

MESSENGER and VISITOR.

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C. GOODERMAN, St. John, N. B.

Messenger and Visitor

WEDNESDAY, APRIL 10, 1899.

NATURE THEN.

Many churches are rejoicing in larger or smaller accessions to their membership, and thousands rejoice with them. This is well; but what next? We should distinctly understand and constantly bear in mind why these precious souls have been added to the churches. Is it that the roll may be lengthened? Is it merely as a sign that they have been saved? Is it that they may now be free from fear of destruction and live in the happy consciousness that heaven is to be their home? Is it even that they may measure themselves by the standard of fellow members, and be satisfied if their lives do not fall below the average? Nay, say; it is much more than this. Men are saved that they may serve. After hearing the "Come unto me," of Christ, in order that his work may avail for them, they are to open their ears to his "Go ye," in order that their work may avail for him, in helping on his great purposes of mercy. Motives to service come pressing in from the love of Christ and God and the Holy Spirit, from their righteousness, holiness, and all the other attributes; from the needs of men, at home, abroad, everywhere, in all the relations and departments of life; from death, the judgment, heaven and hell—motives strong, persistent, imperious, unspokeable. These motives, carrying with them infinite privileges and obligations, must be heeded, or the consequences on character and life must be disastrous.

Many pastors are to-day well nigh appalled at the gravity of the problem presented in the question, "How to train the converts." They need no telling that there are added to the church in order that they may be placed at an advantage to do organized service for Christ. They are fully aware that mere attendance at prayer meeting and there praying and speaking is but a small part of Christian duty. They also feel with a keen sense of responsibility that these converts must be started right if they will always go wrong, and that if a few weeks even pass and they begin to lose their ardor before they have settled down to correct working habits, it will be hard to get them out of the deep worn out of a careless, worldly, selfish church life, which will blunt any great hope of usefulness. What makes so difficult the effort to get these young converts started right, is the fact that so many in our churches, or so many of our churches, even are not living in such a way as to live and help a young convert on very much or very far. If he is to make rapid progress, it must be by leading those who have been in the church for years rather than by following them. To lead young converts on with so many old members dragging them back by a poor example, seems in many cases to be a task that we fear some of our pastors give it up in despair. But, this need not be done. With courage, wisdom and reliance upon God, young converts, as well as those who have been poorly well confirmed in slothful habits of church and Christian life, may gradually be led to live more persistently correct lives.

Of course every pastor will have to adopt methods to the special needs of his own field; but there are some general principles in this vital matter of the training of converts which should ever be borne in mind. One of these principles is that what a man can do depends upon what he is. We used to stand beside the Pteridophytes in Leipzig and watch the German soldiers at their drill. There was attention paid to the development of every muscle and every quality which would be laid under tax in the day of battle. What these soldiers were then to do depended upon what they now came to be. Thus it is with the young recruit in the ranks of the church. Unless his spiritual manhood is developed, he will be able to do but little. We have sometimes thought that a mistake was often made just here. Is not spiritual power often only taxed, while little effort is made to nurture it. Recognizing the principle that exercise is the law of growth, that which underlies the operation of this principle is disregarded. Before the strength can be taxed it must be nurtured, if we do not desire to exhaust rather than increase it. Growth by exercise can only be attained as food is supplied and the body be kept healthy. So the strength of the inner life can only be developed by its taxing as the soul is fed and kept in proper spiritual condition.

Is it not because of failure to recognize this principle that we are pained by so many saddening exhibitions in church life? Earnest effort cannot long be maintained. Special effort is like the

lash to an ill-kept horse, leading to a reaction of weariness, and spiritual languor and torpor. The love which has been for a time quickened soon dies out. The desire for holiness was ardent, soon grows cold. The trouble is, there is not the nurture which supplies the drain upon spiritual energies. There is not the fuel to sustain the fire fanned by special influences.

