

and is baptized in the name of the Lord has the promise of pardon. Now, can we take the Lord's word? Oh, why should any poor soul doubt it. If we cannot trust to the Lord's promise, where can we find the "peace which passeth all understanding?" See how those rejoiced in the promise of the Lord who believed, repented and were baptized as reported in the Acts of the Apostles. See Acts 2nd chapter, 8, 39; 16, 34. And when the Apostles who write by inspiration addressed letters to those who had believed, repented and had been baptized, they wrote to them as saved persons, as in Christ. See Romans 1, 7; 1st Cor. 1, 2; Eph. 1, 1; Col. 1, 2; 2, 12; 3, 1.

Reader, have you a promise of pardon from Christ? Give yourself no rest, if you have not, I beseech you, till you put yourself in the place where you can intelligently claim the promise of the Lord that your sins are forgiven.

SIMON.

EXTRACTS.

MODERN CIVILIZATION.

We hear a great deal in these days about our present "Christian civilization." If by the term it is meant that christianity has done much to modify the present aspect of the world, there can be no objection to it; but so far as it identifies Christianity with the present forms of the world's culture, it embodies a grievous error.

It seems to have been forgotten in these last times, that there is no fellowship or compromise possible between Christ and the world. We need to go back to the first principles of the doctrine of Christ, and to be aught anew the essential truth that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." We might also learn from the "sure word of prophecy," that in these last times this outward garb of Christianity is merely assumed by the world in order to deceive the Church. It is Satan's endeavor to substitute a Christianized worldly culture for the Gospel of Christ. It is his last and most successful effort to palm off upon the world, and alas, too, upon the Church, his artful substitute for that divine kingdom "of which God hath spoken by the mouth of all his holy prophets since the world began."

And this reveals the true character of what

are called "Christian states." They are the forms in which this latest phase of the power and culture of this world is expressed. They doubtless subserve a most important use in the economy of God's providence, but they are not founded upon the kingdom of Christ, and therefore must be taken down and removed. They are the final experiments of man to become his own Messiah,—his last efforts to work out the problem of his destiny, without the coming and kingdom of the great Redeemer.

And herein we discover the necessity for that great tribulation which characterize the age, there is more or less compromise between Christ and the world, an artful interweaving of the false with the true. In times of persecution the line between the Church and the world was more distinctly drawn. Now, no man can trace it. Those, gifted with spiritual insight to discern between light and darkness, are few. Hence, when he shall come, whose fan is in his hand, to thoroughly purge the world's threshing-floor, what wonder if he smite the earth with a heavy flail. Nothing less can separate the chaff from the wheat. Where the miner finds ingots of gold lying around loose, the process of collection is easy; but where the metal is fused and crystalized into the rock, the ore must be first bruised and washed and tried by fire. So although the ore of the world contains much true gold, yet it is not separated from the earthly mass around. Hence, when the Great Refiner comes to gather the gold to adorn and enrich his kingdom, it must be with fire and hammer.

Hence, too, Gentile Christendom must be rejected, as were the Jews, from occupying the field of the kingdom of heaven, and for substantially the same reasons. Whatever its profession, its language practically has been, "We will not have this man to reign over us." Moreover, that kingdom cannot rest upon the worldly and defective basis of this present order of things. This would be to repeat the experiment, which, if we may so speak, failed in the case of the Jews. The Gospel of the kingdom is not now preached to the Gentiles for their conversion as nations, but to gather a chosen generation out of them all, to be the royal priesthood of the future.

God hath concluded both Jews and Gentiles in unbelief, that, in the revelation of this divine kingdom which is to come, he might have mercy upon all.—*Prophetic Times.*

S. C. B.