

Sabbath School Lessons.

October 30th, 1864.

THE MARRIAGE OF THE KING'S SON.—Matt. xxii. 1-14.

THE DESIGN OF THE PARABLE.

This parable evidently refers to the rejection of the Jews and to the calling of the Gentiles. The Gospel, with all its privileges, was offered to the Jewish people; but through their wickedness and pride they rejected it, and all its blessings were offered to the Gentiles and accepted.

This is the general truth intended to be conveyed, though there are many circumstances thrown in to fill out the narrative which it is difficult to explain.

In this parable the king represents God providing for the salvation of the world. The marriage, or rather marriage feast, is held on occasion of the marriage of his son. Christ is the bridegroom. The Church is the bride; Rev. xxi. 9. The Gospel day is the day of its espousal. The Gospel covenant is a marriage covenant betwixt Christ and believers.

THE INVITATION TO THE JEWS.

Messengers were sent to call them that were bidden, ver. 3. There were two invitations—one at a considerable distance before the time, that they might have opportunity to prepare for it; and the other to give notice of the precise time when they were expected. Though servants were sent to urge the invitation upon them, they manifested a determination not to come. They would not come after the first invitation. When further pressed they made light of it. They thought it more importance to attend to their farms and their merchandise than to be saved by the Gospel.

They added cruelty to neglect—ill-treating the messengers, and even putting them to death; for which the Lord rejected them. He scattered His armies, which were the Romans, and destroyed their city, which was Jerusalem.

THE INVITATION TO THE GENTILES.

The Gentiles were commonly regarded by the Jews as living in highways and hedges, cast out, poor, and despised. To these an invitation was sent. All classes were

gathered in, and the feast was sufficiently supplied with guests.

THE LAZARUS.

When the king came in to see the guests, he found one not having on the wedding garment. "The garments worn on festival occasions were chiefly long white robes; and it was the custom of the person who made the feast to prepare such robes to be worn by the guests. This renders the conduct of this man more inexcusable. He came in his common, ordinary dress, as he was taken from the highway; though he had not a garment of his own suitable for the occasion, yet one had been provided for him, if he had applied for it. His not doing it was expressive of the highest disrespect for the king. This beautifully represents the conduct of the hypocrite in the Church. A garment of salvation might be his, wrought by the hand of the Saviour, and dyed in His blood. But the hypocrite chooses the filthy rags of his own righteousness, and thus offers the highest contempt for that provided in the Gospel." When the man was spoken to about it he was speechless. He had no excuse.

He was cast into outer darkness, to endure everlasting punishment; ver. 13.

Observe—1. Many who are invited to be saved reject the Gospel, and perish in their sins. If they perish they only will be to blame.

2. The cares of this world will shut many out of the kingdom of heaven. Some attention to these things is necessary, but such as leads to the loss of the soul never can be right.

3. Many of the poor and needy will be saved, while the haughty and rich will perish for ever.

4. A profession of religion will not save us; ver. 11-13. It is foolish to deceive ourselves.

November 6th, 1864.

SAUL SEEKS HIS FATHER'S ASSES.

1 Samuel ix. 1-27.

From the days of Joshua, the twelve tribes had no recognised civil ruler, they were desirous of having a king; and this chapter narrates the first step by which God made Saul their sovereign.

Ver. 1-5. From which of Jacob's sons was Kish descended? Kish seems to have been a brave rather than a rich man, ver. 1 with ver. 21, and 1 Sam. x. 27. Asses were