

3. Who did he say are blessed? Those who do his commandments.

4. To what are all men invited? To take of the water of life.

5. What are the last words of the revelation? "The grace," etc.

### TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

### ANALYTICAL AND BIBLICAL OUTLINE.

#### Within and Without.

#### I. WITHIN.

1. *Then which keep the sayings.* v. 9.  
"Love me....keep my words." John 14. 23.
2. *Worship God.* v. 9.  
"Worship the Lord thy God." Matt. 4. 10.
3. *He that is righteous.* v. 11.  
"Born of God....not commit sin." 1 John 3. 9.
4. *He that is holy.* v. 11.  
"Be ye holy, for I am holy." 1 Pet. 1. 16.
5. *Do his commandments.* v. 14.  
"Know him....keep his commandments." 1 John 2. 3.
6. *Right to the tree of life.* v. 14.  
"In the midst....the tree of life." Rev. 22. 2.

#### II. WITHOUT.

1. *Without are dogs.* v. 15.  
"Beware of dogs." Phil. 3. 2.
2. *And sorcerers.* v. 15.  
"Swift witness against the sorcerers." Mal. 3. 5.
3. *And whoremongers.* v. 15.  
"Thou shalt not commit adultery." Exod. 20. 14.
4. *And murderers.* v. 15.  
"Hateth his brother....a murderer." 1 John 3. 15.
5. *And idolaters.* v. 15.  
"Not make....any graven image." Exod. 20. 4.
6. *Whosoever loveth....a lie.* v. 15.  
"Putting away lying." Eph. 4. 25.

### THOUGHTS FOR YOUNG PEOPLE.

#### The Last Message.

1. The last utterance of the Bible is a call to worship. It summons us to "worship God." v. 9. This means more than "saying prayers." It requires hearts and lips of reverence.

2. It is a message of the Saviour's coming. v. 10, 12. "The time is at hand" when Christ shall appear to meet his own, and to judge the world.

3. It is a message that character tends to permanence. v. 11. The wicked man is in danger of becoming more wicked, and less and less able to turn from his wickedness; the righteous man becomes more strongly devoted to righteousness.

4. It is a message of reward, in the double sense of honor and blessing for the righteous, and of punishment for the wicked. v. 12.

5. It is a message of privilege. v. 14, 15. Those who do God's will may enter into the city of New Jerusalem, from which the ungodly are shut out.

6. It is a message of division. v. 14, 15. Just as there is a division on earth between good and evil, so there will be an eternal distinction between the two classes.

7. It is a message of fidelity. v. 18, 19. Those who teach God's word must be careful not to alter the message, or they will incur God's wrath.

8. It is a message of grace. v. 20, 21. The last word of the Bible is a benediction, and offers to men God's favor and grace.

### English Teacher's Notes.

TO-DAY we have to read the last page, not only of the Book of Revelation, but of the Book by means of which God makes himself and his will known to us, the Book of the Holy Scriptures. Now what is the last thing he here says to us? The burden of the message is a double "Come;" "Surely I come quickly;" "Let him that is athirst come. And whosoever will, let him take the water of life freely." And the part chosen to be specially dwelt upon in this lesson is the second "Come"—the great invitation to "whosoever will."

I remember seeing the materials for a good Christmas dinner given away to some thousand people. The gate of the hall where this was going on was surrounded by crowds, reaching across and nearly all down the street. It was not opened for them. Only those were allowed to pass through who brought with them tickets of admission. To those the entrance was free, and the gifts were free: all others were excluded. And our passage speaks of some who may "enter in through the gates" into the glorious city of which John had just had a vision, and of some who are shut out. These gates are not open to all, but to those only who have the "right" to enter.

How was this "right" obtained? The tickets which gave their owners a right to enter into the hall of which I have spoken had all cost money. They had been purchased by persons who desired to help their poorer friends at Christmas time, and then presented as a free gift. But the supply was not inexhaustible. As many as had been purchased, so many were there to give away; but no more. Many people came and applied to those whom they supposed to be purchasers of tickets, but not all could receive them. They were mostly bought for families known to the buyers, and others who came to seek them had to go empty away. The gate to the reception of tickets was no more open than the gate to the hall of distribution.

So the "right" to enter the gates of the city has been purchased, and is given as a free gift. Something of this was pointed out in our last lesson. It was those who had "washed their robes and made them white in the blood of the Lamb" who had the "right" to be "before the throne of God." Their "right" had been bought with that blood. And having been first purchased it had been presented to them free. They had neither worked nor paid for their salvation. They ascribed it all "to God that sitteth upon the throne, and unto the Lamb." Yet the multitude to whom the "right" to enter the gates of the city had been given did not include all men, though it included all kinds of men. Its members were taken out of (R. V.) every nation. Though no man could number them, there was a limit to their number. Not all men had ob-