000.00 out of a total of $1,500,000.00 which was allotted to us.

But I am far from dwelling upon this. I believe in the brethren and in their willingness to make good to us what we have lost. The only thing to do with our mistakes is to capitalize them. They can teach us great lessons.

4. A fourth danger is the loss of ideals and courage for greater achievement. We face a great crisis in our history as a denomination.
Failure at the present time would be disastrous in many ways, and will tend to depress our spirits in efforts to achieve hereafter.

But I have spoken sufficiently of the dangers. I wish now to call attention to some of the duties of the hour, and first I mention our duty to complete the task we now have in hand. We must not fail on the $75,000,000.00 Campaign. The period has been extended until December, 1924. We have twenty months more in which to round out our great undertaking. If we succeed in this, it will mean great things for us. Wrapped up in our success are the following:

(1) Our standing in the religious world. We repudiated the interchurch movement and set out to do our own work in our own way. The eyes of the world have been upon Southern Baptists since that day in 1919 when we took this step. Our success will add enormously to our prestige, and our failure will cause Baptist stock to go down in the estimation of men and women.

(2) Our own faith and courage for future tasks. If we win out in the campaign we are now engaged in, nothing will be too great for us in the future. The only spirit in which to meet it is the spirit of David when he went to meet Goliath. He remembered God’s dealings in the past and had firm faith in the success of his attack upon the giant.

(3) The demonstration of the efficiency of religious democracy. Southern Baptists have been demonstrating that a religious democracy is capable of compact organization and effective co-operation, but this demonstration will be largely a failure if our effort breaks down, and if the objective is not attained. Those who believe in centralized church government, with overlords and bishops, do not think Baptists are capable of high achievement in such efforts. They have freely predicted that we will fail. We must disappoint them by the performance of our great task.

2. Another duty is to begin great plans for the future. The highest rewards which God bestows upon his people for tasks achieved is still greater tasks. We ought to begin at the present meeting to plan what we are going to do in our next great movement.

3. We should renew our allegiance to the Great Commission. The center of our Baptist life is in the Commission. Our work begins with evangelism; it reaches out to education, to philanthropy, to social service, to civic righteousness. Our task is to build up the Kingdom of God in all these respects, but as Baptists understand their work, they begin with the renewal of the individual heart through the grace of God. We preach a gospel which goes directly after the salvation of the individual, and out of the regenerate life we believe all good things in the social order will follow. Evangelism, therefore, is the keynote at home and abroad. Our hospitals, our orphanages, our colleges and theological seminaries and all other phases of our Baptist life and activity follow as an inevitable consequence.

Sometimes a young preacher asks me how much he shall vary his message from the strictly evangelistic message in preaching. My reply is that the evangelistic note should never be absent, though there may be many variations in the theme. When I was a child I could pick out a tune on the piano with one finger so you could recognize it was the tune of Home, Sweet Home. But I have heard Paderewski play Home, Sweet Home...
with variations. He used ten fingers and the entire keyboard of the piano, and yet at every stage of the piece as he played it the tune of Home, Sweet Home was recognized. He played it with variations. So also there is evangelism which may be likened to the playing with one finger, and there is preaching which is like the playing of Paderewski with all the fingers, and yet the tune is always there.

4. Our duty is to renew the vision of 1919. It was a great hour in Atlanta when we stood together voting the great undertaking. The spirits of all the great leaders of the past, if they were permitted to be present, must have rejoiced with joy unspeakable as they heard what was said and witnessed the scene of that memorable night in Atlanta. We need to come back to that high mountain top and look abroad over the earth again and catch a vision of the coming Kingdom of God, and rededicate ourselves to the great tasks with all the zeal fervor of our souls.

My mind goes out today to the suffering world. Everywhere humanity is agonizing in its hunger and need for the gospel of Jesus Christ. A newspaper writer the other day who had traveled all over Europe pictured the situation as follows:

Looking at Europe as a whole, this writer said: In the West people are fighting their own race—their own brothers. They say it is in the cause of liberty. Each side is trying to suppress the other by extermination. In truth, they hate; and how they hate! This is Ireland.

Half way between West and East people are starving, defeated, sore at heart, defenseless, alienated. The pride of a nation is being trampled under foot. The people are dreaming of a day to come when they will be avenged, when they will get weapons in their hands and fight and kill. And that is Germany. Oh, how they hate!

