

weaklings. Let us get out into the fields where there is sun, light and work for the day. If each one can do but a very little, let that little be done along the line of co-operation, "as many littles make a muckle." If but fifty dollars is all we could raise each year, it would be much better than doing nothing. It would provide for a very good revival meeting in some ready place. I should very much like to hear from others on this question of co-operation.

### HARD FIELDS.

R. E. STEVENS.

A friend said to me, "You have a hard field." I answered, "Yes." He said, "I would think you would seek a larger and a more congenial one." And assuming the air of a martyr I replied, "Oh well, you know *some one* has to work in the hard fields." When he had gone I began to meditate upon the subject. Have I, after all, so hard a field of labor? If so, in what does its hardness consist?

We have a beautiful church house in which to meet, well heated and lighted, and kept neat and clean; as faithful, appreciative and generous a band of men and women to work with as can be found anywhere; a comfortable house supplied with all the necessaries and many of the luxuries of life; with all our time to devote to the preparation for and execution of our work. A kindly greeting awaits us on every hand, and no enemies so far as we know. If we go on a little missionary tour, it is in a comfortable, first-class railway coach, to be met at the train and driven to our place of meeting, where we are warmly greeted and gladly heard, and afterwards taken to a good home, assigned the best bed and fed with the choicest viands the house affords.

My mind wanders back to one of God's noblest workmen, a greater preacher than I can even hope to be, who preached on the river bank and in the prison at Philippi, yet complained not of the inconvenience; to one who endured the cold, dark prison at Rome without a murmur. I remember him who trod the winepress alone, from whom even his own chosen followers turned away and left him to die unattended. I think of his worthy followers who wrote, "at my first answer no man stood with me, but all men forsook me." When I think of him who, though he was rich, yet for our sakes became poor, so poor that he had not here to lay his head, and fed upon the bounty of others; or of his greatest follower who was compelled to labor with his hands that he might provide for the temporal wants of himself and of those who labored with him, I am led to exclaim, "God forgive my ingratitude."

The early missionaries travelled not in parlor coaches, but by long, weary marches on foot; they met not the kindly greeting and applause of men, but frowns and scourgings and imprisonments; they received not liberal contributions and generous entertainment, but labored with their hands and suffered want and deprivation; and in response to their best efforts some mocked and asked, "what will this babler say?" and I

conclude that I never had a hard field, and practically do not know what enduring hardness means.

I remember in my boyhood days to have lingered lovingly over the sentiment of that dear old hymn:

"Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?"

"Sure I must fight if I would reign;  
Increase my courage, Lord!  
I'll bear the toil, endure the pain,  
Supported by thy word."

and to have grown impatient waiting for an opportunity to show my willingness to "endure hardness as a good soldier of Jesus Christ;" and if now the opportunity comes, shall I shrink from availing myself of it?

And what if men should speak evil of me and even persecute me. They persecuted one who was purer than I, and who has said, "if they persecute me, they will also persecute you." The servant is not greater than his Lord. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

As I take up THE CHRISTIAN to-day and read of the success attending the efforts being put forth in Milton, Westport and Halifax, in St. John and LeTete, tears of gratitude unbidden fill my eyes, and I exclaim, "Praise the Lord for this success." But then I am reminded that these, too, were once hard uncultivated and unproductive fields, in which some faithful souls had to toil and sow and wait, in the hope of the results that are now being realized. And why should not I patiently prepare the soil and sow the seed, even if another succeed me and reap the results of my sowing? If at the journey's end I shall be able to look back and truthfully say, "I have fought a good fight, finished my course, kept the faith;" and then forward and say, "Henceforth there is laid up for me a crown of rejoicing," what will it matter how hard the field of labor has been, or how difficult the task, when I hear the final "Well done."

### SPRINKLING, POURING, IMMERSION: WHICH?

W. H. HARDING.

IV.

I love my Methodist brethren, and I am sure it would not be treating them fairly if I passed them by in this investigation. I do think that if I were to change my religious views, and wanted to be something else besides a Christian, or a Disciple of Christ, I would be a Methodist. A man once told me that he thought I was meant for a Methodist minister, and I thought it was a compliment, for these people are noted for their zeal and earnestness. I have always looked upon John Wesley as one of the great men of the earth, so when I wanted to know which was the right baptism, I searched his works. The first I saw was "Wesley's Notes on the New Testament." On Rom. vi. 3, I read: "We are buried with him, alluding to the ancient manner of baptizing by immersion." Now that is what I wanted to know. I did not care so much for the modern practices. I wanted to know what Christ commanded and what the apostles performed, and I take it for granted you who read this want to know the same thing.

In my last I referred to a work on "Immersion," by J. T. Christian. I refer to it again, as he gives us some particulars concerning Mr. Wesley that I want you to have. He says: "I have been examining Mr. Wesley's works and will give the result of my investigation. Turning to his journal, Vol. I, page 20, under date of Saturday, February 21st, 1736, Mr. Wesley says: 'Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion, the child was ill then, but recovered from that very hour.' The next instance occurred in Savannah, Ga., May 5th, 1736. Mr. Wesley says: 'I was asked to baptize a child of Mr. Parker, second bailiff of Savannah, but Mrs. Parker told me, Neither Mr. P. nor I will consent to its being dipped!' I answered, 'If you certify that your child is weak it will suffice (the rubric says) to pour water upon it. She replied, 'Nay, the child is not weak, but I am resolved that it shall not be dipped.' This argument I could not refute, so I went home and the child was baptized by another person.' (Journal, Vol. I, p. 24). But this was not the end of the matter. On the first day of September, 1737, Mr. Wesley was tried by a grand jury of forty-four men, found guilty, and ordered to leave the country; and one of the charges was, to use his own words, 'by refusing to baptize Mr. Parker's child otherwise than by dipping, except the parents would certify that it was weak and not able to bear it.' (Journal, Vol. I, pp. 43). This is a strange record for the father of the Methodists. John Wesley was tried and found guilty by the courts of the land for refusing to sprinkle a baby!

On June the 25th he re-baptized John Smith, and March 21st, 1759, he baptized two adults by immersion (Journal, Vol. II, pp. 16)."

As I write I have "Clarke's Commentary" lying before me. I think that Adam Clarke was one of the greatest Biblical scholars, not only of the Methodist church, but the world ever saw. He refers to the ordinance of baptism many times. I give his comment on Colossians ii. 12: "Alluding to the immersion practised in the case of adults, wherein the persons appeared to be buried under the water, as Christ was buried in the heart of the earth, his rising again the third day, and then emerging from the water, was an emblem of the resurrection of the body, and, in them, of a total change of life." There are several other authors from whose works I would like to quote; but from what I have written and from what I have read, I learn that the scholarship of the Methodist church says—in answer to the question at the head of this article—*Immersion*.

### GENERAL HOME MISSIONS.

The friends of foreign missions should be the most enthusiastic supporter of home missions.

There are two ways in which the farmer may increase his harvest: till the land already under cultivation with greater care, or break up more land. By combining the two methods he will raise the largest crops. Just so the churches already established should be cultivated with more thoroughness, so that they will abound in every good work; and new churches should be built up that in turn will assist in planting others. This is the kind of work the American Christian Missionary Society is trying to do.