

## OUR CONTRIBUTORS.

### OLD ORCHARD BEACH, MAINE.

MR. EDITOR.—Yielding to the forces of a Toronto broiling sun as the thermometer approached the nineties, and the mind growing sluggish reading the heavy editorials of the "dallies," I resolved, *not* to take Greeley's advice, which was "Go west, young man," but to come *east*, and enjoy the cooling breezes by the sea side. The Grand Trunk Railway affords such facilities for travel now-a-days that the temptation which cheap fares, good cars and obliging, competent conductors offers, is irresistible. Under a bright Canadian sky our little party started for the station, and contributed their mites to the pile of saratogas, valises, bonnet boxes, and well-filled baskets, with a copy of the *Mail* and *Globe* and *PRESBYTERIAN* in each pocket. By a little jostling we soon found ourselves seated in a clean, well-cushioned Pullman, and, for the time forgetting home and children, we began to scan our fellow passengers. The first to call forth a remark was that institution known as the "dude," who was engaged in brushing the dust off his brand new coat, and twirling his whiskers. The next was the society man, who was going to have a good time with his friends. Then our attention was fixed on Miss Nameless, who carried an ivory fan, and had a sunflower as large as a soup-plate pinned to the breast of her dress. What we were most pleased to see was the hard-worked country parson, with his white tie, tight buttoned coat, and duster, starting for his well-earned holiday, and that, too, at the cost of his congregation; I suppose a result of the references to this subject in your paper. Then there was the bright and beaming children, with their spades, shovels and barrows. The train is now rushing at full speed, passing fields of waving grain, green meadows, or orchards with trees laden with fruit, herds of shining cattle, smiling waters, and boundless forests. At night we are carefully tucked in our berths, and wake up to hear the conductor cry out "Old Orchard!"

This is one of the most popular seaside resorts, and during the season is crowded with visitors, whose homes reach from Minnesota, in the west, to the most eastern limit. On stepping off the train we found the platform crowded with sight-seers, whose sun-burnt, happy faces at once told they also were on a holiday, and had come to greet expected friends, see the latest arrivals, or probably the latest fashions in dress.

Old Orchard is in every way worthy of all the praise bestowed on it. The beach extends for two or three miles. The principal hotels are located on the sea wall, facing the ocean. Many of the visitors are now as well known here as they are at home. The rush of bathing commences about eleven o'clock, and the facilities are such that all ages, ranks and sexes can avail themselves of the advantage if they are so disposed.

As is usual at such places, people have nothing to do, but the evenings are fully occupied with lectures, concerts, readings, carnivals, masquerade parties and such like, so that time actually flies.

#### RELIGIOUS.

As the State of Maine is more Congregational than Presbyterian, I searched in vain for a Presbyterian Church, but this was compensated for by the Methodists, who hold here an annual

#### CAMP MEETING,

or, as they prefer calling it, a "holiness meeting," which has now become an institution here, and is looked forward to by the people with considerable interest. The grove where the meetings are held is a lovely place, thickly studded with stately elm and maple trees, the rustling of whose leaves at times imparts a sad stillness to the scene. There is a covered dais, which gives seating accommodation to the choir and speakers, a nice pulpit affords accommodation for the preacher, and seats through the grove for about 5,000 persons, which number it is estimated was present last Sunday morning. A bell summons the people to the meeting place. It was pleasant to listen to the Gospel of the grace of God, as preached by the M. E. Church.

On the question of camp meetings I will not here enter, as my experience of them is limited, this being the first that I ever attended. I may say, however, that I am not sorry that camp meetings are not institutions of the Presbyterian Church. The object of the

#### ENCAMPMENT,

as I understand, is to advocate this new doctrine of perfect holiness, or, as one speaker puts it, "complete sanctification at conversion," and to this point nearly all the speakers bore testimony. Without endorsing this doctrine, or agreeing with the arguments presented in support of it, I can say that all the sermons and lectures to which I listened were earnest and impressive, and if as a result of this meeting believers would be completely sanctified so that they could stand before God "without spot, or wrinkle, or any such thing," the camp meeting will not have been held in vain.

One of the speakers on Sunday last was the Rev. William Taylor, who has been lately made a bishop, and designated to Africa. Bishop Taylor has preached in every part of the globe, and returns to Africa with a band of others—volunteers in the work—including one lady missionary, who was educated in Boston, and who has selected Africa as her field of labour. Bishop Taylor stated that he had carefully explained to the lady all the difficulties in the way, but she was resolved to go to Africa and work for the Master. Bishop Taylor's style of preaching partakes more of the comic than of the solemn or impressive, and whilst he is above the average as a speaker, possessing a clear, ringing voice, and good presence, still his discourse on "Perfect Love," which he called the eleventh commandment, was disappointing, and was everything but an exposition of the text chosen, "God is love." This sermon was in striking contrast with the only other one I heard preached by an M. E. bishop some years ago. Bishop Peck, judging from the discourse I heard, might properly be called a "bushel," as it was a sermon of which any minister of any church might be proud.

