

American Presbyterian and Genesee Evangelist.

THURSDAY, SEPTEMBER 6, 1860.

JOHN W. MEARS, EDITOR.

ASSOCIATED WITH

ALBERT BARNES, GEORGE DUFFIELD, JR., THOMAS BRADNER, JOHN JENKINS, HENRY DARLINGTON, THOMAS J. SHEPHERD.

THE GREAT HARVEST.

The farmers of the wheat-producing States of our country are resting from the largest harvest of that important staple that has yet been produced. It is calculated to reach 230 millions of bushels. Besides the amount, the quality of the grain is described as uncommonly good. The abode of the farmer is a scene of rejoicing. The blessing of plenty has lightened his heart, and irradiated his countenance. God is the giver of wealth. The capital, the ingenuity, the labor of man without his blessing will be in vain. Unless the earth yield her increase the wheels of human enterprise, sooner or later, must come to a standstill. So it has been in the newer regions of our country, for the last three years especially. Successive short-crops in crops have crippled the energies of the giant West, and brought the entire community to the verge of commercial ruin. The tide of emigration has been turned backward; new settlements have been abandoned; dwellings, warehouses, and wharves have been closed and deserted; great prospects of growth have been sadly disappointed; in some places not only has money, but the very necessities of life also been scarce; congregations once flourishing and expanding, have become few and enfeebled, and the ordinances of religion have disappeared, or have been maintained at martyr-like sacrifices. But the tide is now turned. There is grain in vast quantities in the West. Through the unwatched atmospheric variations of the season, beneath skies now flaming with the red banners of the aurora borealis, now flashing with the sudden glare of great meteors, now darkened with the shadows of the sun's eclipse, secure in the protection of the Ordainer of all things, the destined crop has risen, and multiplied, and ripened to the GREAT HARVEST OF 1860. And valuable as it is in itself, its value is likely to be greatly enhanced by the denial of these blessings of plenty to other countries, dependent upon similar products of the field. We have a vast surplus, computed by an authority at seventy-four millions of bushels, but we are likely to be called on for supplies by less favored nations. We have abundance, and there will be an active demand for it. And what a scene of activity will our country present as, in obedience to this demand, her burdened granaries unload themselves, and from the valley of the Mississippi to the Atlantic seaports, the outward flow of grain takes high-road and by-road, rail, river, and canal, man-power and horse-power, wind and steam, to their utmost capacity. What stimulus to mercantile activity, and to all the financial, postal and news-disseminating agencies connected with it, will be furnished. Towns will revive, railroads, communities, and individuals will shake off their three-year incubus of debt, churches will be built, ministers will be called, emigration will be resumed, and the brightness of a wide-spread prosperity will again, with few and unimportant exceptions, cover our land.

The great harvest is past. The immense and precious crop is safely gathered in. There is perhaps not a farmer among hundreds of thousands who has neglected this opportunity or entered his crops to perish from parsimony, or indifference. The interests at stake were too great. Most of them toiled under the conviction that the crisis of their affairs had come, and that as they met it now, would be their entire temporal future. They fully gathered in their harvest, and are saved. Plenty shall smile upon their households. Burdensome obligations are lifted from their minds and their estates. They are happy men. Who now perceives that there is a great and rich spiritual harvest, which God brings, in this life, to ripeness for every man, and which must now be reaped or forever after be lost? The divine favor, opportunity for reconciliation with God, union by faith with Christ, the regenerating and sanctifying influences of the Holy Spirit, sonship and heirship with Christ in an eternal inheritance, things which eye hath not seen, nor heard, neither have entered into the heart of man, — these are the fruits which spring up in the gospel field from the seed of Christ's blood, ripening for, and within the reach of every man. Now sinners, in your time. Enter into this rich harvest-field and reap. Buy off, with its abundant and precious ingathering, the crushing debt which rests upon your soul, and is threatening to overwhelm you. You have reaped other harvests, and have gathered but ashes. You have sown to the flesh, and of the flesh have reaped corruption. You have grown poorer and more embarrassed in this profuse and tolling life. Lo, the waving fields of divine truth and gospel promises white for the harvest! Thrust in your sickle and reap. It may be the crisis of your soul's affairs is come. If the fruits of another reaping be not better than the past, you may at once be proclaimed a spiritual bankrupt; the writ that cannot be evaded may issue against you. The adversary may deliver you to the Judge, and the Judge deliver you to the officer, and you be cast into prison. And from thence, casting back your agonized gaze, and calling to mind the abundant and precious opportunities you had neglected, you shall exclaim: The harvest is past, the summer is ended, and we are not saved.

