# The Christian Visitor.

"Glory to God in the highest, and on earth peace, good will toward men."

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[illegible]

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## SPURGEON'S SERMONS.

A SERMON DELIVERED BY REV. C. H. SPURGEON, AT SURREY GARDENS, SUNDAY, JULY 31st.

### THE MEEK AND LOWLY ONE.

"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matthew 11: 28-30.

The single sentence which I have selected for my text consists of these words: "I am meek and lowly in heart." These words might be taken to have three distinct bearings upon the context. They may be regarded as the lesson to be taught: "Learn of me; for I am meek and lowly in heart." One great lesson of the gospel is to teach us to be meek—to put away our high and angry spirits, and to make us lowly in heart. Peradventure, this is the meaning of the passage—that if we will but come to Christ's school, he will teach us the hardest of all lessons—how to be meek and lowly in heart. Again; other expositors might consider the sentence to signify, that to the lowly spirit in which a man can learn of Jesus—the spirit which is necessary if we would become Christ's scholars. We can learn nothing, even of Christ himself, while we hold our heads up with pride, or exalt ourselves with self confidence. We must be meek and lowly in heart, otherwise we are totally unfit to be taught by Christ. Empty vessels may be filled; but vessels that are full already can receive no more. The man who knows his own emptiness can receive abundance of knowledge, and wisdom, and grace from Christ; but he who glories in himself is not in a fit condition to receive anything from God. I have no doubt that both of these interpretations are true, and might be borne out by the connection. It is the lesson of Christ's school—it is the spirit of Christ's disciples. But I choose, rather, this morning, to regard these words as being a commendation of the Teacher himself. "Come unto me and learn; for I am meek and lowly in heart." As much as to say, "I can teach, and you will not find it hard to learn of me." In fact, the subject of this morning's discourse is briefly this; the gentle, lowly character of Christ should be a mighty and powerful inducement to sinners to come to Christ. I intend so to use it. First of all, noticing the two qualities which Christ here claims for himself. He is "meek," and then he is "lowly in heart;" and after we have observed these two things, I shall come to push the conclusion home.

I. First, then, I am to consider THE FIRST QUALITY WHICH JESUS CHRIST CLAIMS. He declares that he is "meek."

Christ is no egotist; he takes no praise to himself. If ever he utters a word in self-commendation, it is not with that object; it is with another design, namely, that he may entice souls to come unto him. Here, in order to exhibit this meekness, I shall have to speak of him in several ways.

1. First, Christ is meek, as opposed to the ferocity of spirit manifested by zealots and bigots. Take, for a prominent example of the opposite of meekness, the false prophet Mahomet. The strength of his cause lies in the fact, that he is not meek. He presents himself before those whom he claims as disciples, and says, "Take my yoke upon you, and learn of me, for I am neither meek, nor lowly in heart: I will give no patience with you; there is my sword; or there is the scimitar—death or conversion, whichever you please." The moment that Mahometan religion withdrew that very forcible argument of decapitation or impalement, it stayed in its work of conversion, and never progressed; for the very strength of the false prophet lays in the absence of any meekness. How opposite this is to Christ! Although he hath a right to demand man's love and man's faith, yet he comes not into the world to defend it with fire and sword. His might is under his meekness; his strength is quiet forbearance, and patient endurance; the mightiest force is the sweet attraction of compassion and love. He knoweth nothing of the ferocious host of Mahomet; he bids none of his draw any swords to propagate the faith; but saith, "Put up thy sword into its scabbard; they that take the sword shall perish by the sword." "My Kingdom is not of this world, else might my servants fight." Nay, Mahomet is not the only instance we can bring; but even good men are subject to the like mistakes. They imagine that religion is to be spread by terror and thunder. Look at John himself, the most lovely of all disciples; he would call fire from heaven on a village of Samaritans, because they rejected Christ. Hark to his hot inquiry—"Wilt thou that we command fire to come down from heaven and consume them?" Christ's disciples were to him something [illegible]

[illegible]

Not one Elymas the sorcerer [illegible] He is a [illegible] [illegible] should [illegible] the Lord thee, and take off his head." But David answered and said, "What have I to do with ye, ye sons of Zeruiah?" And put [illegible] the spirit of his Master. [illegible] that the [illegible] spirit of the [illegible]. O my spirit have I regarded thee who didst ask [illegible] wanderings [illegible] being eyes to [illegible] Behold your Saviour, and see whether he was not meek. He had long wrestled in Jerusalem without effect, and yet he knew that they were ready to put him to death; but what said he, as, standing on the top of the hill, he beheld the city that had rejected his gospel? Did he invoke a curse upon it? Did he suffer one word of anger to leap from his burning heart? And his [illegible] were fierce but they were those of [illegible] were seething drops, but they were drops of grief. He beheld the city, and wept over it, and said, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not." Mark when they nailed him to the tree, [illegible] breathe upon them, but his dying exclamation was, "Father, forgive them; for they know not what they do." O sinners see what a Saviour it is that we bid you serve. No [illegible] fierce warrior, clothing your [illegible] is a tender Jesus. [illegible]

