

CORRESPONDENCE.

For the Christian Messenger. From Lower California.

TEMACULA RANCHO, SAN DIEGO, CAL., Nov. 20th, 1876. A STRANGE COUNTRY. STRANGE PEOPLE. STRANGE THINGS. RANCHO 13 LEAGUES OR 45,000 ACRES. 20,000 SHEEP, BESIDES HORSES AND OTHER STOCK. HOTSPRINGS. GAME. BLACK AND WHITE WILD-GESE. WILD MOUNTAIN SHEEP. DEER, &c., &c.

Dear Bro. Selden,— Permit me to preface my notes by at least a cursory reference to some of the towns which lay in my line of travel of over a hundred miles to the above named Rancho. Left the Los Angeles Depot, by the S. P. R. R., San Gabriel being our first station, 9 miles from Los Angeles. This is the location of one of the old Spanish Missions, over a hundred years ago. The old church bears the marks of age, surrounded by olive and orange trees, but the inhabitants are gone except a few Greasers—and Indians. The place is now in the hands of Americans and is celebrated for its fruit bearing qualities. Here a few days ago occurred a case of cremation, perhaps the first on this Pacific Slope, except in the case of a certain tribe of Indians, who always burn their dead with great ceremony. Three miles more brings us to the new town of Savannah, but an old settlement—near the depot is the congregation of the dead, and not a small part of that cemetery is occupied by unfortunate beings who came to their untimely end by fire arms and "fire water," as shooting in former days was quite a common occurrence, but a change has come over the spirit of their dream. A few miles and we come to El Monte, now called Lexington, the location of the first Baptist Church in Southern California. The chapel is situated opposite the depot. In this place we have witnessed wonders of grace during two protracted meetings since I came to this valley. It is 12 miles from Los Angeles, and is one of the most fertile and productive sections in this great valley, requiring no irrigation or fertilizers, the water being very near the surface. The "Cocomongou" here the wine of that name, so celebrated by many is manufactured. Our next station, the new city of Romona, ensconced between mountains, with its broad avenues planted in English walnuts, oranges, &c., &c., and running waters. Two years ago Rev. John Francis and your humble servant travelled this road and not one solitary house was here, now towns follow the railroad which was not then built—How great the change. We are at the new town of Colton, having passed through the town of Spadra or San Jose, pronounced San "Hosea," our I in Spanish being called h. A Baptist church here is like Lexington City, without a pastor, the Rev. Mr. Fryer, ex-senator was the pastor, but his health, he says, forbids him to preach, he is a Southern Baptist, has a fine farm and family, and his house is open to all our preachers. At Colton we lay over for the night—we see a great change has occurred since Brother Francis and myself passed this way, no Depot or any house then we wound our way around "Slover Mountain" which rears its head like a beacon in the desert, but valuable, being rich in marble, as we are informed. San Bernardino City is at four miles distance to our right. It lays like a green oasis, in the bosom of sterility, and finally we passed out of the great sage plain of 30 miles distance from Brother Fryer's, at San Jose, and entered on the metropolis of San Bernardino Co., which is where Brother F. saw what he concluded was a great "providence." We were driving but one horse, which is the exception in California, the rule is with everybody and his cousin (Chinaman not excepted) two horses. The cupola of a new and magnificent court house afforded us a fine prospect of the city and its surroundings, orchards, ranches, dotted with pleasant homes, orange and other orchards, and a large number of artesian wells, from which it has derived its cognomen, "Fountain city." This place was originally settled by, or under the order of Brigham Young, but subsequently he gave orders for his people to return. Many obeyed, but some did not, who claim Joseph Smith as the prophet, discard Young and Polygamy. They laid out their city in the fashion of