A TIME TO WORK.

Play-time is over, and the boy-men are coming back to their sober tasks, and to the steady discipline of every day life. Happy times they have had. Some have strolled by the sea-beach and listened to the many-toned voice and "countless laughter" of the ocean; some have even ridden upon his crest, and wandered, Ulysses-like, over many kingdoms and cities of men. Some have penetrated remote wilds, such as still remain in the heart of civilization, have threaded narrow streams, toiled over portages, glided upon the bosoms of mountain-girded lakes, and passed days, and nights, and Sabbaths out of reach of their fellow-men. Some have sailed on our great fresh water seas, and beheld the new world of the north-west, drawing in long breaths of life-enkindling oxygen in that healthful climate of the white. Congregations are gathering in the sanctuary, families are returning to realize anew the sacredness of home-ties, and to enjoy the blessings of a well-ordered Christian household once more. Recess is over; the bell has been rung, and now the busy hum

of more serious and profitable occupations begins.

Thus early let us remind the church, whose officers and members have shared largely in these recreations, that the time to work has come. The body is invigorated and freshened, and the spirit is prepared for more energetic and efficient operations. Worldly concerns will now renew their claims. Mercantile interests will grow more active and pressing. Politicians will ply their trade with redoubled ardor. Mill-wheels will revolve, spindles will whirl, loaded trains will hasten, plow and harrow will cross and recross the field. In this stirring spectacle of secular activity, shall the church be found inactive? When men awaken in the pursuit of every secular interest, shall Christian men show no quickening? If men feel the time for recreation passed, and the time for work arrived in every other sphere, shall they make the kingdom of Christ the only exception? Ah! what a long vacation in that work of ours we have indulged in! How briefly and inefficiently have we labored, when we labored at all! How feebly have we realized our responsibility for individual effort, and what drones in the hive have we been! Talk of vacation! We can scarcely say we have been in the vineyard at all. But whoever we be, whether drones hitherto, resting most of the time, or active laborers, just come back to the familiar scene of our efforts, we cannot too early realize that our work must be resumed again. We need to put to ourselves some questions. We need to look around upon our field, and forward to its probable wants, capacities, and opportunities. We need to lay our plans prayerfully, wisely, thoughtfully. Shall we have a blessing on our field this fall, this winter? Shall we plod along in the stereotyped way, content to see little or nothing done for the salvation of souls and for the Master's cause? Or shall we, by the divine favor, through earnest seeking, attain a spirit of fervent, humble, importunate prayer? Shall we, as the consequence of an unreserved self-sacrificed, of faithful, personal effort, of direct scriptural preaching, behold God's people awakened, and sinners roused to a sense of their danger? Shall the revival influence, reflected back from the old world perchance, stir the multitudes of our own land once more, or shall God, in some new mode of his wonderful working, or by the faithful use of the established means of grace, and by the more concentrated and efficient working of the particular church instrumentalities, pervade the land with the sense of his gracious presence? Let us be ready for him, however he may display his power. Let us work in a prayerful, waiting spirit. Let us courageously expect a blessing. Let us remember that we live in no ordinary period of the Christian dispensation, when God is seemingly willing to use, to great spiritual ends, every appropriate instrumentality, and every prayerful, waiting servant.

As a church, we need to be reminded that it is time to work. We make no very flattering exhibition in our last statistics of working efficiency as a church. Our contributions are an exception, perhaps, as church liberality goes, but our additions on examination, so far as reported, give an average of less than four to each minister and each church, and but one to every twenty-six or more church members. This, it is true, is a very defective statement; about one-third of our churches have not reported, and of which are known to have had considerable accessions. Deducing these delinquent churches, we would not reach an average of six to each church.

We do not introduce this statement as discouraging. It is but slightly, if any, different from the usual rate of growth of the leading Presbyterian branches of Zion. It is very far, indeed, behind the growth of last year. It is very far behind what it can and ought to be every year. To many churches far greater numbers have been added; to many, less; to some, none at all. We might be far more efficient. We have the truth. We have it in a shape to meet the wants and to reach the consciences, especially of the great middle class of society. We have an educated ministry. We have out-lived greater trials and greater excitements, as a church, than we shall meet with again. We have settled our leading questions of church polity. It is time now to work. What we need is a spirit of prayer, and humble self-sacrificed devotion to the great business of saving the souls of our fellow-men. What say you, brethren? Shall the present working season find us all engaged more devotedly than ever in the determination that, by the help of God, so far as in us lies, we will bring up our church to a higher standard of efficiency, we will cultivate our own field more faithfully, and by becoming all things to all men, will, by all means, save some?

