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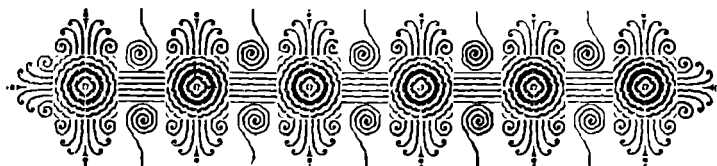
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THE

Sword and the Trowel.

JULY, 1900.

The Deaf and Dumb.

A SERMON DELIVERED AT WESTBOURNE GROVE CHAPEL, LONDON,
ON FRIDAY MORNING, FEBRUARY 5TH, 1858,
BY C. H. SPURGEON.

FORWARDED BY T. W. MEDHURST, CARDIFF.

"And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; and looking up to Heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain."—Mark vii. 32—35.

SIMPLICITY seems to be one of the indispensable requisites of sublimity. Why then did our Lord detract from the apparent simplicity of this cure by thus connecting together such a round of services? There never was a greater piece of sublimity than when God said to the world all swathed in darkness, "Light be," "and light was." Surely, if Christ would make His cure sublime, He should act in the same way. Being God, if He had said, "Be opened," straightway the man's ears would have been opened, and the strings of his tongue would have been loosed. What need then that He should thrust His fingers into the man's ears? Why the spitting and the touching of his tongue, and the lifting of His eyes to Heaven, and sighing? All these seem to be actions which detract from sublimity. Why did Christ do all that? We are quite certain that He did not act without a wise motive.

My answer to the question I have suggested would be this:—Our

J.P., one of the Vice-Presidents, shared in the proceedings, and the special address by Rev. J. G. Train, M.A., proved a charming and helpful one.

The Tuesday brought its crowning blessings; and after two busy sessions of conference, a period of quiet waiting upon God, followed by an address from Professor Walter Hackney, M.A., and a closing communion service, brought a most blessed series of meetings to a hallowed climax. The influence of the Convention of 1900 will doubtless abide, and become fruitful in the efforts of the brethren during the months to come.

S. W.

A Group of Moslem Patients.

MAY brought 554 visits from Moslems to the Medical Mission in Soussa, Kairouan, or Mōknine. Here is a representative group, though some of them said, "We came for medicine, not to be made pictures of."



Not quite all in the group are patients; for instance, the centre man, sitting down, is our doorkeeper; and the four children, neighbours from Arab tents hard by, whose inmates seem to live by doing nothing generally, and taking what does not belong to them occasionally. These little ones came to class for a while till, threatened with the prison, fear kept them away. Lately, they have plucked up courage, and appeared on Sunday mornings; but any day a new scare may come, and they will be gone once more.

"First come, first served," and "First things first," are standing rules with us for the Medical Mission patients; so, having paid their *sous*, and received their numbers, we gather them all for the gospel

service. Here our difficulty is to "make the message plain," all is so new and strange to them.

If you, dear reader, can spare five minutes, I will tell you about a few of our patients.

No. 1, this morning, is an Arab woman of middle age. She has come three days' journey from the South. She says she was here last year, and was cured then. Now, the old throbbing pains are back again, she cannot sleep at night, and her eyes are as if thorns were sticking in them. No. 2 is a friend of No. 1, and has come the same distance. He wants medicine for his father, already twelve months ill, and now lying in his distant tent 'twixt life and death. I should like to see the patient; nevertheless, I prescribe for him as best I can, for, if we do not try to cure him, he will probably be left to die uncared for.

Then, too, the son has heard the gospel, and the medicine bottles will have words of life printed upon them, and thus may bear witness in the regions beyond us, according to the saying, "The doctor gives the medicine. God the blessing."

No. 3 has come from even further South, and counts the distance *five days' journey*. Suffering from fever and syphilis, with one eye destroyed and the other damaged, he is indeed a fit object for our lovingkindness.

No. 4 follows with the same terrible disease, which the people call "Sultan"; and indeed it seems to *reign* over them because of their sins.

No. 5, also from far South, wants medicine for a mother and child, whose throbbing bones and bad eyes tell that they too are subjects of the same dreadful "Sultan," though probably here the sin of the father is visited upon the children.

Surely, to work among such people should move *us* to gratitude, for who has made us to differ? And their physical condition is only a hint of their spiritual distress.

Patients waiting,—waiting,—what for? For Jesus, the good Physician, the Bread of life, the Light of the world, the Way, the Truth, and the Life. Dear reader, it may be that they are waiting for *your* help.

"Ignorant, and ignorant of their ignorance," will you not, for Jesus' sake, pity the poor Moslems, pray for them, and help them as far as you can?

Soussa, 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.

The Book Fund and its Work, 1898 and 1899. By Mrs. C. H. SPURGEON. Passmore and Alabaster. Price sixpence.

FOR several years, Mrs. C. H. Spurgeon's Book Fund Reports have not been on sale; they have only been sent to subscribers. So many enquiries have, however, been made for the Reports by other friends, that extra copies have been printed this time, and they can be obtained

of the publishers, or through all booksellers and colporteurs.

It has been a source of surprise to many people that any Report of the Book Fund could be issued while Mrs. Spurgeon continues so very ill. The explanation is that, before she was laid aside, the Lord had graciously enabled her almost to complete the manuscript; and when she felt that the time for its publication had arrived, little