All this goes to show that we must not look upon work for Christ as the single condition of strength and growth. But how can there be the nurture which will make labor for Christ the means of increase of power rather than of exhaustion? It is in the inner secret life of the soul where lie the hidden springs of strength. No Christian can really become strong unless these are kept filled. There must be secret prayer, there must be devout thought upon the soul-stirring truths of the word of God, there must be the regular reading and study of God's word, or the very food of the soul will be lacking. The soul must be kept in communion with God and Christ in all these ways, if the Saviour is to be really the bread of life. We wish any word of ours might help our pastors to an enlarged sense of the importance of attention to the needs and nurture of the inner life, as the necessary condition of strength to sustain outward activity in the work of Christ, and to make that activity a means of greater growth. No matter how earnest a Christian may be for a time, unless these secret and personal privileges are attended to, the life will assuredly sink down to a low level. Speaking in meeting is no substitute for this. Some outward routine of duty cannot take its place. Listening to preaching will not avail instead. It is, therefore, all important that these be insisted upon. The whole future, whether it is to be active or sluggish, high and helpful, or low and harmful, depends upon whether the young convert gets into the habit of communing alone with God, and seeking food for his soul from God through His truths.

THE WEEK.

The chief interest in the news from England is in the opening of the case for Parnell by Sir Charles Russell, before the Commission. His opening address so far, is an argument to show that the Land League is not to be held responsible for the crimes committed in connection with it, and that its recognized objects were legitimate. It is rumored that Parnell's lawyer, Mr. Lewis, has obtained possession of some of Parnell's papers, which will create a greater sensation than anything which has yet been before the Commission, as they will show the complexity of the government in the Times action. It is also said that Salisbury will be put upon the stand to prove the compact the Tories sought to make with the Irish party.

There has been another sensation in France. Boulanger has suddenly fled from Paris to Belgium, to escape the persecution instituted by the government. His friends say it was at their urgency; because they had knowledge that he was to be tried by a special tribunal, intensely hostile and with power to put him to death. His enemies seek to construe his flight into cowardice and guilt, and wish to destroy his influence. He himself says he has fled in order to abide by the popular verdict to be expressed at the approaching elections. Probably, Boulanger will gain, by the action of the government; more than will the government itself.

Definite word has at last come from Stanley, in the form of a letter to the Chairman of the Relief Committee. It is dated August 28th, and narrates his experience up to that time. After great suffering, a good deal of fighting and much loss through desertion and sickness, his expedition had reached Emin Pasha. There is a later report that he and Emin, with an immense quantity of ivory, are forcing their way out of Africa by way of Zanzibar. Emin has held the equatorial province of the Sudan so long that it is scarcely credible that he has abandoned it, now that the attention of the world has been turned toward him, and relief and help are to be expected. In case he has given up the struggle, it has been, no doubt, for reasons which appeared urgent to himself.

The excitement over the Jesuits Bill has not subsided, notwithstanding the vote in parliament. We are glad to know that the whole matter is to be tested in the highest court. Funds are being collected to defray the necessary expenses. In the meantime, the Third Party in Toronto have added resistance of Romish aggression to its Prohibition platform. It is but seemly that Prohibition and Protestantism should go together. Rome and Rom are now such organized political forces that they are courted by both the old parties. Politicians care for votes. Until the opposing forces can mass votes, they will be powerless. At the same time, a war of races or religions is to be deprecated; but when a race or religion becomes aggressive as a political factor, it only remains to organize resistance or submit to be overcome and subjected to unrighteous exactions. But let the opposing organization be for the purpose of resisting wrong, not to impose what is unjust.

It is suggestive of the power that rum and Rome have as political factors, that the partisan papers, almost to the last one, oppose prohibition and support the Romish contention on the Jesuits Bill question. The Toronto Mail, the government organ, adopted prohibition sentiments, and was read out of the party. The Toronto Globe, long the leading Liberal paper, has opposed the Jesuits Bill; it has about met a similar fate at the hands of the Grits.

The Scott Act has had another Waterloo in Ontario. On Thursday last it was repealed in 14 towns and Cities in Ontario, and in Colchester, N. S. In Ontario, the temperance people have got tired of trying to enforce the law in the face of the inertia of the government, the determined opposition of the rum power and the obstructions of the courts, and have made up their minds to strike for prohibition pure and simple. In Colchester, N. S., the temperance people quite generally regard the Provincial Act as most workable, and have allowed the Scott Act to lapse. Whether this has been the wiser course, in either case, remains to be seen.

The supplemental estimates have been presented to Parliament. They amount to \$2,097,167. There has been a good deal of sharp-shooting in Parliament this week, but no great battle.

The local house at Fredericton declined to adopt either a more general or a more restricted woman's suffrage amendment to the Franchise Bill.

