

## Our Contributors.

### OLD ORCHARD BEACH, MAINE

LIFE AT THE OCEAN—HOW CANADIANS SPEND THEIR HOLIDAYS—CHRISTIAN CONVENTION DIVINE HEALING—ELOQUENT SERMONS BY REV. DR. SIMPSON, OF NEW YORK, AND OTHERS.

The holidays have come round again and, judging by the numbers who are travelling, we would conclude that never were holidays more welcome than they are this year, no doubt largely owing to the excessive heat.

No doubt as did many others, your correspondent was counting the hours when he would be free to visit some cool shade.

#### OLD ORCHARD

was selected from the many other attractive places—not only in our Dominion but on the American coast, and thither we turned our longing eyes. The facilities for travel are about as perfect now as it is possible to make them.

Those Pullman sleepers, shining like mirrors, with their velvet-cushioned seats, lunch table, wash room, and profusion of towels, polite conductors and obliging porters almost make one forget that he is travelling.

Distance now is reckoned by time, and it hardly seems possible that you can leave Toronto in the morning and reach the Beach next day about noon.

Of watering places there are many, but it is probable that Old Orchard as a beach leads the world for excellence, and although tourists often change from one place to another, it is said they generally get back to this favourite watering place. The present is said to be the best season that Old Orchard ever had. From early in the season the hotels were busy, but by the second week in August they were crowded—the four largest were turning guests away. A very large number of guests were from Canada, including the territory between Windsor and Quebec, who are always welcome.

The weather was cool throughout, so that in the evening it was usual to meet your friends wearing overcoats or heavy wraps, and on more than one occasion fires were lit in the parlours. The Beach is a splendid place for having a stroll, and it has long been a battleground where crusted devotees to single blessedness get slaughtered.

Then young folks were fond of walking round the hotels and viewing the crowds occupying the piazzas, or some fair one swinging in a hammock reading a popular author or a Church paper, such as THE CANADA PRESBYTERIAN.

The costumes were the object of attraction. Some were tucked up in Mother Hubbards, others clad in white flannel and swinging a racquet. The gentlemen also laid aside for the time being their tight-fitting garments, and appeared in pants and flannel shirts.

Canadians, like their cousins, can enjoy themselves when from home. Amusements were varied, and were generally indulged in to the utmost.

Society people could have invitations every evening, the ball, the grand hop, the children's impromptu concert, the euchre and whist parties were all well patronized, whilst people who have no taste or desire for this sort of life could spend their time profitably on the "camp grounds" situated in a beautiful grove well shaded and protected from the sun, seating accommodation being provided for 5,000 people. The camp grounds are controlled by the Methodist Episcopal Church. The church is also rented along with the grounds for the season, so that in case of rain the church can be used.

#### A CHRISTIAN CONVENTION

was conducted by the Rev. A. B. Simpson, of New York, and about forty others from various parts of the United States from Florida to Maine.

Mr. Simpson was formerly minister of Knox Church, Hamilton, where he was widely known as an eloquent and effective preacher. Some years ago, however, he removed to New York, and afterward adopted some new views not held or believed by the Presbyterian Church, such as "complete sanctification" and "divine healing." Dr. Simpson is now and has been for over six years at the head of this party whose views he upholds with much ability and earnestness.

The convention opened with a powerful sermon by the Rev. Dr. Watson, of Florida. In this discourse the doctor avoided any reference to the peculiar doctrines which the convention met to discuss.

It might have been preached from the pulpit of any Presbyterian Church. The services for the eight following days were as follows—"a sunrise prayer meeting" at half-past six a.m., a Bible reading by Rev. Mr. Simpson from nine to ten. These meetings were held in the tabernacle, and were attended by from 400 to 500 people. Mr. Simpson took up the five books of Moses, commencing with Genesis. His lectures, with blackboard illustrations, were listened to with breathless silence, and the disciples of his party could be counted by the dozen taking notes. These lectures were very interesting, and very seldom did the speaker make reference to his peculiar form of faith. At half-past ten there was a "preaching service," at two o'clock an open meeting, conducted by some ladies, at three another sermon, and in the evening a preaching service again. The Friday was devoted to the "Second coming," and Saturday, to "divine healing and anointing."

After the sermon by Dr. Simpson, which was very eloquent, an opportunity was given to persons to state their experience as to how and when they were healed, and as on all these occasions a large number of the testimonies were not in the least degree edifying.

Women spoke at random and in the most incoherent manner. Let me give a sample among many. One sister said that she was cured of dyspepsia of twenty-four years' standing, was converted seven years ago and healed one year ago. Another rambled for nearly half an hour, although the chairman, Rev. Dr. Cookman, held his watch to her face. This sister said if she had a headache the reading of Psalm ciii. at family worship would take it away. Another made the simple statement that she had been cured of Bright's disease of the kidneys and spinal complaint. One lady who was cured on the grounds came on crutches to the platform, but was able to throw them aside and walk home. A Methodist clergyman testified to his being laid aside for two years, and by divine healing he is now fully restored and in active work again. A merchant who had been connected with Sabbath school work for thirteen years was laid aside with a severe illness, and is now fully restored. A Mr. Fenton, from Toronto, had the ear of the large assembly while he gave his experience. He stated that the medical men of Toronto could not do anything for him, that he was advised to go to New York for medical advice. He went to Dr. Simpson's tabernacle, and is now perfectly well. Mr. Fenton suffered from an affection of the brain. The Rev. Dr. Kimball, a Baptist minister from Connecticut, is a late convert to divine healing, and gave an interesting but rather humorous account of his change. Dr. Simpson experienced this change when very ill about six years ago, and since then he has not had a medical man in his house. He is evidently a man who gets through a large amount of work, and on the whole his addresses and sermons are well calculated to quicken and strengthen spiritual life and awaken the careless.