Salt Lake City in 8 acre blocks with streets five rods wide, crossing at right angles. Here are a number of churches, viz., Baptist, Methodist, Congregationalist, Latter day saints, and a temple dedicated to liberty and Free speech. Its semi-tropical climate and artesian wells, for irrigation, renders it most fertile and productive. The Baptist Association held its session there quite recently, and Sunday School Convention, Rev. J. A. Freeman the Moderator of last year called the Association to order, and Brother Gates preached the sermon. The ministers and delegates present, were Photographer Rev. O. C. Wheeler, the pioneer missionary in the centre. Have you seen the copy? perhaps you say no, nor do I want to. It is a Yankee dodge to make the "everlasting dollar." Perhaps, you are right, brother. Brother Wheeler was with us last Lord's Day, and attended our Sabbath School Concert in the evening, and gave an address to an overflowing house about this strange country, and the strange things he had witnessed during his residence of 37 years in San Francisco. I think or fancy I hear Brother Selden say, What! a concert on Sunday evening? shocking! What will not the Yankees do next? Yes, this is actually the practice of all the Protestant denominations in California, and no denomination or minister can get an audience when a concert is held, so the only thing to be done is to give up your meeting and follow suit, and the proceeds go to purchase of organs, libraries, &c. What say you, is this right or is it not? Once more, our pulpits on Sunday nights at least, are fast being converted into lecture stands. Popular lectures are delivered on different subjects, viz., "The first young man," "Bain and music," "Man, man, investment," "How to receive lessons from Presidential campaigns," &c. These lectures are good, and I find no particular fault, as they have a moral and religious bearing, and tend to bring the people out in large numbers, they of course seem strange to unimphigated eyes and ears. I like your Nova Scotia practices best, infinitely best, and I long to see you all in Nova Scotia, where dwell the excellent of the earth, and please goodness next visit me on my way to England and Europe if nothing prevents. But I must tell you something about the remainder of the journey to this Rancho. Left Colton and passed Riverside, which is located on the Santa Ana River, and which is a growing town, and an interesting place to me; especially from the fact that Nova Scotia is represented there. Several families from Guysborough County, are here located, viz., the Cunninghams, Hamiltons, Capt. Publicover and family, all good and true, and will doubtless do well for themselves, and for the Baptist cause. It was my intention to have preached there last Lord's Day, but was hindered. Must do so on my return home. After passing Riverside we crossed a plain or Rancho of 30 miles distance, with but one house, and what attracted my attention was the great number of dead horses. On enquiring the cause, I was told the horses got crazy by feeding on a substance called rattle-wood, which they are fond of but it has the effect of making them cut up all kinds of antics; finally the head becomes swollen so that they are quite unable to eat, then drop down and die. We arrived at Lemaculas, (this word signifies a place of rejoicing, Rancho, about 3 o'clock, and saw our patients looking, hopeful and happy.—The next day being Sunday, what are we to do? No church and the nearest neighbor we are informed is 15 miles away, yet here are quite a congregation, counting the shepherds and all, consisting of not far from 20 all told, but there is another difficulty to meet with, here as elsewhere, they were representatives of as many nations and one would have to preach as on the day of Pentecost, in different tongues to make them understand, so we confined ourselves to the household, and here a difficulty occurred but which was easily overcame; the two gentlemen being from Old Spain the Ladies, one from England, and the other from Prussia, but all well educated and very intelligent and polite, and kind to a fault, surrounded by every luxury of life but the "one thing needful." One of the ladies said she had been a professor but had lost her religion—the other confessed to having no religion, but like the gentlemen, their husbands, were very moral people. There attention

