

THE HOLY SPIRIT, C. I. SCOFIELD, D. D.

RECORD OF CHRISTIAN WORK

Sage & Russell
509 5th St
Jan 99

THE
PUBLI
ASTOR
DEN

PUBLISHED
MONTHLY

WITH DAILY ☆ ☆ ☆
SCRIPTURE READINGS

CONTENTS

v. 19 no 7

	PAGE.
An Exceptional Opportunity - - - - -	337
Christian Optimism, Rev. G. Campbell Morgan - - - - -	338
The Quest of Tenderness, Rev. F. B. Meyer - - - - -	340
The Blessedness of Mourning, Rev. J. R. Miller, D. D. - - - - -	342
Plain Papers on the Holy Spirit, C. I. Scofield - - - - -	344
Robert College, Charles F. Riggs - - - - -	345
Dr. Barnardo's Institutions for Homeless and Destitute Children, by "Pearlfisher" - - - - -	348
The Lost Sheep, Mark Guy Pearse - - - - -	352
The Institute Bible Course, W. R. Newell - - - - -	355
Bible Doctrines, Rev. R. A. Torrey - - - - -	364
Work at Home and Abroad - - - - -	365
Our English Letter - - - - -	367
Young People's Department, Anna W. Pierson - - - - -	370
Biblical Notes and Queries, Rev. C. I. Scofield, D.D. - - - - -	372
Hints and Helps, D. L. Moody - - - - -	374
Editorial Notes - - - - -	375
Daily Scripture Readings—Jeremiah vii. to xxi., D. W. Whittle	377

FLEMING H. REVELL COMPANY, Publishers
Chicago, 63 Washington St. New York 158 Fifth Ave. Toronto, 154 Yonge St.
London, England: S. W. PARTRIDGE & CO., 9 Paternoster Row

Record of Christian Work

VOL. 17.

JULY, 1898.

No. 7.

AN EXCEPTIONAL OPPORTUNITY.

"It is an opportunity for reaching men with the gospel such as may not come again in this generation."

So wrote Dr. A. C. Dixon soon after his arrival at Tampa to begin the work of preaching the gospel to the soldiers. After ten days labor among them he repeated the same with emphasis, adding, *"Every camp in the country should be occupied."*

Probably not far from 150,000 men are now in military camps in various parts of this country. According to those who have visited these centers the majority of them are under twenty-five years of age and an exceptionally fine lot of young men.

Every effort is being put forth by the Army Commission to counteract the evil influences that beset these young men, and to make this season of threatening evil a time of great blessing. Magnificent and untiring efforts have been made by the regular army chaplains to meet the added responsibilities of their position, but their work has far exceeded what they have been able to cope with and they have heartily welcomed the assistance offered them by the Commission. The Commission, working with and supplementing the duties of the chaplain, has already been able to render effective service in caring for the comforts and, more than all else, ministering to religious needs of the men.

The Commission has adopted three general lines of work. In the first place they have erected large tents for the soldiers to use as places of social gathering. They are fitted with comfortable seats, good books, and writing material in abundance, all furnished free of charge. Each tent is in charge of one or more Christian workers who make the men welcome and help them in any way they can. Scores of men have been brought to Christ in this way. The tents are exceedingly popular, and are nearly always crowded. One will be placed within reach of every regiment in the army as means are provided.

Another department of the work is the evangelistic, of which Mr. Moody is chairman. Some of the best known pastors and evangelists of the country have been sent to the camps to preach the gospel. Among them have been General O. O. Howard, Mr. Sankey, Dr. A. C. Dixon, Rev. R. A. Torrey, Dr. H. M. Wharton, Major Whittle, Mr. J. H. Burke. Their efforts have been wonderfully successful. The soldiers have attended the meetings by the thousands, and hundreds have been converted. Dr. Dixon said of the work at Tampa: "I never before preached to such responsive and appreciative audiences. At one meeting not less than 500 soldiers confessed their faith in Christ."

Speaking of the work at Chickamauga, Mr. Torrey says: "These are hungry audiences. I never saw men in such numbers so deeply moved. At my meeting last night there were many who said they would take Christ. They came right out boldly too."

The pastor of the Presbyterian church at Tampa, Rev. J. G. Anderson, writes: "The attendance at the gospel meetings will sometimes go as high as 3,000. As many as 200 or 300 at a time would publicly express interest in the salvation of their souls; and many would linger after the services to talk individually upon the subject of religion. I have never seen fields whiter to the harvest. Church members by the hundreds have come back and renewed their Christian obligations, and it would not be wide of the mark to say that many hundreds have been converted."

The third department of the Commission's work is the free distribution of Testaments, hymn books, and general religious literature. These have been eagerly sought by the soldiers and read with interest. The singing around the camps is not monopolized by those who are only familiar with the song of drinking hall, and through the ministry of the song books a number have already testified to blessing.

hundreds of times when I have been annoyed and angry, I have done something for the object of my irritation, and it has invariably diminished my dislike. But for this incident and its lesson I think I might have become jealous and bitter."