[illegible]

2. But the [illegible] [illegible] which cannot be condemned? Although [illegible] will often [illegible] and storm with [illegible] [illegible] But Christ's meekness [illegible]

To show the [illegible] which I have not yet brought out, I must picture Elijah. What a man was that. His mission was to be the bold unflinching advocate of the right, and bear a constant testimony against the wickedness of his age. And how boldly did he speak! Look at him! how grand the picture! Can you not conceive him on that memorable day, when he met Ahab, and Ahab said, "Hast thou found me, O mine enemy?" Do you mark that mighty answer which Elijah gave him while the king trembles at his words. Or, better still, can you picture the scene when Elijah said, "Take you two bullocks, ye priests, and build and altar, and see this day, whether God be God or Baal be God." Do you see him as he mocks the worshippers of Baal, and with a biting irony says to them, "Cry aloud, for he is a god." And do you remember the fine grand scene, when the fire has come down from heaven, and consumed the sacrifice, and licked up the water and burned the altar? Do you hear him cry, "Take the prophets of Baal; let not one escape." Can you see him as his might hewing them in pieces by the brook, and making them food, a feast for the fowls of heaven? Now you cannot put Christ in the same position. He had the same qualities of Elijah, but he kept them in reserve, behind, like sleeping thunder, that must not be yet waken and till by its voice. Once was some semblance of the Elijah, it is true, when he spoke so sternly to the saducees and Scribes and Pharisees; those woes were like thunderings of a distant storm, but it was a distant storm; whereas, Elijah lived in the midst of the whirlwind itself, and was no still small voice, but was as the very fire of God, and like the chariot in which he mounted to heaven—fit chariot for such a fiery man! Christ here stands in marked contrast. Picture him in somewhat a like position to Elijah with Ahab. There is Jesus left alone with an adulterous woman. She has been taken in the very act. Her accusers are present, ready to bear witness against her. By a simple sentence he empties the room of every witness; convicted by their conscience they all retire. And now what does Christ say? The woman might have lifted up her eyes, and have looked at him, and said, "Hast thou found me, O mine enemy?"—for she might have regarded Christ as the enemy of so base a sin as that which she had committed against her marriage bed. But instead thereof Jesus said, "Doth no man condemn thee? neither do I condemn thee; go and sin no more." Oh, how different from the sternness of Elijah! Sinners do I call you to come to Elijah as your Saviour, I should feel that I had a hard task, for you might think if he saw you, Shall we come to Elijah? He will call fire from heaven on us, as he did upon the captains and their fifties. Shall we come to Elijah? surely he will slay us, for we have been like the prophets of Baal? Nay, sinners, but I bid you come to Christ. Come to him, who, although he hated sin more than Elijah could do, yet nevertheless, loved the sinner—who, though he would not spare iniquity, yet spares the transgressor, and has no words but those of love and mercy, and peace and comfort, for those of you who will now come and put your trust in him.

3. Christ is meek in heart. To exhibit this quality in another light, call to your minds Moses. Moses was the meekest of men; and yet Christ far excels Moses in his meekness. Around Moses there seems to be a hedge, a ring of fire. The character of Moses is like Mount Sinai; it hath bounds set about it, so that one cannot draw near unto him. Moses was not an approachable person; he was quiet, and meek, and gentle, but there was a sacred majesty about the King in Jeshurun that hedged his path so that we cannot imagine the people making themselves familiar with him. Who ever heard of Moses sitting down upon a well, and talking to a harlot like the woman of Samaria? Whoever heard a story of a Magdalene washing the feet of Moses? Can you conceive Moses eating bread with a sinner, or passing under a sycamore tree and calling Zaccheus, the thief, from his place, and bidding him come down? There is a kind of stately majesty in Moses, no mere affectation of stand-ing alone, but a loftiness of superior worth. Men looked up to him as to some cloud-capped mountain, and despaired of being able to enter into the holy circle, within which they might have communed with him. Moses always had in spirit what he once had in visible token; he had a glory about his brow, and before he could converse with men he must wear a veil, for they could not bear to look upon the face of Moses.