THE AMERICAN BOARD.

The financial year of this institution closed on the 31st of July last. It requires some time to gather up reports from various and remote agencies, and even at this date information in regard to some special contributions is wanting. But happily, enough is known to relieve the religious community of the fears of continued or even augmented financial embarrassment, which the close of the last year was anticipated. The contributions and legacies received in July amount to the enormous, and we believe, unprecedented sum of \$70,808.77, giving a total from August 1st, 1859 to July 31st, 1860, (exclusive of contributions for the debt not yet fully known) of \$856,041.05. The last Missionary Herald contains the following: "It is very gratifying to be able to say that if sums which are confidently expected shall be received, the accounts for the last year will be closed with little or no balance in the treasury."

This is indeed gratifying. Not only the immediate supporters of the Board, but the friends of missions and of the cause of Christ of every name and in every part of the world must feel that this result is matter for devout thanksgiving. It will take a weight from many a toiling missionary's heart, and send him more hopefully and happily to his work. It will be a new evidence of God's gracious regard for the prayers of His people, and a new encouragement to pray and not faint. It will give a brighter hue to the jubilee services of next October. But there are questions which cannot be repressed, and there are positive regrets and disappointments that mingle unbidden with our rejoicings. There are questions which our Churches should hear, and which even those who contribute largely to the Board should regard as addressed to themselves. Why this lack of spontaneity in giving to Foreign Missions? Why must this great cause fall repeatedly into embarrassed circumstances, and be involved in

some degree of peril before a sufficient sum can be raised? Why can a sum of money, by no means great in view of the acknowledged ability and liberality of the Church, be raised only under extraordinary pressure, by newspaper appeal, by conventions and appointments, and not in the quiet and regular methods of beneficence recognized in Scripture and generally found sufficient for such undertakings? We do not put these questions to the Board so much as to its supporters. We fear that a beneficence which rests upon such extraordinary and extra-scriptural incentives, will not be permanent. Streams which are fed to be supplied by such violent, artificial means will soon run dry when these means are withdrawn. Missions to the heathen cannot be sustained by them. Christ's ascending command cannot be executed by a Church which has to be roused to it by such appeals.

We believe the missionary work under the direction of the Board has enjoyed no considerable extension during the year, in the specific meaning of the term. That is, no new fields have been entered—no new region of darkness penetrated. Few, if any re-inforcements have been sent to existing missions, because the state of the treasury has not allowed it; on the contrary, there is serious talk of retrenchment—of working upon a scale more exactly proportioned to the regular income, so as to avoid debt. Some missions may, under this policy, be actually abandoned. We do not know that this will be the case; we hope not. But to limit existing missions, to forbid growth and to refuse to enter upon the new fields which Providence is so wonderfully opening to missionary enterprise, would be sufficiently distressing and humiliating. It would operate disastrously upon the beneficence and devotedness of Christians at home. Having less to do, there would be a diminution of the sense of responsibility and a falling off of contributions. Theological students inclined to the missionary work would be discouraged, and their attention would be diverted to the field at home to such an extent as to imperil the existence of the missionary spirit in our seminaries. Declining in our seminaries, it would diminish in our Churches, and piety itself, and every department of Christian character and activity would suffer. We cannot afford to have the Board enter upon a course of retrenchment fraught with such consequences. We must labor to prevent it. We must strive to keep up the Foreign Missionary Spirit in our Church.

But is there nothing that can be done to give our church a higher and steadier form of beneficence in this cause? Is there no practical method of obviating difficulties or of correcting errors? Can no new course be taken giving promise of greater efficiency, scriptural in its character, and based upon a fuller, juster view of human nature, particularly of so much of it as is concerned in the support of the American Board? Surely there is a call for some higher exercise of practical Christian wisdom than has yet been manifested in this department of its operations. Meanwhile, while prayerfully waiting for some such development, we lay before our readers the suggestions of a correspondent of the Boston Herald on this subject, which, we think, will commend themselves as pertinent and valuable. This correspondent (J. P. B.) believes that "the previous policy of the Board has been very defective," and he suggests that we incorporate in the *modus operandi* of the principal pieces, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him. He would want to see it upon one piece of land, and not on the adjacent piece, that he might see just what it is, up into the air, not knowing where it fell? Some one might tell him that on some remote part of his farm there was more grass or grain, but that would not satisfy him