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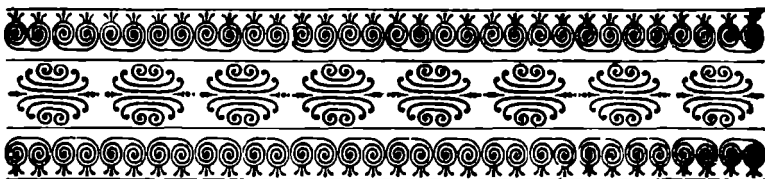
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THE
Sword and the Trowel.

APRIL, 1899.

Spiritual Springtime.

A SERMON, PREACHED AT SURREY CHAPEL, ON THURSDAY EVENING,
APRIL 4TH, 1867, BY C. H. SPURGEON.

"My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."—Song of Solomon ii. 10—13.

(Concluded from page 110.)

II.



SECONDLY, THERE ARE FREQUENTLY SPRINGTIMES IN THE
HEART OF EACH INDIVIDUAL BELIEVER.

The first of these springtimes is at *conversion*. Oh, the long and dreary winter through which a soul passes when under conviction of sin! I need not describe that sad period; for, Christian, you have not forgotten it. You were dead, comfortless, barren, a castaway. You tried to cheer yourself, but you could not; and to help yourself, but it all ended in disappointment. But do you not remember the day when the Lord appeared unto you, when His everlasting love was revealed to you, when the precious blood of Jesus was applied to your guilty conscience, when the Holy Dove descended, and dwelt in your breast, bearing witness with your spirit that you were born of God? Oh, yes! you can never have forgotten all that if it has really happened to you. May I, then, charge your memories to go back to that blessed springtime, you who have been long in the ways of the Lord? I trust, too, that there are some here who are even now in that joyous state; for they have but lately experienced "the time of the singing of birds," and to them the flowers have just now begun to appear.

Patients at Sousse Medical Mission.



I AM sending a photograph of Bedouin women, which fairly represents some of our country patients. Youthful readers of *The Sword* and the *Trowel* will, no doubt, be interested in the little boy's portrait.

January and February have been busy months at the Sousse Medical

Mission, and over fourteen hundred patients' visits have been recorded. At the Djemal out-station, last time, the people were so many that, when fifty had been admitted, the pushing crowd outside finally broke the big door off its hinges, and came in like a flood, carrying door and door-keepers before them. We wish that they would come thus to the *Great Physician*; but, for *this* we still walk by faith, not having received the promises, but having seen them, and greeted them from afar.

Our work is often very saddening. For example, two women, who have been with us a month, are leaving to-morrow; though relieved, they are both incurable, one suffering from cancer, the other from advanced hip disease. They have no home to go to, and one of them says she has not a friend in all the world. The other day, a poor fellow was found lying on our doorstep, in a critical condition. He had fallen ill, while harvesting, far from his village; and someone had brought him here in a cart, and left him. We took him in, did what we could for his body and his soul, and, three days afterwards, paid for a cart to take him to his distant home.

In preaching, I sometimes begin by asking; all round, where each has come from; and it is interesting to find that hardly more than two belong to the same place. Thus we are dealing with individuals, strangers to each other, who may carry away in many different directions what they hear while with us. Then I continue, "Now, we have come from all these various places, but where are we all *going to*? We are all going to one place,—the judgment-seat of God,—to be judged, let us remember, not in a crowd, but one by one. How do *you* expect to face the Judge when, as you believe, all your deeds will be weighed in the balances? Our good deeds are like an egg, our evil deeds like a mountain, when they are weighed; where, then, can the just Judge send us but to hell?"

"But God is the All-merciful," says one.

"Yes," we reply, "God is the All-merciful, praise be to His holy Name! But our father Adam was cast out of Paradise for *one* sin, and think you that we shall be allowed to enter the better Paradise with hundreds and thousands of sins upon us? The gate of Heaven is not wide, like the great gate of the city; but it is like the narrow needle's eye gate in the city wall. It is *because* God is the All-merciful that I am here to tell you of a *new* way;—not by law, but by mercy; not by good works, but by a sacrifice. Good works are a duty; but you know, by experience, that they do not change the *heart*. Now, a sacrifice, as you know, cannot be a sacrifice unless it die; so Jesus died, not *against* His will, but willingly, to save many. Jesus, the Son of Mary, according to the flesh, was the Son of God, according to the Spirit; and, while a sheep equals in value a sheep, and a man equals a man, the Son of God is of more value than all who come unto God by Him. If I offer you my purse, you are all ready to accept money; why will you not accept the gift of God, which is eternal life through Jesus Christ our Lord?"

