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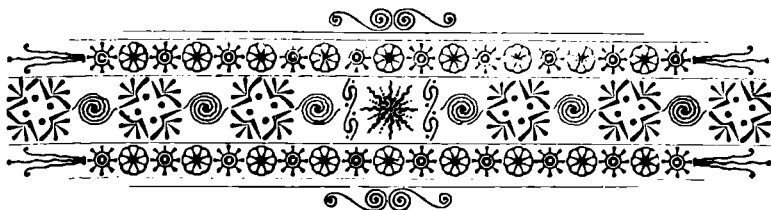
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THE
Sword and the Crowel.

JANUARY, 1898.

Satisfying Mercy.

AN ADDRESS TO SENIOR SCHOLARS, DELIVERED AT JOHN STREET CHAPEL,
BEDFORD ROW, LONDON, ON WEDNESDAY EVENING, MAY 1ST, 1867,

BY C. H. SPURGEON.

FORWARDED BY T. W. MEDHURST, CARDIFF.

"O satisfy us early with Thy mercy; that we may rejoice and be glad all our days."
—Psalm xc. 14.



HIS text may fittingly be used by us as a prayer to-night. I will not say that Moses intended the same meaning that I shall give to it; but we shall take these words, and use them in a sense which suits our own necessities; and may God be pleased to give us an answer of peace to the petition of the text!

I. THE FIRST AND PRINCIPAL SUBJECT HERE IS, MERCY,—SATISFYING MERCY. True religion may be described as "satisfying mercy."

It is, first of all, "*mercy*." If you and I are to be saved, we cannot appeal to the justice of God,—for we have no merits to plead before Him. Sinners must depend upon favour, upon grace; they cannot claim any good thing as due to them. If they had their deserts, they would be shut up in hell. It is only upon the footing of mercy that God can deal with us. When we come to Him, the prayer of each one of us must be, "God be merciful to me a sinner." See that benighted traveller; he is poor and ragged, and the cold of night is coming on. His eye catches a light in yonder house; he hastens towards it; he knocks at the door. One opens to

I go from house to house, and will enable me to speak of your work, and of the coming great book. Then I want to be one of the first to possess a copy for myself; and send 10s. 6d. for that purpose. I am saving sixpence weekly, so you may put me down for all the volumes as they are issued. May God bless you, and give you special strength for this great undertaking!

“Yours sincerely,
“———.”

Lest any kind critic should write to remind us that we omitted one important event which happened in January,—namely, *Mr. and Mrs. Spurgeon's marriage, on January 8th, 1856.*—we just say that we have by no means forgotten that memorable occurrence, but the record of those happy days could not be included in Vol. I., but will (p.v.) form a most interesting beginning to Vol. II. We might also have mentioned that it was in *January, 1854*, that Mr. Sheridan Knowles uttered to the students of Stepney, now Regent's Park College, the very remarkable prophecy concerning Mr. Spurgeon, which is published in Vol. I., Chapter XXX., and which the prophet lived to see literally fulfilled.

The Doctor, a Moslem !

A STRANGE report has got into circulation among the Arabs, viz., that “the doctor is in reality a Moslem.” This is *intended*, however, as a compliment, for it means, to them, “we believe that both himself and his words are good.” For this “good report of them that are without,” we may be grateful, and pray that, looking beyond the bond-servant, they may learn to love and trust the Master.

It is pitiful to hear men talk, who seem so earnest, and so sincere, and yet are so awfully wrong. For example, this morning, several men insisted, “But we do believe in Jesus. We believe in the four books;—the Law, which came to Moses; the Gospel, to Jesus; the Psalms, to David; and the Koran, to Mohammed.” Then I explained to them that a man cannot walk in two *opposite* roads at one and the same time. Jesus says He is both Son of man and Son of God; but Mohammed denies that He is the Son of God. The Gospel says Jesus died; Mohammed says He did not. Jesus says, *He is the way, the truth, and the life*; Mohammedans say, Mohammed is the Saviour, and the only intercessor; so that it is impossible to believe in Mohammed and Jesus; it must be Mohammed *or* Jesus;—a dead man, or a living Divine Saviour.

In the *baraka*, last evening, a tall Arab, just recovered from illness, said, “From this time, I do take Jesus to be my Saviour;” and this morning, a woman, who has been staying there, used much the same words. The Lord, who knoweth their hearts, can alone estimate how much or how little these declarations mean.

If the Son of God was “manifested that He might destroy the works of the devil,” then surely He is sorely needed here, for by far the greater part of my medical work is waged against a disease brought on by immorality. The degraded and ignorant condition of the women and children also calls for Him. As they are at present situated, their salvation is well-nigh impossible. One poor young wife—a mere child—lies in the *baruka* just now: she will probably never be able to stand again, her spine has been so injured

by her cruel husband,—a husband, of course, whom she did not choose, and from whom she could not escape.

“ Deliver them that are carried away unto death,

“ And those that are ready to be slain see that thou hold back.

“ If thou sayest, Behold, we knew not this (man):

“ Doth not He that weigheth the hearts consider it ?

“ And He that keepeth *thy* soul, doth not He know it ?

“ And shall not He render to every man according to his work ? ”—

(Proverbs xxiv. 11, 12. R.V.)

361 visits have been paid us during the month, 245 being from new patients, and 427 nights' shelter have been given in the *baraka*.

T. G. CHURCHER.

Sousse, Tunisia, North Africa.

Notices of Books.

Any Book reviewed or advertised in this Magazine will be forwarded by Messrs. Passmore and Alabaster on receipt of Postal Order for the published price.

Early in the New Year, Vol. XLIII. of the *Metropolitan Tabernacle Pulpit* can be obtained of Messrs. Passmore and Alabaster, or through all book-sellers, price seven shillings. The Sermons contained in this Volume have all been welcomed as they have been issued week by week; but unusual interest attached to No. 2,500, and to the discourses preached by Mr. Spurgeon in June, 1884, when he completed the fiftieth year of his life. One of the great mercies in connection with his home-going is the fact that so many of his precious Sermons still remain unpublished, and by them he “yet speaketh,” to the conversion of sinners and the edification of saints. We hope all readers of the *Sword and Trowel* take the *Metropolitan Tabernacle Pulpit* regularly, and *vice versa*; or that they will begin to do so from January, 1898.

A Soldier's Conflict. A True Story. By one of the 57th Regiment (Old Die-Hards). Passmore and Alabaster. In paper covers, 6d. nett; in cloth, 1s. nett.

A LITTLE book that ought to be brought under the notice of every soldier in the Queen's army, for it would help many to enlist under the banner of King Jesus. A pathetic interest attaches to the small volume,

for the author was promoted to the ranks of the glorified while his work was in the hands of the publishers. In simple, earnest language, he relates his own history and that of his comrades from the time of their landing in Colombo, faithfully recording the curse that strong drink proved to himself and many more, and explaining the way the Lord led him and several of his fellow-soldiers, not only to become total abstainers, and Temperance workers, but out-and-out followers of the Captain of their salvation.

Are you a Christian? The Confession of EVELYN THORNTON. Passmore and Alabaster. Price 6d.

A TASTEFULLY-BOUND pamphlet, specially suitable for presentation to young ladies in the higher circles of society, as it records the experiences of one in their own rank of life, from the time when a godly friend put to her the personal question, “Are you a Christian?” until she was herself accepted as a missionary for India. With the exception of the quotation about Christians being “the world's saviours”—an expression which reminds us of one of Mr. Stead's vagaries,—we heartily commend this “Confession,” and wish it a wide circulation.