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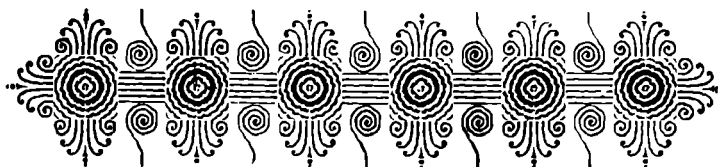
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THE

Sword and the Trowel.

NOVEMBER, 1900.

Your Most Gracious Things.

AN EARLY SERMON, BY C. H. SPURGEON.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—Isaiah lv. 1—3.

MARTIN LUTHER used to give the name of "little Bibles" to certain texts of Scripture, because they seemed to contain, in a small compass, the whole of Revelation. I think I might, with much appropriateness, give that title to my text, for it certainly is a little Bible. Perhaps there are no words in Scripture which are more full of gospel truth, and which have been more blessed to the sons of men, than those which I have just read to you.

In speaking upon the text, I shall have to divide it into four parts, each of which contains something of a most gracious character. First, you will perceive that we have here *a most gracious invitation*: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." We have, in the second place, *a most gracious reproof*,—a reproof, but one that is very tenderly worded: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" Then we have, in the third place, *a most gracious direction*: "Hearken

mast; and it is just as impossible to get rest in your sins. I have never yet met a dying man who thanked God for a sinful life,—never. But I have heard many confessing their anxiety on account of their sins. No one can find rest in a life of wrong-doing.

(4.) Therefore, *his best plan is to give it up, and come down.* You are tired of it, brother, I am sure,—tired of trying to find satisfaction in ways of transgression. Give it up! Be a wise man, and cease running such terrible risks. Some day, you may make the venture once too often!

More Medical Mission Patients.

THE patients' visits recorded at the Soussa Medical Mission for August and September amounted to 973. One day, an Arab, when leaving my room, could not get out. The door was not locked, and I failed to see any difficulty; yet there he stood, trying his best to go into the next room, but could not. I went to help him, only to find that he did not know how to turn the handle of a door! Jesus said, "I am the door." How grandly simple is salvation! Yet Jesus also said, "Go ye into all the world, and preach the gospel," for millions still know not how to enter and be saved.

Most of the patients who come to us are poor; but, this week, we had a visit from a Kaid, or Governor of a large tribe hard-by. What struck him, in the Word preached, was that Adam was excluded from Paradise for *one* sin. To a Moslem, sin is such a little thing; its guilt is truly seen only in the terrible light of the cross of Christ.

Lately, a man, who thought himself only a little ill, sat before me; and I had to tell him he was a leper! He grasped the awful meaning of the word at once, and his face quivered for a moment as he thought of himself, a hopeless, dying leper. Yet so are we all apart from Jesus Christ. What joy it is to have to tell such people of hope for the hopeless, and life eternal for the dying! Nor is there any time to lose; for, while we are "busy here and there," they may be gone. Death may quickly remove them, and only Jesus can give them life eternal.

I had advised, for a little girl, that her foot should be taken off. She looked up to her mother, and artlessly said, "Is he *sure* he can put it on again?" Ah! that was more than I could do. How soon we reach the limit of our power! But the Lord Jesus is almighty.

Soussa, Tunisia, North Africa.

T. G. CHURCHER.

Later Services in the New Tabernacle.

IN consequence of our lengthy reports, last month, concerning the opening of the new Tabernacle, we were obliged to omit articles and reviews which must find a place in the present number of the Magazine; and, accordingly, our account of the later services must be a very condensed one. The religious and secular papers have, however, so well recorded the proceedings at the various gatherings, that no more than a general outline is needed here.

On Friday evening, September 21, Mr. T. A. Denny presided; and, in the course of his remarks, said, "The beauty of the place is something altogether transfixing;" and, at a later stage of the meeting, Dr.