The above are only a few specimen bricks out of hundreds, and whilst I have no sympathy with the doctrines as set forth, I give the facts, leaving your readers to make explanations and draw their own conclusions.

At the conclusion of the meetings on Saturday an effort was made to organize the party into what was termed a "Christian Alliance." Heretofore they have had no name or bond of union.

The articles of faith are few in number, and were carefully read over by Mr. Simpson and all who approved of them, and who intended to join, were asked to stand up. A very small proportion of the audience stood up, but among them was one Christian brother who in a distinct voice asked Mr. Simpson if those assenting would be expected to believe in the personal and premillennial reign of Christ, and when answered in the affirmative he said he would sit down and withdraw, as he could not hold any such doctrine. In my simplicity I thought if he could swallow what went before he could accept this doctrine also.

Dr. Simpson is an extensive author. He has published several volumes of sermons, besides tracts and leaflets, and all I understand have met with a ready sale.

When listening to him I just had one regret, and that was that he has left the "old paths," for with such ability, such a spirit, and such intense earnestness, as an evangelist he would be a power in the

land, still I was glad to renew his acquaintance and hear from his lips the good he has accomplished.

The entire services were brought to a close on Sunday evening, when a large crowd assembled to witness the baptism of about forty-five persons under the surf in the sea.

Several other conventions were arranged to follow, so that seaside visitors have a full bill of fare.

The readers of THE CANADA PRESBYTERIAN will be glad to learn that a Presbyterian congregation has been started in Portland with good prospects of success. At present it is being supplied by the Rev. Mr. Crossar—a talented young minister from Ohio, a graduate of Alleghany Seminary, who had the advantage of attending the classes of the Rev. Dr. Kellogg, the well-known minister of St. James Square Church.

Mr. Crossar is doing good work in Portland, and it is to be hoped that Presbyterianism in the future will be better known in the New England States.

Among others the following ministers have been spending their holidays here and in the neighbourhood: Rev. Professors MacVicar and Ross, Rev. Messrs. J. Fleck, F. M. Dewey and John McLeod.

Hotel Everett, Old Orchard Beach, Aug., 1887.

### CHRIST'S SECOND COMING.

MR EDITOR,—I have been deeply interested in recent discussions bearing on the second coming of our Lord. I find that several are being captivated by the premillennial theory as expounded by some of its advocates. It has, I am convinced, no adequate foundation in Scripture honestly and fairly interpreted. I have waited for some clear statement of scriptural truth on the subject, but have been hitherto disappointed. I do not pretend to theological or scholastic learning, but I have been a diligent reader of my Bible, and my convictions derived therefrom have impelled me, as no one better fitted for the task has attempted it, to state clearly what I believe to be the teaching of God's word on the subject, and that it may be the means of bringing more able pens, clearer heads and brighter intellects to grapple with a question of such vital importance.

It is of importance to state at the outset that the question is not whether the Redeemer will come the second time to our world. As to this most important question there can hardly be said to be any difference of belief among Christians. The subject for discussion is, When, and for what purpose, will the Saviour come? The first of these inquiries relates not to the precise day or year of His appearing; not to the question whether His coming be near at hand or far off, but whether He will come before or after the millennium? The second relates to the question whether when He comes He will reign a thousand years with His own people in their risen, changed and glorified state, among those who are then unsaved or unchanged; or, will He come at the end of this world to raise the dead from their graves, change those who are alive, and judge the whole human race? I will let an enlightened Christian Church decide in the light of the following texts: Matt. xiii. 40-43, 47-49, xvi. 2-7, and xxv. throughout, especially 31-46; Mark viii. 38, Luke ix. 26, Acts xxiv. 15, Rom. ii. 1-12, 2 Thes. i. 6-10, 2 Tim. iv. 1, Rev. i. 7, xx. 11-15, xxii. 12. Let our opponents bring their proof. Let both contendings be put in the scales of the sanctuary.

On the great theme embodied in the first-quoted text it would be easy to enlarge to an indefinite extent, as it may be said to comprehend the whole of the Gospel dispensation. For He will sit at God's right hand till the last enemy is subdued, and the last soul saved given Him of the Father. This includes the whole of the millennium period, and also the little season during which Satan shall be loosed from his prison, and shall go out to deceive the nations which are in the four quarters of the earth, as stated in Rev. xx. 7-10. How can it be said that His enemies are made His footstool when the great enemy of God and man has power with his many subordinates to deceive and overcome so many, as represented at the sounding of the second trumpet?

I shall next refer to the other view of the subject contained in 1 Cor. xv. 21-26. In verse 21 it is stated, "For since by man came death, by man came also the resurrection of the dead." In this verse the death and the resurrection are co-extensive. The whole