

interesting. As both clergymen are still "in the body," and speaking for themselves, it would seem almost unnecessary to say anything about them, as they are well known throughout the Church and even outside the three kingdoms. As was natural to suppose, when by the lamented death of Dr. Cooke May Street pulpit became vacant, many were the misgivings lest the power and prestige of that pulpit might begin to wane, but in a short time the attention of the congregation was turned to Connor, in the county of Antrim, the pastor of the congregation there being the Rev. J. S. Mackintosh, now Dr. Mackintosh, of Philadelphia. He was unanimously chosen as pastor of the vacant charge. Connor was then and is still one of the largest congregations in the Church, and was blessed with the ministrations of such men as the sainted David Hamilton, father of the distinguished President of Queen's College, Belfast, and the late Rev. Dr. Moore, of Elmwood, Belfast, besides it was in this congregation where the great revival of 1859 commenced under the ministry of Dr. Moore. It is true that Cooke and Mackintosh were different types of men, but the times in which they lived were different, and the questions which called forth the peculiar and powerful talents of Cooke were largely settled before his death, and might be numbered among the things that were. Mackintosh commenced his ministry in revival times, and the important and no less useful field which opened up before him was that of pastor and preacher.

Mackintosh was not long settled in Belfast when he attracted attention as an eloquent speaker, who sustained the high reputation of May Street pulpit. His name soon became known outside the Green Isle, and when he responded to the call from Philadelphia he left amid the regrets of a large and prosperous congregation. To-day he is among the most eloquent and prominent ministers in the United States. May Street Church was again vacant, the ranks of the leading men were being thinned, and the difficult question again came up, who will be minister of May Street? The attention of the congregation was soon directed to the Rev. R. J. Lynd, B.A., of Berry Street Church, who, after some hesitation, accepted the call, and was duly installed successor to Dr. Mackintosh. Mr. Lynd is the son of a respectable farmer. He was born near Coleraine, in County Derry. From early life young Lynd exhibited more than ordinary ability, but it was the year of grace 1859 that brought to notice the eminent talents which were afterwards so widely recognized. When at college as a reader and elocutionist he occupied a foremost place, and during the excitement of a revival his evangelistic addresses were subjects of general remark and admiration. His studies were prosecuted in Queen's College and Assembly College, and when licensed by the Presbytery of Belfast he was soon settled in the important congregation of Whiteabbey, one of the suburbs of Belfast. As a preacher, lecturer and reader he pushed at once to the front, and, what was very unusual in those days for young men, he was often asked out with Dr. Cooke to take an evening service for charitable purposes, and there were very few in any Church who could draw such audiences. When the Home Rule agitation commenced, Lynd took the "Unionist" side, although all his life he had been a Liberal and a supporter of Gladstone, and his speeches on this question were among the most powerful and convincing which have been delivered.

In recognition of his learning and abilities the senate of the colleges of Belfast and Derry conferred on him the degree of Doctor of Divinity, and the General Assembly called him to occupy the Moderator's chair, the duties of which were discharged with ability, dignity and taste. On the occasion of my visit to May Street Dr. Lynd occupied the pulpit, and the discourse, both as regards matter or delivery, was in every way worthy of Dr. Lynd's high reputation as a preacher. His manner is pleasing and impressive, probably quiet to a fault. As a reader of the Scriptures Dr. Lynd is a model; a part of our service I may here say which is sometimes rather slovenly executed, and his devotional exercises were both interesting and profitable. I will not soon forget the service which I attended in May Street Church. I could not help recalling the days of old when the great preacher of the Church occupied that pulpit, and with a power and pathos which brought conviction to the minds of his hearers. He defended and enforced the doctrines of the Reformation, and contended earnestly "for the faith which was once delivered to the saints."

Men pass away, but the work goes on, and as one wave of the ocean follows another, only to be broken on the rocks, so one standard-bearer follows another in rapid succession. "Our fathers, where are they? and the prophets, do they live for ever?" The praise service was conducted without the aid of an instrument; the precentor, as of old, stood with his baton and tried to keep time. This seemed the dull part of the service.

In the evening I went to Duncairn Church, where the late Dr. T. Y. Killen laboured for so many years. There was a large congregation present, which entirely filled the church. The services were conducted by the pastor, the Rev. Mr. Jackson. The sermon was an excellent one, and evidently enjoyed by the large congregation. The subject, "Unequal Marriages," one of a series on the book of Genesis, was treated in an effective manner, and listened to attentively. Mr. Jackson seems to be among the most popular of the younger ministers, and I was told that his fame had even travelled across the channel, and that his services were coveted by an important congregation in Scotland. He is the son of the manse. His father was the Rev. Moffat Jack-

son, of Sligo, and he is another convincing proof of the absurdity of the stories about ministers' sons.

During my stay in Belfast I had the pleasure of attending the Baptist Conference with some friends. The proceedings throughout were interesting and instructive; indeed, the addresses of the several speakers were above the average and all brimful of a loving and free salvation. One there was above all others, a sermon by the Rev. Dr. Brown, of Dublin, which captivated the audience. I understand that Dr. Brown was a leading barrister in the capital, and gave up a lucrative business to engage in preaching the Gospel, and right well he can do it.

Another interest attached to that meeting was that one of the delegates, the Rev. Robert Haldane Carson, M.A., of Tobermore, son of the great Rev. Alexander Carson, D.D., L.L.D., of the same place, whose polemical writings have been read not only throughout the three kingdoms, but throughout this continent. Robert Carson, as he likes to be called, is a talented man, and has written several able treatises on polemical subjects. He is the pastor, in succession to his father, of a large and attached congregation, and is uncle of the late Dr. A. T. Carson, Gerrard Street, Toronto, whose death was recently announced. The Rev. Dr. Carson, whose writings on the Baptist controversy and other subjects are well known, was once a Presbyterian clergyman, and when he changed his views on the subject of baptism, gathered a congregation which at that time would probably include one fourth of the members of his denomination in Ireland. The church in which he preached is still standing, and is in the immediate neighbourhood where I was born. On the question of baptism Dr. Carson was liberal. He did not make it a test of membership, and dispensed the communion every Sabbath.

