

mer-fallowing is done. Hence instead of forty or fifty bushels of wheat to the acre, as formerly, twenty-five or thirty is considered a good yield now, though it often falls far below that; indeed, in recent years fifteen to twenty on these larger ranches has been nearer the product.

Your space will not permit any description of the VAST FRUIT GROWING OPERATIONS.

Grapes, oranges, figs, limes, lemons, dates, peaches, pears, apricots—in fact, every fruit one has ever heard of almost is raised in nearly every part of the State. There are vineyards of 1,000 acres, from which \$500,000 is realized in one season.

At one little rural railway town 130 tons of fruit was sent off daily in the season of apricots, grapes, and peaches. The chief market is Chicago and New York, though canned fruit is shipped around the globe. In the more remote valleys, the large cattle ranches, with—in some cases—100,000 head of cattle, besides others with sheep, horses or mules in similar numbers, are also novel sights.

DR COCHRANE'S VISIT.

The passage of Dr. Cochrane through San Francisco en route to British Columbia was a source of pleasure to Canadians on the coast.

Your readers—the whole Church, which elected him to its highest place of honour—will be gratified to know that he has been not less worthily honoured and appreciated abroad, both in the pulpit and in private intercourse.

Dr. Cochrane preached with great acceptance in two of the leading pulpits of the city. The press spoke in the highest terms of eulogy of his sermons. The General Assembly was specially fortunate in its delegate. No more thoroughly representative man could be found, to present at once the various characteristics of the clergy, one whose orthodox and conservatism of all that is valuable in the traditions of Presbyterianism reflect the older men, while his energy and versatility of genius keep him abreast of the times, and in sympathy with the younger and more progressive. Thus the Doctor steps on an American arena (where everything moves with freer and quicker pace than at home) with ease, naturalness, and the absence of that air of one coming from a "far country" so noticeable and common in those crossing from that side of the line. J. C.

BUILDING OF A MANSE AT BRACEBRIDGE.

SIR,—I read with pleasure the letter of Rev. Mr. Moodie, in your issue of the 13th inst., regarding Bracebridge, Monck, and South Falls, and the claims of these associated congregations on the Church at large, for aid in their present laudable effort to build a manse for their recently inducted pastor, the Rev. A. Findlay. Having been present at the induction, and having preached in Bracebridge and Monck on the following Sabbath, I can speak from personal knowledge of the circumstances of the case; and I heartily endorse the appeal made by Mr. Moodie in their behalf. Their having subscribed \$700 among them is highly creditable to them, and a strong argument in favour of aid being given. Contributions to the manse fund at Bracebridge will cheer a struggling people in a laudable effort. The scarcity of houses to rent in the village, coupled with the circumstance that the house at present occupied by Mr. Findlay is available only for a very short time, gives to the movement the nature of a necessity.

W. T. MCMULLEN.

Woodstock, Sept. 18th, 1882.

MR. EDITOR,—You have always manifested a willingness to lend your columns to those having a good case to present, and mine can scarcely fail to commend itself to all who think it right that the strong should help the weak. When the Rev. A. Findlay entered the Muskoka Mission field, eight years ago, the Presbyterian place of worship in Bracebridge was a dilapidated log building, to which certain outsiders were wont to point as a fitting emblem of the cause it represented, not only in the village, but throughout the district. That Presbyterianism has revived, and become a power in the town referred to and the "regions beyond," is owing to God's blessing on the self denial, untiring zeal, and well-directed labours of Mr. Findlay, under discouragements, discomforts, and hardships of no ordinary character. Only those who have visited the field and seen the missionary at work can

form a correct estimate of the mental and physical tear and wear he has undergone during his term of service in the wilds of Muskoka and Parry Sound. Mr. Findlay's labours and successes in the Mission field necessarily deepen the interest which his friends throughout the Church must take in the weal of him and his new charge; and they will, no doubt, be glad to lend him any required assistance. The readers of THE PRESBYTERIAN know that he has accepted a call from the congregations of Bracebridge, Monck, and Smith's Falls, and that the induction took place on the 24th of August—an auspicious event for himself, however it may affect the mission which he has planted and watered hitherto. The settlement was scarcely well over, however, ere circumstances occurred which made it necessary that immediate steps be taken for the erection of a manse. A meeting was called, and though the people, with one or two exceptions, are poor, six persons subscribed \$450 towards the building fund. Subsequent subscriptions have increased the amount to \$700 or thereabouts, and that may fairly be set down as all that can be raised in and around Bracebridge. None need be told that such a sum, however creditable it may be to the donors, will only go a very limited way towards the erection of a very ordinary minister's residence; and where is the balance to come from? Let the friends of Mr. Findlay answer by putting their hands into their pockets. Feelings of delicacy will keep him from asking outside aid; but that enforced silence, placed side by side with his past severe labour and excellent service, should form the strongest possible plea for pecuniary help at the present juncture, and judging forthcoming results from the past, there is no doubt it will be nobly responded to. Let it be borne in mind that winter is at hand, that building operations consequently cannot be delayed, and that any moneys sent to Mr. Findlay will be thankfully received and promptly acknowledged. I may add, that neither Mr. Findlay nor any of his congregation know that I am writing; but I saw a letter from the Rev. R. Moodie on the subject in your last issue, and I thought a scrawl from a layman could do no harm.

Waverley, Sept. 15, 1882.

JOHN BLACK.

