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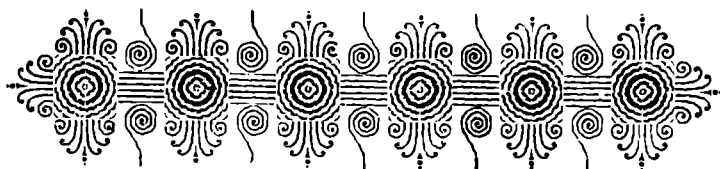
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THE
Sword and the Trowel.

NOVEMBER, 1899.

A Visit to Calvary.

A SERMON DELIVERED BY

C. H. SPURGEON,

AT THE HANOVER SQUARE ROOMS, ON MARCH 14, 1856,

ON BEHALF OF THE EXETER BUILDINGS' RAGGED SCHOOL.

FORWARDED BY T. W. MEDHURST, CARDIFF.

"And Pilate saith unto them, Behold the man!"—John xix. 5.



T had been insinuated against Pilate that he was in league with Jesus Christ to set up a new monarchy in opposition to that of Cæsar. In order to refute that accusation, Pilate orders Jesus to be scourged. The soldiers put upon His head a crown of thorns; they spit upon Him; they pluck His hair; they buffet Him; and when all these cruelties and insults have been heaped upon His person, Pilate brings forth Jesus Christ from the Prætorium. Standing there, he addresses the people assembled in the street, tersely exclaiming, "*Ecce homo!*" "*Behold the man!*" "This is the man with whom you charge me of conspiring against Cæsar. Is this how I would treat my accomplice? Would I in this way show my kindness and devotion to one whom I intended to set up as Cæsar's rival? Do you fancy that here you see marks of honour? Is that old purple coat the imperial robe which you say I wish to throw over His shoulders? Are these my kindnesses to my friend?" It must have been a very telling answer to their accusations; and they must have seen that a repetition of the charge would be a barefaced falsehood.

I think, also, that Pilate had another purpose to serve in bringing Jesus forward in this array of misery. I believe that he sincerely desired to deliver our Saviour from crucifixion, and he thought that,

patron of the living, that he made him an allowance for three years, by means of which he completed his University course. He occupied several important stations, sharing the honours of his denomination, but also suffering many trials and privations. He wrote 1,188 hymns, not all of equal merit; but he ranks next to Gerhardts among the orthodox Lutherans of the intermediate period. He was an earnest and faithful preacher, and still laboured on, writing hymns and preaching, after his first paralytic stroke. His redeemed spirit joined "the general assembly and church of the firstborn," February 12, 1737.

R. SHINDLER.

(To be continued.)

Donkeys, Camels, and Missionaries.



ARAB WITH CAMELS AND DONKEYS.

TWO missionaries were starting for a day's itineration in North Africa; a donkey carrying books came first, and the men trudged behind. A short cut through a narrow, winding lane, overhung with trees, commenced the journey; soon progress became slow, and the mud deep; thick hedges barred escape on either side, and a squalid place lay right ahead. Still, on they bravely struggled till, at last, the donkey stopped, stuck fast, and gently sinking in the mire, at length only his head and back and tail were visible. The brethren seized this last and nearest part, and vainly tried to make him come out the way he had gone in. Alas! instead of one coming out, two more went in!

This experience, long remembered, was told by one of the three at a missionary meeting in the North of England; and on his way to the railway station, the next morning, a gentleman met him, shook his hand heartily, and exclaimed, "I *did* enjoy the meeting last night, especially what you said about the donkey. I shall never see a *donkey* now without thinking of *you*." The missionary pondered that compliment, and wondered

if he had taken in all its meaning. At the time when the incident happened, the donkey carried the Word of God, as an ass did in a still higher sense during our Lord's lifetime, and of no other animal did HE ever say, "The Lord hath need of him." Yet was our friend not *quite* pleased with the association; rather would the North African Missionary be remembered in connection with another familiar animal out there, the camel.

That ship of the desert, which, though scarcely beautiful, yet judged by the standard that "handsome is that handsome *does*," should certainly be called good-looking. True, he grumbles loud and long when he is being loaded; for "the camel thinks one thing; the camel-*driver* another;" and even some Christians find it hard to take gladly the burden our Lord lays upon them, "Go ye into all the world, and preach the gospel to every creature."

But once the camel is loaded, how steadily, how patiently, he goes forward with his burden! There is no grumbling now, but steady progress, and a readiness to do his master's bidding till, if needs be, he sinks beneath his load, and gives it up only with his life. In face of difficult duty, Paul could say, "I am ready." May we all follow him as he followed Christ!

The camel is a specially prepared animal for a specially difficult work. When the hot, sandy, desert wind blows, the camel can, by a peculiar arrangement, close his long slit-like nostrils, and wait in comfort till the storm is past; and where other animals would starve, the camel thrives on the thorn-covered leaves of the prickly pear. He can take in food and store it for future use, being able to strain off from it water, which he keeps in special water cells lining his stomach, to refresh himself during his long journeyings. So the Christian missionary, in the spiritual desert of North Africa, needs to find his meat and his drink in doing the will of his Heavenly Father.

But the outstanding feature of a camel is its hump; and, as dear Mr. Spurgeon pointed out, it is of vital importance that *it* should be in prime condition, as it contains the animal's reserve store of nourishment. Certainly, each missionary needs a firm and full hump of Christian experience before starting for North African mission work.

In addition to his hump, the camel has flat pad-like projections on other parts of his body; these serve him as cushions when he lies down; and it is well that the missionary can be provided with promises of God on which to rest at all times. But the foot of the camel is also peculiar, and the bag in which his toes are enclosed falls softly upon the desert sand, notwithstanding his great weight. His foot is grandly fitted for travelling on sand or rock, but he can do nothing on mud. There his smooth feet slip hopelessly, and his great weight and burden, pressing him downward, tear him asunder, and effectively destroy him. So the missionary, who should leave "the Impregnable Rock of Holy Scripture" for the mud of Modern Thought, would surely perish.

O Lord, keep Thou our feet, that we slip not; and make us all prepared people for prepared work, for, as the Arabs say, "Not everything with a crooked neck is a camel."

Barking, *en route* for N. Africa.

T. G. CHURCHER.

When the Swallows Outward Fly.

ONE morning, a short time ago, the rain was falling piteously,—literally in bucketsful,—and, looking out of my bedroom window, I was surprised to see my eldest boy on the further side of the road, bareheaded, and busily intent on something he had in his hands. As my toilet was completed, I went downstairs, and was just in time to meet the young