

The Expected Coming.

I know not if He come at eve,
Or night, or morn, or noon;
I know the breeze of twilight gray,
That fans the cheek of dying day,
Doth ever whisper—Soon!

I know not why our souls should doubt
His promise to appear,
When every flower's opening eye
Looks up into the changing sky,
And seems to murmur—Near!

I know not why his blessed feet
What peerless glories throng;
I only know from rending tomb
The good shall burst in beauty's bloom;
And faith assures—Not long!

I know not if we long must wait
The summer of His smile;
I only know that hope doth sweep
With thrilling touch my heartstrings deep
And sings—a little while!

I know not on this glorious theme
Why lips so oft are dumb;
I only know that saddened earth
Will flush with beauty and with mirth
At sound of "Lo, I come!"

Restricted Communion.

To God's temporal kingdom ^{was} given two ordinances, Circumcision and the Passover. Those who refused to be circumcised had no part nor lot in the kingdom, (Gen. xvii. 14), "That soul that disobeyeth this law shall be cut off from his people." Nor is there any difference towards the stranger, "one law shall be to him that is home born, and unto the stranger that sojourns among you."

This is that law (Ex. xii, 48), "And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised and then let them come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof."

Circumcision never made a Jew, it only marked a Jew. Then to him was given the privilege of a member of the temporal kingdom. He that dared tamper with or despise this law died without mercy.

To the Church of Jesus Christ was given two ordinances, Baptism and the Lord's Supper. As circumcision never made a Jew so baptism never made a Christian. As circumcision marked the Jew, so baptism rightly administered marks the Christian. "For as many as have been baptized into Jesus Christ have put on Christ." (Gal. iii, 27). To say that we have put on Christ with an unregenerate heart is to be not to man but to the Holy Ghost. For every baptism asserts that "We are buried with him by baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in God newness of life." (Rom. vi, 4.)

As the Jewish male child was commanded to be circumcised in infancy, so the Christian child is commanded to be baptized in infancy, only let us not make any mistake between the natural and spiritual birth. The Jewish

kingdom was a natural kingdom. Isaac must be born the natural birth before circumcision. Christ's church is spiritual. Paul must be born again a child of God by faith before he could be baptized. Hence we take our stand with him and say, any ordinance administered to the unregenerate is not baptism. "There is one Lord, one faith, one baptism," Eph. iv. 5. As circumcision preceded the passover, so baptism by divine command must precede the Lord's Supper.

Hear the apostolic order in Acts ii. 41, 42, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Some ask, "Do you Baptists not exclude from communion those you hope to commune with in heaven?" But is there going to be a literal communion in heaven? I thought it was spiritual. Yes, we hope to meet in heaven many with whom we never communed on earth. But may I ask, "Do you commune with all on earth?"

But, says the objector, does not your restricted communion sometimes prevent husband from communing with wife, and parents with children? Do you think that question appealing to our sensational nature is of Divine origin? Jesus said, "For whosoever shall do the will of my Father which is in heaven, the same is my father, mother, brother, or sister." If lines between natural affections and heavenly love must be drawn, then shall the nail pierced hand of the Son of God draw them. "If any man love father or mother more than Me, he is not worthy of Me, and unless you take up your cross and follow Me, you cannot be My disciple," says Christ. While Paul says in Rom. 16: 17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. And again in II Thess. 3: 6 (here he expresses himself with energy), "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." But another will say, "Is it not the Lord's table?" Yes, and because it is the Lord's table we must insist on communing in His appointed way, and take no liberties with it.

We have right to do all things according to the pattern shown us, to keep the ordinances he delivered. Let us remember we are stewards and it is required of a steward that a man be found faithful.

Then the determination of my heart is:

I will follow thee, Lord Jesus,
Thou didst leave thy throne for me,
And though all men should forsake me,
By thy grace I'll follow thee.

EDIE E. WANAMAKER.

Hillsdale, N. B.

At the annual banquet of the Birmingham Chamber of Commerce, the Duke of Devonshire, President of the Council of Ministers, said the Queen's speech at the opening of Parliament would show continued friendly relations with all foreign countries.

Arrows Shot at a Venture.

A LARGE MEASURE OF BLESSING.

"I will . . . open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to contain it.—Malachi 3, 10.

The abundance of spiritual blessing with which God is ready to fill our lives is constantly referred to in the Scriptures. There is no need that God's child should content himself with the crumbs that fall from the Master's table, when he may have a seat at the table itself as a guest of honor! There is no need of God's people being satisfied with a few drops when God offers the overflowing cup! When God opens the windows of heaven, he does not give us simply the morning dew, but refreshing, copious showers, even floods of blessing! As the Hebrew in Malachi iii, 10, indicates, he pours out *all there is!* The word which Malachi uses is "*ruq*," which means to empty out as vessels or sacks are emptied out, to leave empty. God's measure is a large one, but he promises to empty it out into the life, and into every life that will hear his call and come to him! "Ho, ye thirsty ones! Come ye to the waters, and he that hath no money, come ye, buy and eat." "And the Spirit and the bride say, Come thou! And let him that heareth say, Come thou! And let him who thirsteth, come;" and he that is inclined let him take the living water gratis! Or, as I once heard a German brother put it, "and anybody who wants it can take it for nothing." Amen!—A. S. Gumbart, D. D.

REVIEWS.

"Seventh Day Adventism Renounced, after an Experience of Twenty-eight Years." By Rev. D. M. Canright. 413 pp; F. H. Rowell Co., Chicago and New York.

"The Sabbath Day Adventists and Sabbath Observance," a tract. By Rev. Henry Varley, Evangelist. Published by A. Holmes, London, England.

To any pastors whose congregations have been disturbed by the teaching of the Advents, we would recommend these works as an antidote to their errors.

At a recent Congregational Council, which was considering the renewal of a candidate's license to preach, the candidate, of whose orthodoxy there was reasonable distrust, presented his views at such length that some of the members of the council became apprehensive that they "could not reach home before dark." To avert such a catastrophe they voted to continue the license of the applicant for another year. Other influences than those that might be supposed to be controlling sometimes have a large place in ecclesiastical bodies.

The author of a recent work on "Literary Criticism" expresses his ideas in some of the most ungrammatical sentences ever printed. It has often occurred to us that preachers could dispense with many of the ornaments of rhetoric, if they would pay more attention to the requirements of good English. It is not easy to write or speak clear, racy, idiomatic English but how charming it is!