Harry Guinness said that he had been in most of the largest places of worship in the world, and then added, "But this is distinctly the finest building for the preaching of the gospel that I have ever seen." The other speakers were Rev. John Bond (Wesleyan), Rev. George Hanson, D.D. (Presbyterian), Rev. E. W. Tarbox (Secretary of the Home Counties Baptist Association), and Pasteur R. Saillens (of Paris), who made a most felicitous allusion to Mr. Spurgeon, "the greatest Englishman of this century," who was a devoted admirer of "John Calvin, the greatest Frenchman who ever lived." Mr. Sankey's singing added much to the delight of the large audience.

The next night, Saturday, September 22, was devoted to Mr. Sankey's "Service of Sacred Song and Story." The Tabernacle was crowded to its utmost capacity. Pastor Thomas Spurgeon presided, and heartily welcomed the beloved evangelist from over the ocean, who gave many pleasing reminiscences of Mr. Moody, and related interesting incidents concerning some of his favourite hymns, four of which he sang. The flashlight photograph, taken at the close, is reproduced as the central illustration on *John Ploughman's Sheet Almanack for 1901*.

At the first Sabbath service in the new sanctuary, on Lord's-day morning, September 23, every seat was occupied, and many of the worshippers had to stand. The Pastor preached from 1 Kings viii. 30, "Hear Thou in Heaven Thy dwelling place: and when Thou hearest, forgive." If any of our friends have not yet read the discourse, we recommend them to procure it from Mr. A. H. Stockwell, 17, Paternoster Row, London, E.C., who regularly publishes Pastor Thomas Spurgeon's Sunday morning sermons.

In the afternoon, the Tabernacle was crowded with children and young people, to whom Rev. J. Tolefree Parr spoke in his usual bright, earnest fashion. At night, the throng was so great that Pastor C. B. Sawday had to conduct an overflow service in the Lower Hall while the Pastor was preaching in the Tabernacle from Genesis vii. 1: "Come thou and all thy house into the ark."

On Monday evening, September 24, another great gathering was presided over by Mr. John Marnham, J.P., of Boxmoor, who generously gave twenty guineas to the Sunday-school Extension Fund. Madame Annie Ryall and Mr. Chamberlain sang as sweetly as ever, and addresses were given by Revs. Marcus Rainsford, Newman Hall, J. Ossian Davies, David Davies, and W. Y. Fullerton. The last speaker, in describing the resemblances between the first Tabernacle and the second, said, "You have the same organ; that is, the *Sword and Trowel*."

On Tuesday evening, September 25, several hundreds of the workmen who had been employed in the rebuilding of the Tabernacle, together with their wives, were entertained with a substantial tea. Afterwards, a large number of the general public joined them in the Tabernacle, for a meeting, at which Mr. Searle, one of the architects, presided; Madame Ryall sang; and Pastor Thomas Spurgeon gave a lecture on "John Ploughman's Pictures," illustrated by lime-light views.

Wednesday evening, September 26, was the night of the "united rally" of the Tabernacle Societies and Institutions, which proved to be one of the most successful of the whole series of meetings. Mr. George H. Dean, J.P., presided; and, when the time came for the collection, said that he and his dear wife had intended to present the last £100 for the Tabernacle; but, as all the money had been raised, they would give that amount for the Institutions. The students and a number of the orphans sang at intervals, and the speakers were Dr. McCaig, Pastors J. Bradford, J. C. Carlile, V. J. Charlesworth, B. J. Gibbon,

D. J. Hiley, and R. S. Latimer, and Messrs. S. R. Pearce, C. Wagstaff, and S. Wigney. Mr. Hiley had been asked to speak on behalf of the Colportage work; and, in complying with the request, he told an interesting story of how a copy of *John Ploughman's Talk*, sold to him by a colporteur, had really been the means of his beginning to recite and speak in public, and so had led to his entrance into the Christian ministry.

Dr. McCaig, at the close of his speech, presented to the Pastor an illuminated address of congratulation from the tutors and students. The unexpected gift was appropriately acknowledged; and, later in the evening, the Pastor bore a well-deserved tribute to Mr. F. H. Ford, the indefatigable Secretary of the Building Committee, and handed to him the framed illuminated testimonial of which we are able to insert a copy:—