So we talk on. The attention, meanwhile, is close and deep; and when, concluding, we join them in the penitent sinner's prayer, who shall say that *some* of these poor dark souls have not looked by faith to Jesus, and found salvation?

The young Jew, who was converted in a neighbouring town, stands firm, though sorely persecuted. One Saturday, a noisy Rabbi pressed him to go with him to the synagogue, just to show that he had not given up all religion. Reluctantly, he went; but, on entering, the Rabbi shouted, "You see, I have brought him back, as I said I would; he has recanted, he has recanted!" "Not so," replied our friend; and, taking up the Scriptures, he began to turn to the passages which had led him to find in Jesus the promised Messiah. At length, the congregation, discomfited,

turned upon their own teacher, and cried, "Take the man away; why do you bring him here? We want to say our prayers in peace." Thus, in North Africa, as in England, the work of witnessing for Christ is still being continued. Brethren, pray for us, even as we plead for you.

Sousse, Tunisia, North Africa.

T. G. CHURCHER.

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.

Several publishers have sent us copies of their reprints of Mr. Sheldon's quasi-religious novels, at various prices ranging from a penny to half-a-crown. We refer them all to the article, in the present Magazine, in which Pastor Hugh D. Brown, M.A., of Dublin, reviews two volumes of the series, and incidentally describes the whole of them. We earnestly urge all lovers of Evangelical doctrine to read, carefully and prayerfully, this kind but faithful protest against the recent American development of "Down-gradeism," which seems, for a time, to have deceived even some of the very elect; and we ask those who agree with Mr. Brown's kind but keen criticism to give the widest possible publicity to it wherever this modern substitute for the gospel has been introduced.

It was with peculiar thankfulness that we read, in *The British Weekly* for March 16, the first of "several articles devoted to a consideration of Mr. Sheldon's positions in the light of the New Testament." Dr. Robertson Nicoll there says:—"That Mr. Sheldon is a Christian within the circumference of Christianity, need not be denied; but his whole conception of religion is of the poorest and shallowest kind. He is not deliberately heterodox; does not definitely repudiate saving truth. His weakness is that he does not understand it, that it has taken no hold of his mind. . . . It may be that Christ is recognized as a helper; but if so, it is very faintly, while as a Saviour He is not recognized at all."

We asked Pastor Archibald G. Brown what he thought of "*In His Steps*," and he promptly replied:—"I consider it a most dangerous book; I

soon discovered the cloven hoof in it." We marvel how anyone, who has a clear conception of the essence of Evangelical truth, could come to any other conclusion.

Mr. Alfred Holness, 14, Paternoster Row, has published an admirable booklet of 32 pages,—*What Christ Did. Being a brief examination of the Book entitled, "What Would Jesus Do?"* By H. D. BROWN. One copy will be sent, post free, for 1½d.; or 12 copies for 1s. It cannot be too widely circulated.

Another valuable contribution to the controversy is Pastor Thomas Spurgeon's sermon, preached at the Tabernacle, on Lord's-day morning, March 12, and published by Messrs. A. H. Stockwell & Co., 17, Paternoster Row, under the title, "*What Did Jesus Do?*"

Messrs. Sampson Low & Co. have issued a sixpenny edition of *Messages to the Multitude*, by C. H. SPURGEON. This collection of Sermons, published in the "Preachers of the Age" series, will in this way, we suppose, reach a still wider constituency; but we are almost sorry to see these precious discourses in such a form, and would advise all who desire to possess them to obtain the 3s. 6d. volume, in which they are worthily printed, with a beautiful photogravure portrait of the beloved preacher as a frontispiece.

Lost and Found. Addresses on Luke XV. By THOMAS SPURGEON.

Passmore and Alabaster. Price 2d. A BOOKLET which should be sold by thousands. It contains three discourses, delivered on successive Lord's-day evenings in January, at the Metropolitan Tabernacle Lower Hall. That