The Nova Scotia Legislature, the "Sunday Bill" has passed its second reading. It defines the expression, "servile labor" in the old Act, so as to prevent the evasions which occurred in the case of the street railway of Halifax last year, and also imposes penalties and outlines modes of procedure. The Morning Chronicle has come out in a fierce onslaught on the Bill, ending with the advice that it be "strangled and kicked out of the house with the contempt it deserves." Inasmuch as the Bill embodies the wish of a great majority of the Christian people of the province, this language is as strong as it is insulting. The Presbyterian Witness gives some very sharp criticisms on the Chronicle's utterance, and sounds a warning.

Foreign Mission Board.

The regular monthly meeting of the Foreign Mission Board was held yesterday in the Donville building. The meeting was one of unusual interest. A deeply interesting letter was read from Bro. Churchill. I will not give extracts from it, as Bro. Goodspeed has one from Bro. Churchill to publish, which contains the same cheering intelligence.

A communication was read from Rev. J. R. Stillwell, secretary of the Canadian Baptist Missionary conference, India, calling for fifty-two men this year. This application, the Board felt, calls for prayerful consideration on the part of all our churches.

A letter was read from Bro. W. V. Higgins, now at Rochester, N. Y., offering his services to the Board as missionary to India. This letter filled our hearts with gratitude to God that our dear brother had been led to this decision.

The Board unanimously resolved to send Bro. Higgins to the Telugu. The time of his going out will be settled at a meeting to be held on Wednesday next, April 10.

God has blessed the churches at home very graciously during the past winter, and it is to be hoped that now we will harken to this Macedonian cry from India, Come over and help us. Brethren we must go or give. W. J. STEWART.

The Telugu Cry.

The appeal to Canadian Baptists from our missionaries seems very like an inspired document. How overwhelming is the need, how magnificent the opportunity! Fancy the giving of the Gospel to 3,000,000 souls placed upon the shoulders of 75,000 Baptists of Canada. Can they accomplish the work? How shall it be done? The missionaries want 60 men on the field besides ladies. The yearly cost they say will be \$180,000, or less than \$2.50 yearly for each member in our churches. How can this money be raised? By undertaking special subscriptions for Foreign Missions? No, at least in the Maritime Provinces. I say no, because we have an established plan of contribution—the Convention Plan. And Foreign Missions, though of vast importance, are not all our work. Home Missions and Collegiate Education demand our best attention also. Now what I suggest and beg to urge is, weekly contributions for the Convention Fund, the same to be commenced at once in all our churches. Why? (1) Because it is scriptural. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. 16: 2. (2) That plan of giving is already carried out by many of our churches as far as current expenses are concerned, and it always has worked well. (3) Vastly more money will be contributed by this plan for the Convention Fund than by quarterly contributions. Let us see: \$2.50 for each member for Foreign Missions per year—five cents a week will do it. Only five cents a week from the 75,000 Baptists of Canada will raise \$195,000 per annum for the

speedy evangelization of the 2,000,000 Telugus—\$15,000 more than is asked for. There is no difficulty in arranging for weekly contributions. Churches using envelopes now for church expenses have only to use another envelope, also marked for education, missions, etc. There is not a boy or girl or other church member in any of our churches who cannot put in for foreign missions each Sunday five cents, and five more for home missions and education. Will you not, Mr. Editor, urge the immediate adoption of weekly contributions in all our churches for the Convention Fund? Halifax, April 5, B. H. EATON.

Missionary Correspondence.

SERTARANPOORAM, Feb. 9, '99.

I can hardly believe so long a time has passed since my last letter was written. But there is no disputing it, since the copy of the MESSENGER and VISITOR containing it came to hand some time since. At the time of writing that letter the outlook for all this part of the country was, as you remark, truly gloomy. I presume many of our people who read it, will be interested in knowing whether matters are better or worse than they promised to be. I am glad to say things are not quite so bad as was feared. The north-east monsoon, which had held off so long, did at length make its appearance and further south; it gave quite a fair amount of rain and saved a good part of the crops. I think I said in my other letter that the only hope of rain for this part of the country would be from a chance cyclone passing up the Bay, and it was so. Quite a severe one struck the coast south of Madras and some of the rain brought along with it reached as far north as this. Though there was no heavy downpour, yet it continued several days; it did considerable good in partially filling some of the tanks and ripening some of the crops that were not too far gone.