was directed to a simple discourse from the words of some Greeks who had come all the way from their country to Jerusalem and asked to see Jesus. John xii. 21. "Sir, we would see Jesus." This Rancho is one of great value, it being so well watered one will seldom see such facilities for irrigation, springs of water in many directions. But the most wonderful freak of nature is the hot or boiling spring 140 degrees on this Rancho. One can boil an egg in a few minutes, and it is celebrated for its medicinal qualities, the water being impregnated with sulphur, magnesia, borax, iron and perhaps other minerals. Also a cold spring is located close by, so that one may go from one to the other. Report says that great cures have been effected by the use of this water, they are all free and no one is prohibited from using them. They are frequented by miners and others, who it is said return cured. There are several such springs in this country, which we have visited, the steam rising up as from a furnace. Great precaution needs to be observed, or one may get scalded. I saw a young man with Rheumatism laying at the pool yesterday, waiting for the bath to cool off so as to enable him to get in with safety. The fruits and limes all around the spring is astonishing, all free, "with out money or price," and the game in the shape of wild ducks, geese, deer, mountain sheep is wonderful. But not to weary you further, must beg pardon for scrips, whilst I have the honor to subscribe myself, Yours in affection, W. Hoars. P. S.—What about introducing the gas in your city? It is a great success, and millions of money in it. Please say what you think of Nova Scotia getting it. Many applications come from different parts of the States and England not expected. [In reply to our brother's question, we may say that we need more information on the subject before any public action could be taken. A personal visit of some one who knows something about the thing would be desirable.—Ed. C. M.] For the Christian Messenger. Home Missions outside the Convention. Mr. Editor,— I fancy myself that Mr. Porter has toned down some, though a shadow of the dark ages seems still to rest upon his mind. He seems to hail my advent as an occasion of a more decisive victory for him, this is perfectly allowable in a combatant. But I shall not acknowledge defeat until I am confronted with something more effective, than "that a decided advantage is possible for the combination." Yes, it is more than possible. The placing of the stones of Solomon's Temple required strong combination, but such would be disadvantageous in laying bricks. He asks of me my objections to Home Missions in the Convention. Why does he put the laboring oar on me? He desires the change; he desires to turn the boat. I wish to keep it on its course, gravely considering whether it has not already been turned too much. As I am curious to know the particulars, and what has been done, and cannot be done under the present arrangement, I will offer some considerations, which may be taken from the stand point, in or out of Convention; as no reason for going in with Home Missions, is a good reason for staying out. 1. Will Home Missions in the Convention increase the means of those who ought to give? No, who ever imagined such a thing? Well, the extensive combination has sometimes been urged with as much persistency, as though the blessing which multiplied "the loaves and fishes," were in it. 2. Will Mr. Porter's plan increase benevolence, fill the Mission treasury? This cannot be let pass so easily. Exhausted treasury has always been followed by the cry of combination. This was so when Home Missions were under the management of the Associations. Two Associations became united in Home Mission effort, and for a time the tide seemed to rise, but ere long it receded as far as ever; and then the remedy, more enlargement was strenuously urged, and at last brought about. Matters went on swimmingly for a time, but again an adverse turn, and the Missionary ship is well nigh stranded—that is in Nova Scotia; and the same account I think, will apply to N. B. Lo! it is now found that organization is at fault. But why so, what hinders from giving? Is a large percentage of the funds used

up in working the organization? No. Are the salaries of the missionaries too large? No. Is there extravagance in the management on the part of the Board? It is not alleged. Why cannot people give? Are there no officers to receive the gifts? Yes. Is not, or cannot the cause be presented to them under the present arrangement, as well as that proposed by Mr. Porter? Just as well I say. No. Convention will not increase the offerings of each Province, nor the aggregate of both. As well expect the Bay Verte Canal, when it is done, to cause flood tide in the Gulf, and in the Bay of Fundy. The Israelites in the wilderness brought together the materials for the ark and the tabernacle, without a Mosaic sustentation building organization. O! that was a dark age. The Apostle Paul did not moderate his benevolent efforts, according to a grand constitutional combination. O! the constitutional period had not come. 3. Would there be greater facilities for carrying on Home Mission work in the Convention? The larger organization implies more difficulty in management, in dealing with details. Thus, Would Cape Breton be more readily reached from Fredericton than from Yarmouth or Halifax? or Restigouche from Yarmouth; than from St. John? Would one man be better able to oversee the whole field, and direct the work, and write the myriad of letters, than two, each in his respective Province; and be more willing to do the work? Mr. Porter argues from Acadia College and Foreign Missions to Home Missions. Nova Scotia is perfectly competent to manage and support A. C.; and is also, to establish and maintain a Foreign Mission. And N. B. able to do the same? and in P. E. Island also able? And if able, are they willing, and if willing, are they able to do so economically, and efficiently as they can together? I was under the impression that they had quite enough of it by winking shoulder to shoulder. If the Foreign Mission work was so simple, why did it fail, and hang up, for so many years, before a hopeful planting could be made? If Nova Scotia or New Brunswick is not able to sustain a Home Mission, how can you expect such maintain a half one, and this will be the best, good as if the both combined sustained a whole one. This would not be the case evidently with regard to Acadia College or Foreign Missions. 4. Individual effort is in danger of coming short, by the long combination. True union is strength, but then it is a fact that what is everybody's business is nobody's business. Would not each Association feel a special interest in its own field, which is lost in the general board? Has not Nova Scotia and New Brunswick each a home feeling, a Provincial sentiment, which makes Home Mission work to each more important; yet they sympathize in every good work, and are willing to combine when necessary. Might not some of the able churches, with destitute fields adjacent be more helping, if more circumscribed in their missionary relations. The current expenses of Acadia College were better provided for when they were apportioned to their respective churches; and the \$20,000 partition of the endowment, seems now to promise success. 5. Is there room in the Convention for Home Missions? If not, make room. Is it advisable, to keep the delegates together another day? Can attention be kept up for another subject? The people will have their minds full of Acadia College and Foreign Missions. Will the time not be inopportune? Mr. Porter says that Home Missions is just as important as the others, and more so; and should have its share of time and attention. Still it will be difficult to get the Convention to regard the Home Field as destitute, the people perishing for lack of knowledge, as heathens. True, our own welfare, and that of our own land is to us of primary importance; but when we are full, it becomes us to pay more attention to the starving, than to ourselves. 6. The work of Associations. I believe that Home Missions might very well be managed by the Associations, yet, I think, that too much business, Board business has always been, and still is done, at the Association and other public gatherings. I do not expect the return of those "dark ages," but I still cherish their memory. Then the royal

