

and each one of them has given more for home missions this year than ever before.

It is to be deeply deplored that some of our province churches have to be helped by a foreign board. This would not be necessary, if only our own home work were supported as it should be. The selfishness of the pulpit, the pew and the purse is gradually shadowing the missionary spirit. All we have belongs to God. We are simply stewards. Alas, we are selfish ones, and use God's money to further our own interests and for personal aggrandizement. We talk of sacrifice and self-denial, and when the opportunity comes for action we make an offering to *ourselves* rather than to the cause. A dollar for Christ and twenty for self. Everything is made to give way to worldly prosperity. Self is Dives in the mansion, clothed in purple and faring sumptuously every day;—the cause of Christ, is Lazarus lying at the gate of self and fed only with the crumbs which fall from his table.

Shall we not this year give Christ the pre-eminence in all things? Shall we allow the principle of benevolence and charity to be driven from our hearts? When we exalt our own interests we defraud God of his glory, the Church of its prosperity and the world of its redemption. To down this great usurper of the rights of Jesus Christ, and this great antagonist and obstacle to his universal reign, we must give Christ "the pre-eminence in all things."

Home mission is first, it is to the front. We have no right to put it in the rear. Only a coward will do that.

In closing permit me to write a prophetic vision that has come to me. It is the year 1909. I hold in my hands the fifth Annual Report of the Canadian Board of Home Missions. In it I find several remarkable things. Over one hundred weak churches in Canada are helped annually. \$25,000 had been turned into the Home Treasury during 1909. The churches that had been helped in 1900 were now self-sustaining and each year were giving large offerings. New churches had sprung up in Fredericton, Halifax, Sussex, Moncton, Sydney and many other places. But the best of all, I felt assured that the Canadian Home Board had come to stay.

As it is the Province Home Board is doing all it can to establish new churches and to help weak ones. It has been established for the churches and must be supported by the brethren. I am with you heart and soul for Home Missions.

THE GREAT QUESTION!—ARE YOU A CHRISTIAN?

This is an important question to you, fellow traveller to eternity. The answer unfolds to you your present condition, and on your condition depends the salvation of your soul. If you are a Christian you are safe from "the wrath to come;" but if you are not you will be involved in the world's ruin, and be one of those who will be finally banished from the presence of God (2 Thess. 1:8, 9.) Men are apt to put off, until a more convenient season, duties pertaining to their God and concerning their soul's safety. Procrastination is not only the thief of time but also the thief of eternity; of salvation. Satan receives more souls from the class that put off till to-morrow what ought to be done today, than from any other. Then waste not away the day of God's goodness and grace,

for "Now is the accepted time; behold, now is the day of salvation," to-morrow or the more convenient season may never come.

To know whether you are a Christian or not, you should know what it is to be a Christian! Many think themselves Christians when really they are not. It is not to be simply good. Mere goodness saves no one, yet if you are a Christian you cannot help being good. Some think if they do not lie, cheat, nor swear, that if they walk uprightly deal justly, do good to their neighbor when in need, they are very good Christians. But this is a misconception of what it is to be a Christian. They may be the very best of people, so far as these things are concerned, and not be Christians. So may infidels.

It is not to belong to any of the sects as some suppose, for Baptists, Methodists, Presbyterians, Lutherans, and all in general, even Roman Catholics, admit a man may be a Christian without belonging to their particular party. It will not be asked of us in the day of judgment, whether we are Methodists, Presbyterians, Baptists, etc., but whether we are Christians. We had better be here what we will have to be there to secure an entrance into the kingdom of heaven. But you may ask, "May not one be a Christian and also a Methodist or Presbyterian?" Admit it; but why be more than God requires us to be? Does it not appear to be adding to the things which are written in the Book? (Rev. 22, 18) Besides, the spirit of division is clearly condemned in God's Word: "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (I Cor. 3:4.) "For to be carnally minded is death." (Rom. 8:6.)

