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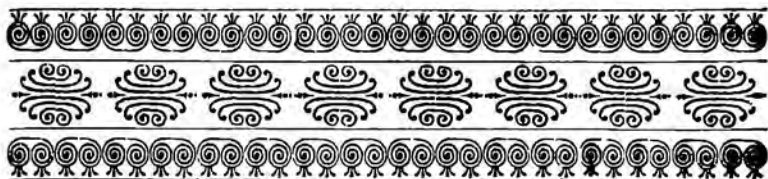
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A table of contents for *The Sword and the Trowel* can be found here:

https://biblicalstudies.org.uk/articles_sword-and-the-trowel_01.php



THE
Sword and the Trowel.

APRIL, 1897.



"The Question Oak" at "Westwood."

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

(Continued from page 112.)



STUDENT'S QUESTION.—*How would you advise us to deal with those who assent to everything that we say when we are talking to them about the salvation of their souls?*

MR. SPURGEON'S ANSWER.—I cannot advise you at all as to what you should do in such a case as that, except to advise you to trust in God, and to seek the guidance of the Holy

family of Germans, and can testify generally to their excellence as colonists, and concerning some at least can bear willing witness to their sterling piety and zeal for the faith which was once for all delivered to the saints. In the coming transition, may the rising generation lose nothing of value, and be able at the close to say, "We have kept the faith." I have reason to think that my visit was not in vain, in suggesting that we should multiply the links which bind us together in our common Baptist principles, rather than magnify the differences of language and custom which to some extent divide us.

Some Fasting ; others Trusting.

OUR looking upwards in prayer, has caused our circumstances to "look up" also. It is said that the French Resident has explained that he did not mean quite what he said about stopping *all* missionary work. It is reported also that the Swedish and Italian consuls are interesting themselves on behalf of their respective fellow-subjects who have been interfered with ; and though one English missionary has been heavily fined, our own lady-workers have been let off with a nominal fine of one franc. Our Lord has, indeed, sent us forth as sheep among wolves ; pray ye, therefore, dear friends, that we may be wise as serpents and harmless as doves.

"MY LORD RAMADAN"

is the name by which the common people speak of the month which has just closed. During it, they fast by day, and feast by night,—with much satisfaction to themselves, and considerable damage to their health.

"*This*," said one of them to me, with flashing eye and evident pride, "*this fast* is the difference between us ; we fast, you do not ; we pray, and you do not." "Do not I pray ?" I enquired. "No," was the answer, "your prayers are not prayers, for they are not commenced with the right form of words."

I tried to persuade several of my patients, who were clearly injuring their already weak health, to break their fast. A friend said, "They will not mind what you say ; they know that all Christians are their enemies." "But," I remarked, "*true* Christians are not your enemies." "*I can't* believe that any Christians love us," he said seriously. That morning, I had received a cheque for the purchase of much-needed drugs ; so I showed it to him, and explained what it was, and why, and whence it came, and I believe it proved to him a veritable "Christian evidence."

THE SWEETEST WORDS

I have heard this month, came from a poor Moslem woman (the widowed mother of a consumptive lad who, we hope, died in Christ some months ago). Thinking she was near her end, some relatives came to see her, and induced her to take her little furniture, and go with them to her native village. They thought her sinking fast, but as she did not die at once, they soon tired of her, and let her get back, as best she could, to her little empty room ; they kept her furniture, however, for they wanted *it*, not her. So there she sat again, alone and destitute, with a hacking cough, and rapidly-advancing dropsy ; yet could she say cheerfully, "Jesus has taken away my sins ; I trust Him lying down and rising up. What He does is best. Jesus has taken away my sins." May she be among the first-fruits of a great harvest !

Sousse, Tunisia, North Africa.

T. G. CHURCHER.