army corps of Christ were mobilized; then there was more real missionary work done than now; then the regions beyond were reached oftener than now, and then there were hopeful interests started, which have declined, and died out, since the effulgence of the grand organization period was ushered in. I am much obliged to Mr. Porter for his report of the Boston Ministers Meeting, apropos of the charge I made, that our Associations were anomalous. How wonderful! In this Centennial year, and more than half a centennial more of Associations, that their object should be a matter of discussion. Have Associations been unsettled, shorn, whittled down to a fine point? That is what the discussion means. Hence the question arises. What are they for? But these Associations are not anomalous in the sense, that I meant. "Not a word was said about business," nor is there in these Associations, any rule of figureheads, committees, and ghostly reports; nor do they have any Board come in, and turn them out, in order to do routine business. Associations in their narrowest sense, are no doubt useful, as a representative body, as far as may be, of the churches, a bond of union, a fellowship reunion. How do, and Good speed are good enough as far as they go. It is certainly well, as the Boston ministers have decided, "to make the Associations a season of spiritual refreshing, or an occasion to discuss practical questions of church work," as or both; but even this is anomalous, that one body discuss and decide for another to carry out. The necessity of the more limited working body is clearly seen. But why not, by these practical questions, this "wisdom of individual members" to a focus, give them effect, life, force, in some actual work? Let work and prayer, and counsel embrace each other, and not view each other afar off. Let Associations have fraternal as well as blossoming. Now, with regard to ourselves, whatever it might be to Massachusetts and Ontario, would not the work of Home Missions just afford the tangible rallying point the Associations need? Then we would have all the advantages of local and general organizations. The Associational time is now a period of every branch; we still look to the bare pole as a landmark; but I somewhat suspect that it will by and by wobble over; and then the question what to do at Associations will be settled. Let us know assuredly that it is not by mighty men, nor by powerful organizations, but by the Spirit of God, that his work is done. Whilst we may discuss the "relations of the Sabbath School to Home Mission work," and other relations, let us not overlook the relation of the upper room prayer-meeting at Jerusalem, to the Pentecostal revival. J. M. Nov. 20th, 1876. For the Christian Messenger. Centennial Notes. Dear Editor,— The great difficulty experienced by visitors at the "Centennial," in writing for the press, is to select from the World of Wonders, the items most interesting and not already before the public. The prevailing feeling is to write nothing and enjoy all. We, however, feel inclined to overcome this by presenting to your readers a few matters which impressed our mind the most deeply during our six days hurried run through the different buildings, as well as some items of interest outside. The first intimation of our near approach to the "world's attraction" is the hum of voices of all nations offering their wares, catalogues, &c., &c. We, with crowds enter the "main building," which is 1876 by 464 feet, and covers nearly 22 acres of ground and which cost \$1,600,000. The whole time at our disposal could have been profitably spent in examining the productions of all nations as displayed in this immense building. The great organ over the main entrance attracted our attention. From this point we enjoyed our first look as far as the eye could reach.—The various national ensigns were displayed over each department, aside from these it was not difficult to distinguish the respective national exhibits by the display and national style. We were enraptured with the dazzling rich scene