Further East is a great suffering world that God seems to have abandoned and that has renounced God. Indeed, the government has definitely decreed that it will exterminate religion and drive all believers out. They are great people, enduring great suffering. They also dream of a great day to come when their enemies will be at their feet. And this is Russia.

And in the East, across the Hellespont, there is a world of chaos, a nation defeated, struggling to rise out of its ashes, to recreate itself, throbbing with a great grievance and inflamed with a great spirit of revenge. And that is Turkey.

And in the midst of this Turkish people, full of venom and hate and cruelty, I see long columns of pitiful orphan children, under the guidance of Red Cross workers, children of Christian parents, marching in all directions to places of refuge and safety from the pitiless cruelty of their enemies. And this is Armenia and the Armenians.

Europe is thus a scene of desolation. This newspaper writer gives a marvellous interpretation. She says: No autocrat can ever bring back peace and prosperity to Europe. Democracy cannot bring to Europe what Europe needs. Even a League of Nations, by itself, cannot do this. She said that after talking with many leaders of thought, professors, ministers, and others, there was one verdict. The only possible salvation for Europe is a spiritual revival. There is only one cure for the dreadful disease of these countries, and that is the coming of God's Spirit and the Gospel of Jesus Christ. Europe, she said, is a grave-yard, desolate everywhere, without a single lily.

And as we look abroad over the earth, similar conditions prevail, and thus the vision of duty, the vision of sin, and the vision of God are made clear to us. Let us humbly and reverently and devotedly recognize God's call to us to go out into the suffering world with the only remedy—the Gospel of Jesus Christ.
THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY IN THE LIGHT OF FORTY YEARS.

THE REGULAR ADDRESS AT THE OPENING OF THE SESSION, OCTOBER 1, 1897.

—BY—

REV. F. H. KERFOOT, D.D., LL.D.,
Professor of Systematic Theology and Pastoral Duties.

PRICE, TEN CENTS.

LOUISVILLE, KY.
CHAS. T. DEARING.
1897.
Young People's Union

The man we an axe to grind.

City Mission Committee. Annual increase to our population: 5000 to 10000.

Pray for incoming workers. Interest services at home. Every alliance feels impulsion. Western 1st SW action.

Organize a profession of willingness to work at its core. It is not work or sacrifice - a coffin or chariot. The zeal it requires God bless. not zeal in chatter, or gossip, or chattering.

Something Necessary

1. Contact - Touching it deeper. The woman human knowing women's needs, across chasm, wondering & working. The preacher's answer: "let em come & get it" - open the adventure or, Amos 5:17, "go fetch him!"

Paul & Christ 2 Peter & Waldos & Carey's kind. Gladstone & Visby Tollie Ostrum. Twitch term

Sacrifice Necessary.

Young man reply to my request to go to teach in Mio's 5th and 6th.
back & tends it, come \\ frank often am I take my nap!\

This version of I am "endure hardship" & "go work in my vineyard;"
"Give me your little vineyard or" Bolivar Napoleon
at Raeburn.

I love Necessary.  How can I do Men's work.
Young man in love, telling about how to look
at cabbages.  All wrong & boy "Will you be to?"

The Importance v City.
Isolation of communities - meat & salt.  Sick man &
dry storm, etc. in ocean.

Postal dynamite of righteousness & of unrighteousness.
Literary influence - reading house - Gambling hills -
Palouse.
The Denominational Paper of the Seminary.

E. Y. Mullins.


Weakening a duty & Sem' prof. 2. Not a function of press to educate them in truth. By demand, it's official help of remain decent while they proceed to indoctrinate the truth w/ exaggeration & subtlety. Gentleman, but forbears to publish any recrimination.

Solemn thing not to fall into their hands. Solemn thing not to want op. that is offered or sho. Advocacy. Dog waging tail growling.

Criticism of the new 1. Often not covert. 2. Explicit not vague. Men's moral character a moral character. Rattler a backslider in everyday life. Not kind for facts. 3. When need of help no hurting. 4. Criticism with which it not petty nagging. People based on facts not rumors. One instance we presume so vast when a postcard from who we believe.

This is at least one species of the "highly" criticism of which I must have any all heated镇党委.

What Sem. does for den. press.

1. Makes subscribers.
2. Makes advocates. Educator faculty will read if power read.
3. Makes writers. Faculty & students. Write as we are asked. This needs for.
What press can do for Italy.

