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shoes No. 34 cheap, Nos. 7 to 8 cheaper  
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**W. E. White Furniture Company**

**SUNDAY SCHOOL.**

Lesson XI.—Third Quarter, For  
Sept. 11, 1910.

**THE INTERNATIONAL SERIES.**

Text of the Lesson, Matt. xxii, 1-14.  
Memory Verses. 8, 9—Golden Text,  
Matt. xxii, 14—Commentary Pre-  
pared by Rev. D. M. Stearns.

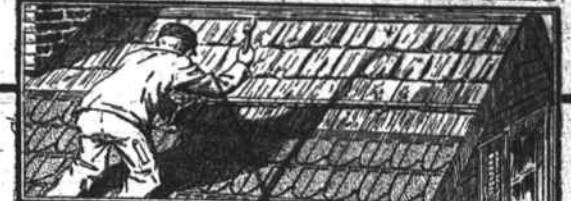
This lesson on the parable of the  
marriage feast is found only here, but  
the parable of the great supper in  
Luke xiv has similar teaching,  
though that seems to have been spo-  
ken because one had said, "Blessed is  
he that shall eat bread in the king-  
dom of God." Both of the parables  
teach us, among other things, the utter  
indifference of men to the things  
of God, whether it be to the kingdom  
or to the marriage of the king. The  
marriage of Adam, who in Luke iii,  
38, is called the son of God and which  
we are told in Eph. v, 31, 32, was  
typical of Christ and the church,  
has in it many truths. The building  
of Eve from a part of Adam taken  
from him as he slept, her being  
brought to him when completed, their  
name being called Adam (Gen. v, 2),  
the dominion given to them, are all  
suggestive of the building of the  
church out of Christ by virtue of His  
death and resurrection, the rapture of  
the church when she shall have been  
completed, the marriage of the Lamb  
according to Rev. xix and the king-  
dom and dominion over the whole  
earth, which is to be ours with Him.  
The other brides of Scripture, such as  
Rebecca, Asenath, Zipporah and Ruth,  
are also typical of many things which  
will only be clearly and fully seen in  
the kingdom after the marriage of the  
Lamb.

How very suggestive the story of  
Abraham's servant entrusted with the  
care of all his master's wealth, which  
he had given to his only son, going  
forth to seek a bride for that son. How  
prominent the question becomes as  
we think of our lesson for today.  
"Wilt thou go with this man?" (Gen.  
xxiv, 58.) Then think of Rebecca  
becoming possessor of Isaac and of  
all that he had, but best of all an  
inheritor with him of all the  
covenant promises of God. Think  
what she would have missed if  
she had not said "I will go." See  
Ruth rewarded for cleaving to Naomi  
by becoming joint possessor of the  
field in which she had wearily gleaned  
and also by becoming an ancestress of  
David and of the Lord Jesus Christ.  
Have you anointed eyes to see these  
things and many more? If not go  
quickly to Him who has the eye alive,  
that thou mayest see (Rev. iii, 18).

The loving heart of the King is not  
discouraged. He so longs to have these  
people know Him, that He may bless  
them, that He sends forth other serv-  
ants with a more pressing invitation  
and with the assurance that all things  
are ready. He has prepared every-  
thing. They have only to "come unto  
the marriage." But they made light  
of it and went their ways to their own  
affairs (verses 4, 5), or, as in Mark  
xii, 12, "They left Him and went  
their way," or, as in Luke xiv, 18,  
"They all with one consent began to  
make excuse." But all this is mild  
compared with verse 6 of our lesson,  
where we read that they took His serv-  
ants, entreated them spitefully and  
slew them. Can we wonder that He  
destroyed those murderers and burned  
up their city? (Verse 7.) This literally  
came to pass for those to whom He  
was then speaking about (A. D. 70),  
but He who could look forward forty  
years could as easily look forward to  
the end of this age and all the ages.  
See in chapter xxv, 41, that which  
will just as literally come to pass for  
some despisers. How great is the  
unbelief prevailing today concerning  
these things, but the day of the Lord  
will come. As truly as the deluge  
came upon the world in the days of  
Noah and the fire in the days of Lot  
upon the cities of the plain, so shall  
all come upon the ungodly that the  
Scriptures have foretold. The "not  
worthy" of verse 8 must be read in  
the light of such a passage as Acts  
xiii, 46, "Ye judge yourselves un-  
worthy of everlasting life." No one  
can be worthy of the grace of God. It  
is for the ungodly, for sinners, and  
those who come are never cast out,  
but those who refuse the invitation are  
said to count themselves unworthy of  
it. When we have accepted the gra-  
cious invitation, then by His grace we  
should walk worthy of God, who hath  
called us to His kingdom and glory  
(I Thess. ii, 12).

By the diligence of other servants  
enough good and bad are gathered to  
furnish the needed guests, reminding  
us of the net of chapter xiii, 47, 48,  
which gathered of every kind, but  
there came a time of separation of  
good and bad, and so it will be. One  
was found among the guests who had  
not on a wedding garment, implying  
that wedding garments were provided  
for all the guests, but this one, rep-  
resenting many, thought his own cloth-  
ing sufficient and had evidently re-  
fused the proffered garment. Just as  
Cain refused the way of the Lord,  
preferring his own way, and was  
refused by the Lord, so all who  
think their own righteousness suf-  
ficient and refuse the righteousness  
provided by God in Christ shall be  
compelled to bear the awful "Depart  
from me" and shall find themselves  
forever cast out from His presence. Of  
the many who are called only few are  
chosen simply because few are willing  
to be chosen.

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