

The Wedding Garment.

BY C. H. FURBUSH.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he said unto him, Friend, how comest thou in hither not having a wedding garment? And he answered, saying, I know not.

Two Sabbath mornings ago I preached from this parable, and I trust many were encouraged by it; and I noticed among inquirers who came to see me afterwards, that they inquired about the wedding garment; and I have since been thinking of it.

My chief object this morning will be to show the nature of the wedding garment, and how it is to be obtained. It is a garment of grace, and it is to be obtained by faith in the Lord Jesus Christ.

A distinction was made by the summoning of the invited guests. The simple delivery of the invitation set a difference between the loyal and the rebellious—a distinction most marked and decisive. So it is in the preaching of the gospel; we preach it to every creature within our reach.

But the work of discrimination is not finished after the gospel has been heard and men have been brought into the church. Also, even in the church of discipline is to be maintained. This man said to himself, "I will feed at the feast without acknowledging my intent."

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out, but has been obliged to go away and find an easier rest. If now I would answer the second question, "What is the wedding garment?" You are probably aware that this has been a point greatly disputed among theologians.

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experts all his fellow guests to be firm friends with him, and to be as the banner of his cause. But he does not mean by loyalty what they mean by it. He is among believers, but he is not truly of them.

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will be his own burden. It is easy enough to pray this petition in our hearts. We have all said "O God for our work."

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from time to time I marked that a great change had come over him. I had conversed earnestly and faithfully with him of Jesus and his salvation, and he had turned in sincere penitence to his Father, and was, as I sincerely believe, accepted by him.

When I entered his room that morning I found him in great happiness, rejoicing in the near prospect of being with his Lord, and apparently perfectly happy. I talked with him a little on the things of the kingdom, and after prayer I took my leave.

His brother-in-law followed me down stairs, and said: "I cannot understand his conduct. I have seen nothing like this in twenty years, and I have never experienced the joy he expresses and he has not been a Christian, if he be really one, for more than a few weeks."

Immediately I recognized the elder brother, and I said long enough to show him just how much I had seen of him. The result was that he saw his error, and was delivered from his envy.

The pastor of age and excellence, who is mourning over the apparent fruitlessness of his labor, and is tempted to ask why God makes a young brother in the neighborhood of little experience and less intelligence, instrumental in bringing multitudes to Christ, while he has so much results from his ministrations?

But let not even these imagine that they are beyond God's acceptance. The father came out and entreated the elder brother to go in to the feast, and so God is still appealing to the envious. The door is open to them, if they will but enter; and when they consent to do so the spirit of always taking offense where none is meant, and is continually anxious for the due recognition of his dignity, that he manages to exclude himself from every society with which he is connected, may all look here, and in the elder brother each will see himself.

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