

## Christian Culture.

## Sacramental Meditation.

*The king came in to see the guests.*  
—Matt. xxii : 11.

I. We come as the *guests* of old, because

1. We come at the *King's invitation* ; the table spread by no human appointment.

2. We come to *honor His Son*.

3. We come from the *highways* of all occupations, current thoughts, natural characters, etc.

4. We come in answer to a *universal invitation*—"Whosoever will, let him come."

II. The *King* is here.

1. God is here in His *majesty* : let us meet Him with reverence and humility.

2. God is here in His *righteousness* : let us blush for our sins.

3. God is here in His *omniscience* : let us not try to conceal anything by a denying or extenuating thought.

4. God is here in His *power* : a movement of His will can consign us to our eternal destinies.

5. God is here in His *love* : a boundless love ; let us rest our souls in it.

III. The king saw *one* man there who was not worthy and excited his wrath—*only one*. Perhaps the proportion of unworthy communicants is ordinarily overestimated.

IV. The king's wrath excited not because the man was of *too low condition* ; for he had invited all classes.

The king was not wroth because the man was a *bad character* ; for he had invited "the good and the bad."

The king was not wroth because the man had been an *enemy* ; for his presence there might have evinced a submissive respect.

The man *had not on a wedding garment*. It was the custom for a rich lord to provide garments or badges for his retainers. Not to put one on was either *intentional disregard*, or *careless disrespect*.

V. But the king met this one intruder with *overture of friendship*, even though he had come with wrong

purpose. "*Friend, how camest thou?*" etc. Though I have come to the sacrament without proper feeling, I need not go away. The king calls me "*Friend*" ! Even now I can put on the wedding garment. L.

*Who did no sin, neither was any guile found in his mouth.*—1 Peter i : 22.

I. There was once a perfectly good man : a *solitary fact*.

(a) Jesus was perfect, judged by the standard of *man's own invention*—no one ever before lived out even Seneca's morals.

(b) Jesus was perfect according to a *vastly higher and rarer standard than men ever invented* : He met the ideal painted by His surpassingly holy precepts.

(c) Jesus's holiness was *beyond the law which it kept*, for it was a power for holiness in others. The light of His purity was not limited to the lantern of the precepts it illumined, but irradiated purity by the outgoing of His spirit to others.

II. The significance of the holiness of Jesus.

(a) Jesus was perfect, that men might have a *perfect model* of character to work after.

(b) Jesus was perfect, that men might have an *Advocate* with God. No sinful person can commune with Heaven. Try to pray while you have some wrong purpose unquenched in your heart.

(c) Jesus was sinless, that He might be a *Mediator*, not only having access, but power with God on our behalf. Did you never forgive one person for another's sake?

(d) Jesus was sinless, that He might make all necessary *satisfaction* to the broken law of God. One criminal could not take the place of another.

(e) Jesus was sinless, that He might be our *Judge* at the last day. "He will judge the world by that man whom He hath ordained."

(f) Jesus was sinless, that *we might believe* Him when He witnesses to us of saving truth. "The testimony of Jesus is the spirit of prophecy." L.