[illegible]

[illegible] when the [illegible] he [illegible] had [illegible] He [illegible] the Jonah had [illegible] Jonah, Jonah [illegible] unless it was [illegible] we shall get no honour by it. He does not want to go and run the [illegible]. He will not go. He will take a ship and go to Tarshish. He is thrown out into the sea, swallowed by a fish, and vomited by it upon dry land. He goes away to Nineveh, and not wanting courage, he goes through its streets, crying "Yet forty days, and Nineveh shall be overthrown." That one man's earnest cry moves the city from one end to the other. The King proclaims a fast; the people repent in sackcloth and confess their sins. God accepts their tidings of mercy, and they are spared, but what will Jonah do? Oh, tell it not, ye heavens; let none hear it—that ever a prophet of God could do the like! He sits himself down, and he is angry with God. "And why art thou angry?" "Because," says he, "God hath not destroyed that city." If God had destroyed the city, he would have shouted over the ruins, because his reputation would have been safe; but now that the city is saved, and his own reputation for a prophet tarnished, he must needs sit down in anger. But Christ is the very reverse of this. Sinners! Christ does thunder at you sometimes, but it is always that he may bring you to repentance. He does take Jonah's cry, and utter it far more mightily than Jonah could; he does warn you that there is a fire that can never be quenched, and a worm that dieth not; but if you turn to him, will he sit down and be angry? Oh, no! methinks I see him. "There you come poor prodigal; your father falls upon your neck and kisses you, and you are accepted, and a feast is made. Here comes the elder brother Jesus. What does he say? Is he angry because you are saved? Ah! no! 'My father,' saith he, 'my younger brothers have all come home, and I love them; they shall share my honors; they shall sit upon my throne; they shall share my heaven. Where I am, there they shall be also. I will take them into union with myself and as they have wasted their inheritance, all that I have shall be theirs forever.' Oh! come home, prodigal, there is no angry brother and no angry father. Come back, come back, my brother, my wandering brother, I invite thee; for Jesus is rejoiced to receive thee." Do you not see, then, that the meekness of Christ is a sweet and blessed reason why we should come to him?

(To be Continued.)

[illegible]

CHRIST IN [illegible]

[illegible] a human [illegible] heart with human [illegible] of human interest. And yet [illegible] [illegible]

[illegible]

This is one of the peculiar features of the sufferings of Christ. The terrible anticipator of approaching evil accompanied him through his whole career on earth. His sufferings were all anticipated and foreseen. Here we can form no conception of what he endured. This is obviously one feature of the mournful history of Jesus in which he stands alone. To spend a life on earth with a full knowledge of the consequences which are thus suspended on the next future moment and all future time must have been awful beyond anything of which the human mind can conceive. It is a great alleviation to the troubles of life that they are unforeseen. In the ordinary arrangements of providence a veil hides from us the thickening beset of approaching ills. So that the happiness of the passing hour is not damped, nor the severity of present suffering increased by the gloomy prospects of the future. Thus the man on whom earthly afflictions fall the heaviest finds refuge in the weakness and ignorance of his nature from approaching trials; for while memory is gradually relaxing its hold of past evils, hope is left free to people the future with all fancied good. My friends, success and fame elate you now. Disappointment and misfortune crush you; what would it be if you were to foresee those things hanging about your future life? Suppose that your future life were now to be disclosed to you, and suppose it were to be one of limitless prosperity, and of wide-spread fame, and that your [illegible]

[illegible] the man of sorrows! the solitary sufferer of humanity passing through a world which none can be sought encounter, bearing in his loving spirit the awful pressure of a sorrow which no mortal ever bore, or ever could bear. The sufferings of Christ were clearly and fully foreseen before the time of their actual occurrence.

[illegible] This is the charm of the Gospel, the joy of the christian, and the hope of the sinner. It is music to the sinner's ear; 'tis life, light and peace. Redemption is accomplished. A way to heaven is opened up; heaven's gates are thrown open; heaven's glories are hung out to the world. Sing oh, heavens and rejoice oh earth, for the Lord hath done it, his right hand and his holy arm hath gotten him the victory. The Lord hath done great things for us, whereof we should be glad. He was buried, but soon came forth from the grave, and ascended on high, and became our intercessor. Now no brother has upon a dying couch, guards the throne, for Jesus sits there as your intercessor. No impenetrable darkness clothes it, for Christ scattered it when he finished Redemption. Christians rejoice in it. Sinners accept it and live. And when the song of redemption, by the blood of Christ shall go up from the world swept of its sins to commingle with the song of everlasting ages, may we be there filled with the life of God, and may we be able to say, Lord, it has been done as thou didst command, there am I and the children whom thou didst give me. Then shall the Church in heaven say as Christ said on the cross, "It is finished."

Yours, &c.,
J. W. GOUCHER.

Regents Park College,
London, Aug. 4, 1859.