But the rain did more good, perhaps, in an indirect way, in allaying the panic that had seized the people a week or two before and in bringing down the price of rice and paddy. And as there was more rice stored in the country than was supposed, and as quite a strip of country along the large river under irrigation produced a good crop, which is now available, the famine has not been so sore as it threatened to be. And yet things are bad enough already, and the pinch has not yet come. The worst is still ahead.

We are now on our return from Bimilipatam and Chicacole, where we have been holding our conference and Telugu association. The former, held at Bimilipatam, was a pleasant meeting. We had a good many things to talk over with regard to our work among the Telugus. On one question, viz.: "What is necessary for the speedy evangelization of the Telugus in the part of the country occupied by Canadian Baptists," our talk took shape in a request or recommendation to our Board at home, to send out as soon as possible, fifty-two additional missionaries. In view of what has been done or attempted heretofore, this may seem like a crazy notion; but in view of the greatness of the work to be done, it is not at all an extravagant calculation as to the needs of this great field.

We spent three days besides Sunday at Bimilipatam. We all felt the need as never before of more of the Holy Spirit's presence and power, and there was much earnest prayer that we might experience an outpouring of His gracious influences in our mission.

After closing our meetings at Bimilipatam, we hastened to Chicacole to attend our Telugu association. We were very glad to have with us for two or three days at Chicacole, our brethren Craig, Stillwell and Davis. We had a pretty good representation of our Christians from the different stations. Subaraidu was appointed moderator and presided over the meetings very well. There was a good deal of freedom of discussion allowed and one or two matters came up that were not quite pleasing to the missionaries. Still, we feel that if they are ever to be trained to act intelligently, our native Christians must have responsibility thrown upon them and must be allowed a good degree of freedom. On the whole, we feel that these yearly gatherings of our Christians are very profitable to them and to the missionaries, too.

On Sunday afternoon, Jan. 20, I baptized two men from the Jeypoor country, who came down with Satya Badi, our preacher there.

The case of one of them was a very interesting one. A man, from his village away in the jungle, went to Jeypoor to attend a heathen festival. While there, he met Satya Badi, and bought a copy of the Gospel by Matthew in Orya. He took home and gave to a man who could read and who was a sort of guru, or teacher. He read the book, and believed as far as he understood, and on enquiring for some one who could explain plain matters to him, he found his way to Satya Badi, many miles away from his own village. Two visits were sufficient to satisfy him and prepare him to come down to our association, 150 miles from his home, for baptism. He is a man, I should think, between fifty and sixty years of age; at first sight, rough and not very prepossessing, but it was very interesting to see his eye and face light up

as we questioned him as to his faith in Christ. He had read the Hindoo books a good deal, but declared they were useless to him as a guide of salvation. We had to talk with him through an interpreter in the Orya language, but his examination was very satisfactory. We gave him a New Testament, and he has gone back, I trust, to be another point of light in that dark Jeypoor country. I expect the Lord will use him to good purpose in his jungle village.

The case of the other man was not so marked. He had heard Satya Badi preach in his village, and had given up idol worship. His people would not let him live with them, so he has lived a year with Satya Badi, who is well satisfied of his sincerity, he has given up drinking and the use of tobacco for a year past. We have often been in doubt as to the wisdom of trying to carry on work in Jeypoor, but with the encouragement of the past two years, we feel hardly like giving it up yet.

At the close of our Telugu Association, Mr. Sanford, Mr. Archibald and myself went to Kinnedy to look for a suitable location for a mission compound. Mr. Sanford travelled in his own native banyan, while Mr. Archibald and myself went by the jirrickah, a small two-wheeled covered carriage, drawn and pushed by coolies at the rate of from four to six miles an hour.

We found a lot of land vacant and admirably suited to our purpose, if it can be obtained.

We ought to open a station at Kinnedy at once, but when is the mission family to go there? It is either time for us as Baptists to wake up and take hold of the work in this part of the country more in earnest, or else give way to those who will do better.

