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THE SEVENTH-DAY BAPTIST PULPIT.

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DE BOODSCHAPPER.

DE BOODSCHAPPER (The Messenger).

HELPING HAND IN BIBLE SCHOOL WORK.

A HANDSOMELY ILLUSTRATED WEEKLY.

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VOLUME 59, No. 49. DECEMBER 7, 1903. WHOLE No. 3067.

GETHSEMANE.

And is it so, dear Lord, that each must pass Through his Garden of Gethsemane alone? Must, like Thee, seek in vain, the fellowship

Oh, Thou! who didst alone thy vigil keep On far away Gethsemane's night of gloom, Thou who didst alone the burden bear Of the whole world's sin and woe,

O, help Thy children, Lord,

To bear the cry of weary souls, Crushed 'neath the daily burden Of sorrows long unlifted.

Dec. 1, 1903.

Unanswered Prayers?

LAST Sabbath, November 28, Pastor Shaw, of Plainfield, N. J., preached a strong sermon from a theme drawn from Paul's training through "A thorn in the flesh."

Now and then a man who fails to grasp the deeper meaning of human history, chides the writer, saying, "You make too much of the historic argument."

results to us by choosing the best time and way for answering our petitions. Paul's experience will be repeated in the experience of each trustful child of God.

God in History.

THE full meaning of human history, of events, epochs, movements, causes, and results cannot be understood unless the truth be understood unless the truth be kept in mind that the history of the world is the history of God seeking to redeem and uplift the world.

A COMPARISON OF THE DENOMINATIONAL YEAR BOOKS OF NEW ENGLAND

presents some interesting and suggestive facts: "In the six states there are 5,650 churches of thirteen denominations; ninety Jewish congregations, and 1,339 Roman Catholic churches and stations. Congregationalists, Methodists, Baptists, Episcopalians, Universalists and Unitarians have 4,737 churches. Leaving out the territory in Connecticut west of the Connecticut river, less than 1,500 churches have a membership of 100, with ability to pay their pastors a salary of \$1,000. There are only 245 of the whole number with a membership of 300 or over and with benevolent gifts reaching \$1,000 or more. Of these

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THE DEEPER MEANING OF THE BIBLE. THERE is more in the Bible than the words of which it is composed. It enshrines a spirit and exhales an atmosphere. A man may profess the greatest reverence for the words of the Scripture, while his speech and life may betray total unresponsiveness to the genius of the divine revelation. There is no word that better describes the essential quality of religious life than the adjective "devout." You can know a good many things about a man without being able to determine how to classify him religiously, but when you know that he is "devout," you can do so at once. Devoutness is a quality of soul which finds full fruition in life and actions. It may not be so noisy as some more superficial qualities, but it is far more valuable. They study the Bible to little account who do not learn its deeper meaning and accept that meaning as their rule of life and basis of conduct. To repeat the Lord's Prayer is easy. To live according to its deeper meaning is high spiritual attainment.

EXPERIENCE and study have brought about a better understanding of child life and the place which careful training and education have in the religious life of children. More personal work of an intelligent sort is being performed by Bible school-teachers than formerly. These teachers are leading thousands into the way of life through a normal development of life and character. "Decision days" for gathering in results of the ordinary work of the school and of pastors add their part to this change of attitude toward unusual effort. A study of psychology has explained many of the peculiarities of the old-fashioned revival, which are not essential to true conversion. Churches are relying more upon ordinary, confession and counsel. On the whole it was an honor to David and a boon to Solomon. It is equally a boon to young men in the year 1903. It premises that the source of real success and the foundations of true manhood are found by conforming to the will of God, and in this way alone. It chimes with the words of the preacher in Ecclesiastes, who, advising young men, warned them at the same time that however much they might delight themselves in evil pleasure and reckless deeds, the whole duty of man is summed up in "Fear God and keep His commandments." In these years, quite as much as in those when Solomon was about to take the throne of Israel, with its duties and responsibilities, young men and old need such counsel. He is wisest who heeds most.

THE student of current events sees that a change, greater or less according to localities and surroundings, has come in the attitude of Protestant churches toward Evangelistic or Revival efforts. Such specific efforts as were common half a century since are much less frequent and the results are less strongly marked. What the superficial observer calls "failures" in efforts to secure an old-fashioned revival are more frequent, and churches in general are less inclined to undertake such services. Aside from any question as to the influence of worldliness or the decay of faith, there are several reasons for the present situation, reasons which must be taken into account in making up a just judgment in general, or determining a course of action in any specific case. When the whole field is considered, we think there will be little or no ground for condemning Evangelistic work or Evangelists.

More Culture and Less Emotion. PERHAPS no one line of thought involves more influences that have brought these changes than what we suggest in saying that church work deals more than formerly in permanent culture and upbuilding in religious life and character, and less in temporary emotional experiences. The services of the House of God and the ministrations of the church are more constant and abundant in almost every field than formerly. The fact is recognized that Christian people ought to be efficient workers in saving others, and lifting up the world to better life, along all lines, rather than persons whose main purpose is to secure salvation, through special experiences. Is there need of evangelists still? Yes, a need that will not cease until the sending of the Gospel into regions beyond is all accomplished. But, speaking in general, the field for evangelistic work is the smaller, especially the pastorless, churches and new mission fields. Stronger churches, with pastors and efficient workers, ought not to need evangelists, unless in rare instances. In any and all cases, whether with weak churches or strong, there are certain results which test the real effectiveness and value of evangelistic work.

What Results? LEAST among results are great excitement or great numbers of converts, who are counted as saved when they have attained a certain state which is sometimes called "coming through." Emotion is a powerful factor in all religious experience, but emotion, in the better sense, is much more than superficial excitation of feeling and desire. Its place is as a door-opener to deeper, higher and more permanent experiences. These fuller experiences must include the knowledge

Counsel from Personal Experience. THAT which men learn through personal experience is apt to be well learned. It has double value for them and for others. Such counsel is likely to embody their best judgment concerning life as a whole; and when age has added wisdom, we expect best results. These facts are illustrated in the advice which David gave to Solomon, his favorite son, who was to inherit riches, place and power, and also the unfinished work which David had failed to accomplish because of his mistakes and sins. His advice is a revelation of his deepest experiences. It is at once

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