The temperance question is still being agitated in Maine, and as yet would not appear to be settled. The temperance advocates here are arranging for a grand temperance convention on the camp grounds, to follow immediately the camp meeting. Several speakers, male and female, are announced, among others Hon. Mr. Finch, of Kansas, whose address it is expected will give an impetus to the cause in Maine. This State has a number of religious organizations in the cause of temperance.

It is expected that the first week in September will wind up the holiday season here, as parties from a distance are already making preparations to leave.

K.

*Hotel Fiske, Old Orchard Beach, Maine.*

### THE PRINCIPLES OF RELIGION AND POLITICAL LIFE.

W. D. ARMSTRONG, M.A., OTTAWA.

There is, in some quarters, a disposition to take a somewhat narrow and unworthy view of the sphere within which religion should make her voice heard and her influence felt, and ministers of the Gospel are not unfrequently told to mind their own business if they step beyond certain arbitrarily prescribed limits. Some of those who draw these arbitrary limits are within the pale of the Church, earnest and devoted men, but who, by adopting certain views of the functions of the Church, would deprive her of much of her power for good in the world. But mainly they are to be found without the pale of the Church or but little interested in her welfare and advancement. These make great outcry whenever the claims of religion interfere with their special ambitions and designs. Very sentimentally they tell us "You do your work and we will do ours"—implying that there are certain spheres and departments of life to be called secular and withdrawn from religious control and forgetting that it is the Church's function to give moral tone and guidance to every work and activity and enterprise, to influence every department of life, domestic, social, and political, so that all life, even to its smallest minutiae, is to be regulated by the principle that "that whatsoever we do, should be done to the glory of God"—"in the name of the Lord Jesus."

To one taking this Scripture view that religion should pervade and influence all life, the outcries one sometimes hears about the interference of the Church with things beyond its sphere seems to have a very pernicious tending.

A minister of the Gospel urges upon his people the Scott Act, or some other righteous measure which has for its object the extermination of the liquor traffic;

forthwith the whiskey-seller and some others will cry out. "Sir, attend to your own affairs, preach the Gospel and cease to interfere with politics and other people's *lawful* (?) business."

So, too, when Christian men who see clearly the evil effects of a purely secular education ask that the Bible shall be taught in our public schools they are met with the cry, "Let the public schools alone. It is sufficient for the State to provide secular education. Do you attend to your church and your Sabbath-school." And so the Church is told to stand by and see—the practical result of such a system—the minds of the children secularized.

In the same spirit, when at its recent sitting, our General Assembly, recognizing certain great moral evils arising from the intense party politics of this country, chose to urge upon the ministers and members of the Church the duty of seeking to mitigate the evils complained of, some of our leading political journals felt specially aggrieved. Why aggrieved, they failed to make clear—except this, that the Assembly had presumed to recognize these evils and had presumed also, without the leave of a party organ, to say that the principles of the Christian religion should, if possible, be applied to the sphere of political life.

The action taken by the Assembly has awakened increased interest in this question, that has the moral approval of the community. There are very many in all our churches who desire to see a nobler form of national life and a higher standard of political morality in this country. The moral sense of our General Assembly is not likely to be turned aside by any ill-tempered declamation or *tu quoque* insinuations of any party organ.

If I have not mistaken the tone and spirit among the ministers of our Church, I read a determination not to withdraw their interest from the issues in which all men's lives are engaged, but to bring the power of the Gospel to bear on the throbbing intense life around us.

The resolution passed by the Assembly will enable them more freely and effectively to do this with regard to the too absorbing realm of politics. The nature of citizenship and the duties of citizenship will receive more frequent and ample treatment. The rising generation will perhaps yet learn that "politics" means something more than a fighting ground for rival factions, and "country," something more than an opportunity to make money, "grab" territory or obtain power.

I purpose, with your permission, Mr. Editor, to follow these remarks by two short papers. In the first of these, the points of the overture on "The Evils of Party Politics," recently submitted to the Assembly. In the second I shall attempt to point out the effect of the action taken by the Assembly on this overture.

The importance of the subject and the one-sided treatment it has received in some of our party journals will be my sufficient excuse.

It is expected that Mr. George Soltau will sail from England on the 18th inst. for this country, and will probably reach Toronto toward the end of the month. There are many who look back to his recent visit with gratitude, and will be glad to welcome him to Canada again. This fall he will resume the work in which he was engaged last winter, and several places have already asked that he may be sent to them, and others doubtless will, as far as his time permits, take advantage of his services. Any communications on the subject may be addressed to Henry O'Brien, Honourary Secretary of the Canadian Evangelization Society, 68 Church Street, Toronto.

When the typical Canadian rowdy emerges from his rudimentary state, he either turns over a new leaf, or as is too often the case, he graduates in the ranks of chronic scoundrelism. But the race never dies out. Last week two cases of more than usual prominence are recorded. On an excursion steamer a few young roughs behaved in a most brutal manner, to the annoyance and disgust of the passengers. These disorderly young men have been tried and promptly punished for their disgraceful conduct. They have not been too hardly dealt with. A good smart fine was imposed with the alternative of going to prison if it was not paid. Such conduct as they were guilty of certainly deserves imprisonment without the option of a fine.