We spent one day in making a visit to the top of Deodlinga, a mountain nine miles from Kinnedy, said to be over 4,500 feet high. While at the bottom I could not believe it was much more than half that height, but by the time we got up I was ready to believe it was the full height. The distance from bottom to top was about seven miles, and part of the way was very steep. We had two rough hand-barrows made, to be carried on the shoulders of Saura coolies, and we three took turns in riding. It seemed a little barbarous to expect them to carry us up such a road, but they were quite ready and willing to do so and for little pay too. They are not large people at all, but wonderfully strong and steady in carrying burdens up or down hill. Their constant climbing develops their muscles wonderfully.

We had a very fine view from the top of the hill, and the climate was very pleasant and bracing. It seems admirably adapted to become a sanitarium for our mission, or at least a place where we can spend a couple of months of our hot season. Mr. and Mrs. Archibald and our lady missionaries spent a month there last year, and were much pleased with the climate. Mr. A. is thinking of building a house there this season. I, too, am planning that we will go up for a month or two with our tent, and I shall probably build a little house for our own use. Last year's hot season was so trying that I do not feel like enduring another one at Bobbili this year. The coming season is likely to be a very hot one, owing to the great lack of rain. Already the heat is increasing so as to be very trying in our tent.

From Kinnedy we went to Tekkall to organize a native church. The Christians there had voted some time before in favor of organizing and had invited delegates, but when we got there and began to talk about it, they seemed to have changed their minds. They feared if they left the Chicacole church, they would be compelled to raise more money than they had been accustomed to. After a good deal of talk they at length consented and a church was formed on Monday, Jan. 27, with a membership of about twenty. Many of them are but little children in knowledge and Christian character, but in Subaraidu they have a very good teacher and leader, and we hope they will rapidly improve as a church and be a means of great good to the village of Tekkall. It is a hard, dark place apparently.

Returning to Chicacole, a couple of days were spent in conferring together over matters pertaining to the welfare and progress of our work, and then we set off for Palkondah on this our return to Bobbili.

Quarterly Meeting.

Carleton, Victoria, and Madawaska Counties' quarterly meeting convened with the Baptist church, Rockland, on the 15th ult. Preaching by Rev. H. Charleton; addresses by a number of brethren. Business meeting on Saturday morning, at which time the local affairs of the quarterly meeting were transacted. Also the spiritual destitution of the above counties, as far as Baptist preaching is concerned, was freely discussed. A committee of three pastors was appointed to memorialize the H. M. B. on this matter, viz., Reverends Thos. Todd, Bleakney, Howard.

It was also moved, and carried unanimously: That in the event of a missionary being appointed, he shall be in a position to receive advice and assistance

from said committee in his work. Rev. Geo. Howard was requested to prepare a paper to be read at the next quarterly meeting, "On the duties of pastors to their respective churches." Also Rev. S. J. Archibald to write an article "On the relation of the churches to the H. M. B." Next quarterly meeting to be held with the Baptist church, Andover, on the second Friday in July. Sermon by Rev. S. J. Archibald; quarterly meeting sermon by Rev. J. C. Bleakney. A very excellent conference was held on Saturday afternoon. Missionary meeting in the evening. Bro. Archibald preached a short sermon. Addresses by Brothers Todd, Howard, Irvine, Bleakney. The writer preached the quarterly sermon on Sabbath morning. Sabbath school service in the afternoon, in which brethren Irvine, Jewett and John Perry (F. C. B.) took part. Brother Bleakney was appointed to preach in the evening. But in consequence of the heavy rain and the snow disappearing so very fast, brethren who were there with their sleighs deemed it advisable to leave for home in the afternoon. Rev. S. D. Irvine preached.

The services throughout were of a very interesting character. The ministers seemed clothed with divine power. The congregations were large, the utmost harmony prevailed. Collections for convention plan, \$21.40.

Thos. Todd, Sec'y-Treas.

Woodstock, April 3, '99.

Home Missions.

NOTES BY THE WAY.

Remembering your request for information concerning our movements among the churches, we send you these brief notes of our second tour, in the hope that it may be interesting to your readers and helpful to our Home Mission work.

Leaving home on Wednesday, the 13th ult., we held a preaching service that evening at Clementsport and at the close talked over with the members present the question of grouping with Smith's Cove or 2nd Hillside churches.

Bro. E. N. Archibald, pastor of Clements-ville church, kindly drove me to Smith's Cove, where another preaching service was held on Thursday evening, and the question of grouping laid before them. We were glad to find these two churches ready to unite their strength in supporting a pastor, so soon as existing engagements shall cease.

