

place at the Lord's table are equally entitled to membership in the church, so he consistently offered both church membership and the Lord's Supper to the unbaptized. The natural result was that in course of time there were none but unbaptized members in the church, and so as a Baptist church it ceased to exist. It is now a flourishing church of another denomination.

CHAS. H. SPURGEON, in order to avoid the suicidal error of John Bunyan, restricted church membership to baptized persons only, but inconsistently extended the Lord's Supper (one of the privileges of membership), to those who were non-members and unbaptized. Thus he saved his church from extinction, but sacrificed both consistency and Scripture.

WIDE-OPEN COMMUNIONISTS (like John Bunyan), who offer church membership and communion to the unbaptized, are unscriptural but consistent—for both these privileges should go together, but not to the unbaptized.

HALF-OPEN COMMUNIONISTS (like C. H. Spurgeon), who offer the communion to the unbaptized, and at the same time restrict church membership to the baptized alone, are both unscriptural and inconsistent—as any one can plainly see.

CLOSE COMMUNIONISTS (like the Baptists of to-day), who offer neither church membership nor communion to the unbaptized, are both scriptural and consistent—and must therefore ultimately triumph.

HERE AND HEREAFTER

It may be asked, "What are we to do when we get to heaven?—if we cannot commune together *here*, how shall we do *there*?" To this we can cheerfully answer that seeing we have so much sincere and helpful Christian fellowship and co-operation even *here*, notwithstanding all the ignorance and infirmity which attaches to the very best of us, assuredly when we are all glorified and perfected there can be no hindrance to the