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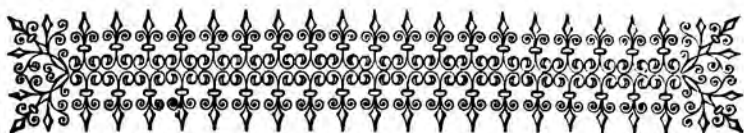
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THE
Sword and the Trowel.

FEBRUARY, 1897.



"The Question Oak" at "Westwood."

C. H. SPURGEON'S IMPROMPTU ANSWERS TO STUDENTS' QUESTIONS.

(Continued from page 6.)



TUDENT'S QUESTION.—*Are we justified in receiving Mr. Darwin's or any other theory of evolution?*

MR. SPURGEON'S ANSWER.—My reply to that enquiry can best take the form of another question,—Does Revelation teach us evolution? It never has struck me, and it does not strike me now, that the theory of evolution can by any

only to be thankful that we are through them now. So, out of the by-gones, and along the by-ways, come the quaint figures which people our memory, till we see them pass from darkness into light, and enter the full glory of the shining track which leads to the presence of the King.

Dr. Churcher and the Arab Boys.

WHILE out for my constitutional, the other morning, two Arab boys overtook me; and, with the simple introduction, "*Bon jour, Monsieur!*" we trudged along together. "Where are you going to after you die?" I asked them; and one of the lads replied, "I don't know; I know I shall die, but who knows anything more after that?" "The Bible says there are two places,—Heaven and hell," I remarked. "Yes," replied the boy, evidently recollecting himself, "the Moslems go to Heaven." "If they lie?" I enquired. "Yes," he answered. "If they steal?" "Yes." "If they are immoral?" "Yes." "If they are highway robbers?" "Yes." "If they murder people?" "Yes, certainly." "Then, *who go to hell?*" "The Christians, though they might be ever so good and kind and holy, must all be damned. They have their portion in this life," said the boy, "while we poor Moslems plough, go barefoot, and get our feet all cut with thorns." I then told out to them the gospel message. "Do you hear that?" said the lad to his friend admiringly; "he prays, and he has got the Koran and all inside him." Learning from their talk together that they were away from home, and that two sous (a penny) was all they had to get their supper with, when our paths divided I bought a penny loaf, and gave it to them as a slight symbol of Jesus, the Bread of Heaven, offered also to them freely. The memory of the sermon may be lost, but the application lives, for in the market since I overheard a lad's voice say, "*That's the man who gave me the loaf.*"

One's heart yearns over such young lives; yet how early are they bound by error! A nice lad we have about us here, when convinced of the foolishness of the fast of Ramadan, said truly, "*White beards* do it, and what would people think of me, a mere lad, if I did any different?" Conversion with these Moslems will, I think, often be a gradual process. Even when they hear and receive the gospel message, their minds are still full of old ideas. Some Arab boys were looking at magic-lantern pictures, including views of Moses and Jesus, when one exclaimed, "You have shown us Seidna Mousa (Lord Moses), and Seidna Aissa (Lord Jesus), now show us Seidna Ali" (a relative of Mohammed). So, as we strive to show them Jesus, Mohammed is ever in their mind; and only little by little, line upon line, will the old and false give place to the new and true.

Meanwhile, few as we are, we are often reminded that we are not wanted here. With many Frenchmen, to love France is to hate England and the English. Romanists, too, and many Moslems, detest us cordially, so that the Master's saying, "Ye shall be hated of all men for My name's sake," and His blessing also, "Blessed are ye when men shall hate you," we gladly receive. What a stupendous thought it is that about 170,000,000 of Moslems are living and dying eternally in this world of ours, under our very eyes, stolen by Satan who, like Goliath of old, defies God, and reproaches His people, while he holds these multitudes in undisturbed, almost unquestioned, bondage!

Sousse, Tunisia.

T. GILLARD CHURCHER.