But what is it to be a Christian? Is it to be a follower of Christ? How a follower of Christ? By observing his precepts and keeping his commandments. With these he has instituted ordinances by which all who wish to become Christians can become such. These ordinances, precepts and commandments (by the observing of which we may know that we have passed from death unto life, and that we love God, Christ, and the brethren, see John 14:21-23; I John 3:14; and 5:2, 3) are clearly taught in the Word of God, which the Father has given to be "a lamp to our feet, and a light to our path," through a world of sorrow and sin.

Now, what are the commandments and ordinances by which you became a Christian? Let us see: You are first to believe with all the heart that Jesus is the Son of God (Mark 16:16; John 20:30, 31; Heb. 11:6; Acts 8:37; Rom. 10:9.) If you will consult these passages, dear dying reader, you will perceive that belief, or its equivalent, *faith* in Christ, is indispensably necessary to constitute a Christian. This you must exercise and this you can exercise; for where would be the propriety in telling one to do what he could not, as in the case of Paul and the Jailer (Acts 16:31.) But this is not enough; you may have all "faith" so that you could "removemountains" and it will profit you nothing

(I Cor. 13:2.) You must put your faith or belief in practice, and when you comprehend this, you will wish to know what more you are required to do. You should be told what was told others who were once in a similar condition: "Repent and be baptized in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." (Acts 2:38.) Now, *repentance* is simply a change of mind in reference to sin, wrought and produced by godly sorrow for sin (II Cor. 7:10.) Whereas you once sought it, you now shun it; you once loved it you now hate it, and are resolved, with the help of God, to live in it no more. When you have got thus far, why should you tarry? (Acts 22:16.) "Arise and be baptized, and wash away your sins, calling on the name of the Lord."

"But," says one, "there is so much controversy about what baptism is, that I am bewildered." Well, dear reader, if you should read faith and repentance in the light of the speculations and controversies of the day, you will be as much perplexed to know what faith and repentance are, as you are to know what is baptism. But let me say right here, that all the controversy and debating are not whether immersion is baptism. This all admit; but it is whether or not sprinkling or pouring is baptism? Read baptism in the light of the Lamp of Truth, the Word of God and you will have no trouble to decide what baptism is:

1st. There is "going down into" and a "coming up out of" water in baptism (Matt. 3:16; Mark 1:9, 10; Acts 8:38.)

2nd. There is an overwhelming in baptism (Matt. 20:22, 23; Luke 12:50.) A person may be overwhelmed in debt, grief, suffering, oil, sand, water, or any other element or influence, whereby he can be overwhelmed. Our Saviour was overwhelmed or immersed (not sprinkled) in suffering and grief.

3rd. Water is the element of Christian baptism (Acts 8:36, 38; 10:47.)

4th. Baptism requires *much water* (John 3:23.)

5th. There is a burial in baptism (Rom. 6:4; Col. 2:12.)

Now, if sprinkling is baptism it will accord with the above facts. Let us see: 1st. In sprinkling there is no "going down into" nor "coming out of" water. 2nd. There is no overwhelming. 3rd. There is, however, water. Keep this in mind when you read Rom. 6:4; Col. 2:12; Eph. 4:5; ("one baptism.") 4th. There is no need of "*much water*." 5th. There is no burial.

Now, try immersion; if it is baptism it will accord with the facts. 1st. There is a "going down into" and a "coming up out of" water. 2nd. There is an overwhelming. 3rd. There is water. 4th. There is need of *much water*. 5th. There is a burial.

Now, you can no more become a Christian than you can become a mason, without complying with the ceremonies, or ordinances of initiation. These ordinances, as I have already shown, are: 1st. Faith in Christ. 2nd. Repentance of your sins. 3rd. Baptism for the remission of them. As baptism is the last inductive act by which you are brought into the "one body" (Eph. 4:4) or Church; see I Cor. 12:13; Rom. 6:3; Gal. 3:27; Eph. 1:22, 23; Col. 1:18, 24; some say it is in this act that you review the "remission of sins," or pass out of a state of condemnation into a state of justification. Like a criminal who, upon complying with certain conditions, is pardoned and let go free; but not until he has complied with the last condition does he