These two churches lie along the shore of the Annapolis Basin and comprise four preaching stations, making an excellent field. The building of the "missing link" will make the field more important.

Wolfville was reached Friday evening, an hour spent in the prayer-meeting in the village, and the remainder of the evening in conference with Bro. Wallace, general missionary, outlining and considering plans of work.

A part of Saturday was spent in Kentville in the interest of College funds, and the opportunity of visiting the conference meeting of the Baptist church improved. Bro. Goodwin is gaining a large place in the esteem of the church, and the hope is expressed that his health will permit his stay among them. He is encouraged by increasing interest and indications of a turning to the Lord.

Through the kindness of Den. Woodworth, of Canning, Saturday night found me at his hospitable home, where I felt doubly at home, because of my long acquaintance with his excellent wife, a former member of the Wilmot church, the church of my first love.

At the appointed hour Bro. E. M. Beckwith was on hand to drive me to Peregau, where we enjoyed the privilege of preaching the word and administering the Lord's supper. Bro. Stackhouse, of Acadia college, who is much esteemed by the people, has been supplying this church for some time but they are feeling deeply the need of a settled pastor, and after conference on the matter requested me to send a minister to visit them with a view to a settlement in connection with Canning.

Sabbath evening was spent in Canning, and after the regular service the question of pastor and union with Peregau church was considered. As the brethren here repeated the request of the brethren at Peregau, a letter was mailed on Monday to a brother believed to be well qualified for the field, asking him to make these churches a visit with a view to a settlement. He has consented to visit them, and it is hoped that he may hear the call of God to this interesting field.

The sleet storm and muddy roads of Monday did not prevent Bro. Pineo landing me in Wolfville in time to keep my appointment with the ministerial students in reference to mission work for the summer.

Tuesday and Wednesday were spent at Windsor and Hantsport in the interest of College work, and at Pictou and Brookfield, or Avenport, in the interest of mission work. A preaching service was held at Brookfield on Wednesday evening, and the question of how to provide ministerial labor for that little church carefully enquired into during my stay there. Thursday evening found me at the home of Bro. Carter, Brookfield, Colchester Co., where I met the devoted and enthusiastic pastor of the Brookfield church. Bro. Field is abundant in labors and hopeful in spirit. He is unfurling the old flag on eleven stations of his field. Sheaves have been gathered and more are ripening. From the nature of the ground, he has to work with the sickle rather than the "reaper."

An interesting congregation gathered from several stations of the field greeted

me at Bro. the close question of tend his la considered ing attention to ask, but church be Sunday 18 miles fr church her of late and the two se tage was have the way. The way length. Th a record ar environm without m Monday hill, where ing the W tion gained peets of an If this tow ture as in it will soon be denominati on it. The laid by Bro Parrabor evening, thanks to t whose inter tends being West Brook ville and D On Sund Port Grell on the Ad church is the coming tor elect. The Port churches v vacation by Porter will The trou tters at Port tion with th in fact the c shows very care in the There is no there are churches ar to deed the sion Board, purposes wi to secretary The hosp Jenks, at P evenning. T absence, we about 75 lo work.

Hebron, N. B. Religious

NEW HILLBORO on the 30th CORNWALL my privileg lievers in th ence of a lar April 1.

CHILMARK, privilege of families at C 24th. Six o ence, and owned their work is goin day also yes April 1.

FREDERICTO added by ba being troubl Those in to their him E we expect o been add sister church and hopefu Lord's favori April 1.

COLLINS, K. Brown labori time as pa tially group During the fr his labor four have been baptism. Ro boro, recentl He spent Sak preached for the evening claims of mis subject was imprevative by has been need. Bro Keirte able to impu minds of th and importan to the chu tion was tak handed over were membe society forme some time h est. It may b our brother's earnestness general awak our sisters a action and e using the B very much. our church might have of praise wi body in othe March 30.

Denny, M. deeply inter this place, w agents give place. They meeting and urgent need earnest desir may soon be Port Lovin happy couve baptism was day. We hav All the me started the Sunday night promises are baptizing. From the nature of the ground, he has to work with the sickle rather than the "reaper." An interesting congregation gathered from several stations of the field greeted