1. Editorial support. This sort of wedge I mean is to be made. New forces Fig. 1. It is that which penetrates money, students.

Where evils exist seek first to correct by proper approach to Senate itself see editorial in West Recorder.

Editorial precedent for unity I ask practically, hence warranted.

Whatever you have done the following things.

Not merely recognition but advocacy & support. Not merely contributed articles but ad articles. Not just suggestions, personal, but more formal article. Not J. course in a dress-up way, but for time to time as need arrived. Transition stages now, summer issue handed to us. This not be we want more in its denim institute, but be as I conceive your realm to + denounce you deliberately adopt us from all groups agencies with belong to + organic life v denounce. Endowment, students.

Many thanks.

You permit me to put our appeals thru you. You permit us for a column to advertise in yr columns, again thanks.

Not a course that you have slighted our interest by giving me a disproportionate amount of editorial advice, to them no oh charge. But you have given us genuine support for who as a school friend of mine

multa gratias tibi.

It is not for me to urge the moral imperative & say you ought to do this, or adopt it as priced highly re your writing, or even adopt a hazardous role & pretend say "you will." This is first time I ever faced so many editors at once, & knowing 1 formed v to pass the persuadable means. We say done 1 you have done all these things & you sincerely trust that our pictures for past favors, will not hinder you for continuing them.
Certain seeds have long theology, matrimony, balanced fate... or not to go to Jerusalem. The word, in reason, turns him right.

Endowment. This our present effort. Need to align both home and people's consciences and health.

Sewing and laundry back again.
Two points are worthy of emphasis here, both on which Baptists are often misunderstood by others. One is that Baptists are chiefly concerned to maintain the outward forms of Christianity; baptism and the Lord's Supper. The other is that Baptists also ascribe a saving power to baptism. Both these impressions are entirely wrong. Baptists have always insisted the fact that baptism is a symbol and not a sacrament, as is the Lord's Supper. Neither has any saving power. Salvation is a spiritual fact not a sacramental process. It men is saved by faith in Christ alone. With us one joins the Church and is baptized because he has already been saved and not in order to be saved. Baptism is a picture or symbol, an outward dramatic representation of a preceding spiritual change. Water is a symbol of cleansing and regeneration. Submersion is a symbol of spiritual death and inner life from the waters is a symbol of resurrection from the dead. Thus the form of the ordinance, immersion, is necessary to express the spiritual meaning. To destroy the form is to destroy the meaning. But the form is absolutely without saving power. Christ commands the form. It is useful as a portrayal in vivid outward form of that spiritual truth. Baptists observe the form as an act of obedience to Christ's command, and not in order to become spiritually regenerated or saved.
The Baptists have had a remarkable growth. In 1800 they numbered in America about one hundred thousand actual church members with several times that number of adherents. Today they number in the United States alone seven millions, and in the world with three times that number.

They are believers in education and now have invested in schools, colleges, and universities in the United States 183,873,000,000 dollars; in church buildings 308,000,000 dollars; in hospitals 75,000,000 dollars. They are always believing in and inculcating good citizenship.

Baptists are a great spiritual democracy possessing both the treasures and the faults of such a body. An article by a writer in an American magazine, which makes a specialty of mocking religion, recently painted the Baptists in lurid colors. Occasionally the writer does give a plot but most of the article is reeking with animosity and abounds in false statements. He was not looking for the truth about the Baptists. He went to the Baptist garbage barrel and selected specimens to his taste and spread them on the pages of the magazine. If he had entered the bowels and examined the Baptist household he would have found painted a different picture. He would have found many of the wealthiest and most cultured men with many that are poor. He would have found a people strong in the city as well as the country. He would have found first class as well as second and third class schools. He would have found broad-minded men of vision as well as reactionaries. He would have found remarkable unity as well as diversity. He would have found genuine tolerance as well as the narrow intolerance he so much emphasized. In short, this writer, if he had had eyes to see, would have found a great spiritual democracy, full of vitality and
high purpose, inspired by a common vision of righteousness,
debating and discursing and sometimes wrangling and
points of difference, struggling with poverty and abounding
in wealth, advocating some foolish things but in the
main committed to great constructive ideas — in short,
a sort he would have found a people full of life
and health in spite of many faults, inspired by high
ideals and a common purpose to serve God and humanity.