Lastly—open your nature to be a channel for the tenderness of Jesus. There is never-

failing sweetness in Him, like the fresh-water spring on the coast of California, into which the Pacific pours its salt brine twice each twenty-four hours, but it always retains its sparkling purity. When Jesus is in the heart, a well-spring of heaven's own tenderness, all the hate and evil of the world around cannot cancel the perennial outflow of God's own love

THE BLESSEDNESS OF MOURNING.

REV. J. R. MILLER, D. D.

The house of sorrow is a strange place to look for joy. Mourners are the last people the world would call blessed or happy. Men in their quest for happiness would not think of looking for it in the shadows of grief. Yet Jesus said, "Blessed are they that mourn."

There are many who mourn. Few are the homes in which there is not some grief. Not all sorrows hang crape on the door or wear a badge of grief. There are secret troubles, and tears are shed where no eye sees them fall.

Does Jesus mean that all who mourn are blessed? No, there are sorrows which yield no peaceable fruits of righteousness. There are those who suffer and are not blessed. He means that the state of mourning is one in which divine blessing may be received rather than in a state of tearlessness. The deepest happiness is not that which has never suffered, but that which has passed through the experience of sorrow and has been comforted. The happiest home is not one which has never known grief, but one whose songs of gladness have in them a minor strain.

There is a story of a German baron who made a great Æolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the calm of summer, and in the still air the wires hung silent. Autumn came with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle, and now the harp answered in majestic music.

Such a harp is the human heart. It does not yield its noblest music in the summer days of joy, but in the winter of trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read

that he was made perfect through suffering. This does not mean that there were evils in His nature which had to be expelled by the heat of trial, that there was dross in the gold of His being which only the fire could remove.

The meaning is that there were elements, even in His sinless humanity, which could be brought to full ripeness only through pain.

There is given us in the Apocalypse a glimpse of the heavenly life, in which this same truth is revealed. It was in a vision of the redeemed, singing their praises to God. Among them were some who appeared to have special glory—a great multitude which no man could number, gathered out of all nations, standing in the place of honor before the throne, wearing white robes and carrying palms in their hands. When the question was asked, "Who are these highly favored ones and whence came they?" the answer was, "These are they which came out of great tribulation." This great multitude came from homes of sorrow. They were the suffering ones on earth, who had passed through a baptism of tears. In heaven they wear the white robes, stand nearest to the throne, and bear the emblems of the completest victoriousness.

How strikingly this vision interprets the beatitude: "Blessed are they that mourn"! Earth regards suffering as a misfortune. The world pities those who are called to endure sorrow. The condition of mourning is one from which men shrink. But in the kingdom of heaven those are the favored ones who are called to suffer. Instead of being the unfortunate, they are the blessed.

The same teaching runs through all the New Testament. Affliction is not a mark of the divine disfavor, but a token of the divine love. "Whom the Lord loveth He chasteneth." Instead of being hurtful to the life, working harm

and marring, trial promotes the cleansing of the heart and the enrichment of the character. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness."

The secret of this strange teaching is revealed in the second part of the beatitude. Why are they who mourn blessed? It is because they shall be comforted. It is not in the mourning that the blessedness lies, but in the comfort which comes to those who mourn. Sorrow in itself is not a blessing. Sickness, pain, affliction, trial, are not favors in themselves. These experiences can be nothing else but hard and bitter. It is only in their fruits that the blessing comes.

The divine comfort is such a revealing of love and good that it is worth while to mourn in order to receive it. It is a blessing too which we never can have until we have entered the experience of sorrow. We should never know of the glory of the stars if the sun did not go down; but it would be a sore loss to us if we were to live our threescore and ten years in this world without ever seeing the wonder of the starry skies. It is a blessing to have the night come that we may see the splendor of the heavens. We should never know God's marvelous comfort if we never had sorrow. "Blessed are they that mourn; for they shall be comforted," means that it is well worth our while to be a mourner, with sad heart, in order to have such revealing. So rich a blessing is there in this heavenly comfort that it were nothing less than a misfortune to go through life without receiving it.

There is an old tradition which tells of the experience of our first parent at the setting of the sun, on the day of his creation. As he watched the glorious orb sink toward the horizon, it seemed to him that only calamity could come to the earth and the canopy of light and blue, when the sun had disappeared. With dread and terror he waited for the coming of the darkness. But lo! not distress and desolation, but new and marvelous revealing followed.

"Creation widened in man's view.

Who could have thought such darkness lay concealed

Within thy beams, O sun! Or who could find,
Whilst fly and leaf and insect stood revealed,
That to such countless orbs thou made us blind!"