IMPORTANT TO HOME MISSION STATIONS.

MR. EDITOR,—A Christian gentleman, a member of our Church in Newfoundland, has made a gift of 10,000 copies of the Mothers' Catechism, and 5,000 copies of the Shorter Catechism, for the use of the Sabbath schools in purely mission districts of our Dominion. These I expect will soon reach me. I shall be glad to send to mission stations such quantities as may be needed, the only charge being the small amount of postage to the several points.

WM. COCHRANE.

Brantford, Ont., Sept. 16, 1882.

GOSPEL WORK.

THE SANDWICH ISLANDS.

August and September, 1881, under the sole labours of Mr. M. Hallenbeck, a wonderful work of grace was enjoyed in Honolulu, the influence of which extended to the other islands of the group. The meetings were held for foreigners, and the services were always conducted in the English language. Once or twice, however, Mr. Hallenbeck spoke through an interpreter to the Hawaiians in one of their own churches, and these addresses were followed by blessed results. When the time came to close his labours among the foreigners, a large delegation of natives waited on him, with a petition numerously signed, asking that he would remain another month at the Islands, and labour among the Hawaiians as he had among the foreigners. He could not grant their request, but promised to return to the Islands the following June. During the intervening months, the people, both native and foreign, looked forward to his coming with hope and expectation. When Mr. Hallenbeck left Honolulu, the blessed work which, under God, he had started, did not stop, but through the efforts of men converted in his meetings, united with the efforts of revived and earnest Christians, there has been a constant interest, with some conversions, ever since Mr. Hallenbeck left us. The last has been truly a year of the right hand of the Most High.

Mr. Hallenbeck came again to Honolulu in May last. The work was delayed on his first arrival by his ill health, and then by a press of annual meetings; but

four weeks ago he began his work, and it has been a good one. In man's judgment, the summer months are bad ones for revival work in Honolulu, because then so many people are out of town, and it is vacation season of the schools. But there seems a special providence in the time of Mr. Hallenbeck's coming. He is able now, perhaps, to work more directly for a class too much neglected here—those away from home influences in a foreign land, and also for the desperately wicked ones. These are the two classes which have been reached this year. For the first two weeks the work was among the foreigners, and almost at once there were several remarkable conversions. One of the first was that of a fallen woman, who had never had any religious training in her father's house. If she herself had any religious creed, it was that of the Catholic Church. She had been feeling her sins for three weeks before the meetings began, and at the first one, where she found herself almost against her will, her conviction became terrible, and drove her to the feet of the Saviour for peace. In the meetings for Hawaiians she had been an active worker. In almost every meeting testimony was heard from an old man, sixty-eight years of age, who only a few weeks ago came out of prison, where he had been serving a term for furnishing liquor to natives. One evening the Judge who sent him to prison, and the old man, both gave their testimony to the preciousness of the love of Jesus, and to the wonder of His saving and keeping power. No conversion has more magnified the grace of God and His patient love than that of this old man, whom every human heart would certainly have given over as an incorrigible sinner, hardened beyond hope of salvation. It is good to hear the man's hearty thanksgiving for his healing; and his affectionate pleadings with the young are most touching, that in their youth they will serve this Master whose yoke is so easy and whose burden so light.

A week after the meetings began, a man got up one evening and gave a remarkable experience. He was rough-looking, in woollen shirt, without a collar; but in language so choice and grammatical, and with a voice so cultured as to cause surprise, coming from one of such exterior, he told his story. He had awakened that Sunday morning from a drunken debauch indulged in the night before. The moment he opened his eyes, he knew it was Sunday, and something told him he ought to go to church. He had not been inside a church nor attended a religious service for twenty-five years, and during all these years he had been a hard drinker. He rose, dressed himself in his best, which was poor enough, and went on the street. There he met a man distributing papers to seamen, and they were invited to attend Mr. Hallenbeck's meetings, but no one spoke to him, though, as he said, he "seemed to meet some one on every corner working in the cause of Jesus." He attended the Sunday school and the morning service at the Bethel. In the evening he attended Mr. Hallenbeck's meeting, which he had not heard of till that day. Mr. Hallenbeck spoke that evening from the text, "Seek first the kingdom of God." When those desiring prayer were asked to rise, this man rose among the number, and, without realizing what influenced him, he so yielded himself to the Holy Spirit, that before the day was done, we cannot doubt that he was a changed and a saved man. He has been very quiet, almost still, under this wonderful experience, and, certainly, every Christian heart has stood still before God at this marvellous exhibition of the power of His spirit. Without any use of human means, God has done it all, and to Him we thankfully give the glory. The work has been almost wholly among adults. One evening, a young man went into a saloon, and, already far gone toward intoxication, put down his money and then called for a drink, saying, "Give me a drink, and then I'm going up to join Hallenbeck?" "Are you?" asked the bar-tender. "Yes!" "Are you in earnest?" then adding, "If you do, I'll have your money all the same," gave him the whiskey. He had already spent nearly all the money he had received for the year in this saloon, and the bar-tender's boast set him thinking. He went from the saloon to the meeting, and, in the after meeting began a foolish speech, which was promptly stopped by Mr. Hallenbeck. But, when in the saloon, and after calling for that last drink, he made up his mind to stop drinking and seek a better life, and that resolution never left him, and he gave himself to the Lord in humble surrender two evenings after. The bar-keeper's boast had had an unexpected result.