## EDUCATED MAN AND WOMAN.

The educated man—the educated woman; how noble a spectacle do they present! Behold him in the majestic beauty of his well-built and carefully developed form; his sinews true and supple; his strength unweakened by low indulgence, and undiminished by habits of neglect. His sleep is sound and dreamless. He wakes with the sun, and gazes with a never ceasing wonder at the miracle of its rising. The morning song of birds is music to his ear. He steps forth from his chamber and treads with delight upon the treasured earth. The ear, the eye, salute his keen senses, with a healthful [illegible]. The blue heavens breathe a tranquil [illegible] into his unexasperated soul. The hum of [illegible] and [illegible] stirs his energies and draws his attention to his customary labors. If he till the [illegible], he walks a field with a brave and vigorous step. If he be a professional man, he takes up his appointed task, with the happy consciousness that good work shall be done that day. If he be a teacher, he goes gladly and hopefully to the scene of his appointed duties, and with ever [illegible] [illegible] and hope, watches over the [illegible] with those—the young promise of the [illegible] whose souls and characters are entrusted to his [illegible] and conscientious care.

[illegible] the paragon of intellectual [illegible] and physical beauty—the educated woman [illegible] of the earth—the charm of society [illegible] companion, adviser, guide, treasure [illegible] of humanity. Culture [illegible] her natural delicacy, a new refinement [illegible] have added her womanly graces [illegible] charm of taste and intellect. [illegible] path of duty, as if she [illegible] delight [illegible] The impaired weakness [illegible] is transformed into a strength [illegible] than the beauty [illegible] In prosperity she turns her [illegible] and becomes the [illegible] Her presence sheds upon [illegible] a grace and a charm [illegible] are a vulgar show. She [illegible] of art and poetry [illegible] creation of them both. [illegible] she turns dis-[illegible] moral darkness [illegible] of the soul. In adversity [illegible] with the most lustre. Her [illegible] cast down. Here, cer-[illegible] conspicuous height above [illegible] called her lord and [illegible]

[illegible] uncomplaining firmness she encounters privation; with what courageous devotion she bows her noble beauty to the toils and hardships which sodden poverty, like a cruel conqueror, lays upon her. With what meek and sublime resignation she accepts the most humble conditions of existence, and without a murmur quits the enchanted bowers in which her life was passed to tread the rugged ways [illegible] the hard realities of life itself, [illegible] who survive her the blessings [illegible] example, and the undying memory [illegible]

[illegible] community be formed of such men and such women! or is the hope that [illegible] at some time or other, in some [illegible] attained the dream of a visionary [illegible] it is, but every step in the [illegible] progress of the race, is a [illegible] a consummation. At all [illegible] no harm to set the mark—to [illegible] will be high in pro-[illegible]

From the Watchman and Reflector.

## WASHINGTON AND LADY HUNTINGDON.

[illegible] Huntingdon—of whom no [illegible] interesting memoirs [illegible] this country, the first and best [illegible] was prepared by Mrs. H. C. Knight, a [illegible] and published by the American [illegible] of New York—was in every [illegible] remarkable woman. She was born [illegible] in 1707. Her mother, a member of [illegible] was the second daughter of [illegible] Washington, Earl Ferrers, and to [illegible] the fact has a special interest [illegible] so distinguished for station, [illegible] in the advancement of the [illegible] was related to the illustrious [illegible] of the independence of our country.

Mr. M[illegible], the editor and Illuminator of "[illegible] of American Poetry," has published an illuminated sheet, showing the pedigree of Washington, from which it appears that Washington was related to Lady Huntingdon, not only through her mother, but through her husband also, Lord Huntingdon, then the head of the house of Hastings, to whom she was married in 1728.

The pedigree of General Washington carries back his descent to William de Hertburn, lord of the manor of Washington in the county of Durham. From him descended John Washington, of Whitfield, in the time of Richard III; and ninth in descent was George, the first President of the United States.

The mother of John Washington, who emigrated to Virginia in 1657, and who was great-grandfather to the general, was Eleanor Hastings, daughter and heiress of John Hastings, grandson to Francis, second Earl of Huntingdon. She was the descendant, through Lady Huntingdon, of George, Duke of Clarence, brother of King Edward IV., and Richard III, by Isabel Nevil, daughter and heiress of Richard, Earl of Warwick, celebrated as the kingmaker. Washington, therefore, in common with our Countess of Huntingdon, and all the descendants of that marriage, was entitled to quarter the armor of Hastings, Pole, Earl of Salisbury, Plantagenet, Scotland, Mortimer, Earl of March, Beauchamp, and Devereux.

In giving these facts, we are forcibly reminded of a remark from the lips of Lady Huntingdon herself—that she had cause to bless God for the letter M, without which the text, 1 Cor. 1. 26 would have read, "Not any mighty, not any noble are called." Nor with less interest do we remember the lines of Robert Crittendon, Esq., an intimate friend of the Countess, who died in London, in holy triumph, in 1762.

"Let others boast their ancient line,
In long succession great;
In the proud list let heroes shine,
And monarchs swell the State;
Descended from the King of kings,
Each saint a noble title sings."

ANGLO-AMERICAN.