So we dread sorrow. As we see it coming, —for example, as we watch the approach of death to some dearly loved one whose life has been the very sun of our existence, it seems to us that the darkness coming upon us can bring only utter desolation and unrelieved gloom, that nothing of joy and beauty will be left to us when the light of human love has gone. But when at last our friend has passed away and we find ourselves wrapped in the night of sorrow, lo! a glory of divine comfort stands forth revealed in the darkness.

What Christian mourner has not been amazed in the experiences of his grief at finding such wonderful new things in the Bible. He had read the precious words over and over, a thousand times, during his days of happiness, but he had never seen these wonderful divine comforts in them before. The truth is, he could not see them while human joy flooded his life. They lay concealed within the brightness of earthly light and could be revealed only in darkness. Blessed are they that mourn, for thus and thus only could they ever know God's special grace of comfort.

What is this comfort which it is so blessed a comfort to know? Few words are more generally misunderstood than this word comfort. Many of us think we are comforting people when we go and sit down beside them in the time of their trouble, and in our own measure enter with them into their experiences, going over the sad details of their grief, yet saying not one uplifting word. But that is not God's way of comforting His sorrowing children. The word comfort means to give strength. When Jesus was passing through the agony of Gethsemane, the Father comforted Him by sending an angel to strengthen Him. The cup might not pass, but the Sufferer's heart was cheered by the angel's ministry, so that He was enabled to drink it even gladly.

That is the way God would comfort all His children in their sorrow. He may not spare them the grief, because there is blessing in it, either for themselves or for others, but if they must drink the cup He would strengthen them for it. In one of the Psalms there is a word which is full of rich suggestion. We are bidden to cast our burden upon the Lord. In the margin, however, is the word gift, as another reading,—"Cast thy gift upon the Lord." So

our burden is God's gift to us. This is true whatever the burden may be,—duty, sorrow, pain, loss, care. Being God's gift there must be a blessing in it, something good, something we could not miss without sore loss. It may be a blessing for ourselves, or it may be for others,—in the garden it was the blessing of the world's redemption which was in the cup that was pressed to the lips of the holy Sufferer. In every case, our burden is God's gift and it would not be a kindness to us if He were to lift it away.

But there is more of the promise. We are to cast our burden upon the Lord and He will sustain us. That is, He will give us strength to carry our load, to endure our suffering. The story of St. Paul's thorn in the flesh illustrates this. The torturing burden was not removed, but instead there came grace sufficient—the strength of Christ to balance the human weakness, so that he was enabled to rejoice in his infirmities because of the blessing which came to him through them.

This, then, is part of the blessing which comes to those who mourn—they receive the strength of God to sustain them in their sorrow. The burden may not be lightened, but it is really an answer to the heart's cry for help, if new strength be given. Then the sufferer is enabled to sing,—the sorrow is changed into joy.

There is blessing also in the fruits of sorrow in the life of those who abide in Christ.

There is no doubt that suffering waits at the gateway to all the higher and better things of spiritual experience and attainment. We must through much tribulation enter the kingdom of heaven. There is a baptism of fire—a baptism of pain, that is necessary in connection with the baptism of the Holy Ghost. Even Jesus Christ received this two-fold baptism. Though He were a Son, yet learned He obedience by the things He suffered. Much more is it necessary for us, if we would reach the uplands of God, to go through the way of pain. There must be a purifying in the fire, if we would be cleansed of our sinfulness; and we must burn,—the oil of our life must be consumed,—if we would shine.

There are blessings, therefore, which we cannot obtain if we cannot accept and endure suffering. There are joys which can come to us only through sorrow. There are revealings of divine truth which we can get only when earth's lights have gone out. There are harvests which can grow only after the plowshare has done its rough work. "Blessed are they that mourn; for they shall be comforted." Not to be willing to endure pain and suffering is not to be able to get the best things of grace

"We must live through the weary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must lie buried in darkness
Before they can bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom."

PLAIN PAPERS ON THE HOLY SPIRIT.

C. I. SCOFIELD.

I. INTRODUCTORY.

We are in the midst of a marked revival of interest in the Person and work of the Holy Spirit. More books, booklets and tracts upon that subject have issued from the press during the last twenty years than in all the time since the invention of printing. Within the last twenty years more has been written and said upon the doctrine of the Holy Spirit than in the preceding eighteen hundred years. Doubtless much good has been done. Doubtless in so far as the testimony has been according to Scripture it has been the divine answer alike to the false mysticism of the day—spiritualism, theosophy, Christian Science (falsely so called)—and to the current spirit of

denial of the supernatural which is enervating modern Christianity.

But along with this good is much evil. Much which has been written and said is distinctly unbiblical; much, of which so strong a statement would not be warranted, has the grave demerit of interpreting Scripture by experience, instead of subjecting experience to the test of Scripture. Something is confidently asserted because the writer has "felt" it. Not infrequently the Spirit has been put into the place of Christ. Much of this mass of testimony is deeply legal in its spirit. Believers are set upon various works to the end that they may receive the baptism with the Spirit. They are directed to pray, to empty