

father, might be eternally separated from her. She redoubled her efforts to bring him to Christ.

"The Lord is coming! The Lord is coming," was the uppermost thought in her mind. She kept repeatedly reminding him of this great fact. She would say, "Tom, Tom! Jesus is coming, and if you are not saved, you and I will be separated forever." It was not long before he was awakened, and led to accept Christ as his Saviour.

"When once the Master of the house is risen up, and shut to the door," many will say, "Lord, Lord, open unto us; and He shall answer and say unto them, I know you not." Luke xiii. 25.—A. M.

### HEAVEN OPENED.

Revelation iv. and v.

We are dazzled as we look into those chapters. Here God has gathered "the riches of His glory," the boundless and everlasting treasures of eternity, heaping all up in the chambers of His House—in the halls and courts of heaven. See what love has provided for the eternal and loved companions of Jesus—for the joint heirs with Christ in life and glory. There are royal thrones grouped around the throne of the Eternal—thrones of grandeur indescribable. On these the saints of past and present times are seen seated. The throne and golden crown bespeak their royal glory and kingly dignity. The golden vials filled with the prayers of suffering witnesses on earth tell of their priesthood. Their spotless robes of white proclaim them a holy people. Before them is spread out a glassy, crystal-like sea, to be occupied by the martyrs of Jesus (chap. xv.) while, above, the emerald rainbow

spans the vault of heaven, telling its own tale of covenant goodness. In midst of all these glories and grandeur, stands the slain Lamb, the centre of these glorified and ransomed myriads.

The harp and song of the redeemed, the worshipping angels, and prostrate elders, with the crowns of the glorified cast down before the throne of Him who alone is worthy, make up a scene all too much for heart and mind. May God give us eyes to see "Heaven Opened."

THE BRIDE, THE LAMB'S WIFE.

Revelation xxi.

The public espousal of the Church to Christ is a fact duly chronicled in the sacred page (Rev. xix. 7,) as also the accompanying public banquet, v. 9. but no description of either, or details are supplied. The guests invited to the marriage supper—Old Testament saints and others—are pronounced "Blessed," but not a word said about the far deeper joy and blessedness of the Bride: that will have to be experienced to be known. The Bride, the Lamb's wife, is witnessed in *Mil-lennial* glory (Rev. xxi. 9—xxii. 5,) and then in her *Eternal* home (chap. xxi. 1-8,) still as a bride adorned for her husband. For 1000 years she accompanies her heavenly Bridegroom through scenes of glory, but her affections are as bright, her love as fervent as on the marriage-morning (xix. 7.) She enters the eternal state still adorned in her bridal attire (xxi. 2.) The symbols employed to express her glory give a language as definite as any other, and need present no difficulty. The home of the saints—the heavenly city prepared for us in love, is not the subject of this beautiful chapter: but