I have sat down at that table, which was then, and still is, spread for all Christians. Dr. Carson was an extensive author, and as a preacher and expounder of Gospel truth would be a man of a century. It was felt as a great loss that he had not left a commentary on some book or books of the Bible. I heard the late Dr. Witherow say that "Carson on the Psalms would have been a precious book." His two greatest works were on "Church Government" and "Baptism," the latter probably his greatest effort. His pamphlet on "Transubstantiation" is unanswerable, and his little volume entitled "The Knowledge of Jesus the Best of the Sciences," will be read for many years to come, and will go to posterity on a level with the writings of Baxter and Bunyan and others which the Christian world hold in high esteem.

Another delegate to the Conference was Surgeon Major Waters, of Tobermore, whom I have known since boyhood. He has attained great eminence in his profession. When under twenty-one years of age Dr. Waters passed the Civil Service examinations, and since then has visited Africa, India and other foreign countries, where he has rendered valuable services to his Queen and country. His great abilities and high personal character brought him under the notice of his sovereign. Dr. Waters some years ago retired on full pay, and is still in the prime of life and quietly enjoying the fruits of his labours. He is brother-in-law of the Rev. William Anderson, M.A., Bobcaygeon, Ont. With such a pastor and such a deacon Tobermore congregation should prosper both temporarily and spiritually. One important member of the Convention was missing, whom as a student and teacher I knew well, the genial and accomplished Rev. W. J. Wilson, who was called to higher service, and whose sudden death was a cause of much regret, and was not only a loss to the Baptist denomination, but to all others in the neighbourhood, where he was always ready to supply for any brother, and whose services were always very acceptable and highly appreciated.

Mr. Wilson was the son of a wealthy builder in Belfast, and, although an only son, the father gave him to the Church. He was intended for the Presbyterian ministry, but when his studies were finished and before taking license, he changed his views on the question of baptism and joined the Baptist Church. Mr. Wilson held charges in Whitehaven, London and other towns in England. He was a cultured and acceptable preacher, and some years ago, retiring from active work, he returned to Belfast. He was a man of high personal character and deep spirituality of mind. His death was regretted by a wide circle of friends and acquaintances. He left a widow who laboured with him in the Gospel, and seven children who are following in the footsteps of a worthy father.

In my next I may make some reference to Dublin, the capital of Ireland.

Toronto, 1891.

THE ROOT OF POLITICAL CORRUPTION.

MR. EDITOR,—You said recently that Presbyterian ministers in dealing with political corruption went to "the root of the matter" when they said politicians were what the people make them. There is no doubt of the fact that if the people as a whole were not corrupt or dishonest, their chosen representatives would be honest; and if occasional instances of corruption cropped up, the people would soon make short work of them. But I for one very much fear that that statement does not go "to the root of the matter." Political corruption is but one of the symptoms of the diseased condition of public morals. We have corruption or dishonesty, and that constantly increasing, in the whole business world. Witness the adulterations carried on in almost everything; witness the

barefaced lying in buying and selling; witness the efforts made in every direction to cheat and take advantage of one another for money. Life is made a burden because of the constant effort required to avoid being made a prey of by the dishonest and corrupt. How many men are there of whom it can be said that their word is as good as their bond? How many contractors or mechanics are there to whom you can say, "do that job for me and I shall pay you," and who will do it as if they were doing it for themselves and charge an honest price? Does anybody nowadays trust a man the more because he belongs to a Church? Do not thousands go from communion tables on Sabbath from all sections of the Christian Church and deliberately lie on Monday and say "business is business" and "religion is religion," and then on Tuesday vote for the brewer or saloon-keeper to represent them in Parliament, and send petitions to them to grant prohibition of the liquor traffic? How much of the "golden rule" is observed by members of Christian Churches who are in combines or syndicates? I rather incline to the opinion that commercial corruption is more rampant than political corruption, but we are more accustomed to the one than the other. Suppose, all this admitted, it will not yet bring us to "the root of the matter." If Christianity means anything practical, it means truth and righteousness. But is not the Dominion full of Christian ministers and members of Christian Churches? Certainly. Then there must be something seriously wrong if by their fruits you are to judge them. Take the Bible as the standard of commercial and political life and how few believe it or live as if they did. Or take it as the standard of Church or Christian life, and how many believe it? Hence the popularity of all the efforts made to weaken its testimony by friends and foes. The Church, speaking broadly, is saturated with the spirit of the world. There is little if any difference between them. Money rules in both. Success, no matter how achieved, is glorified in both. Money and numbers are the test of success in the Church. We shall get "to the root of the matter" when the Church is thoroughly reformed; when the promises of the Head of the Church are really believed; when the work of the Church is done on Scriptural lines; and when discipline is restored to the Church.

Our Churches are "dedicated" of course by the man who can bring in the most money; then they are turned into concert halls, and there is more faith in the presence and power of a star singer or player than in the presence and power of the Holy Ghost in converting sinners and edifying the body of Christ. Churches have come to be mere social clubs and places of entertainment, where an infinite amount of nursing and coddling is required to keep them together and increase their numbers especially from among the wealthy. It is very much to be feared that the first chapter of Isaiah but too truly describes the condition of the Christian Church to-day. There is plenty of service, multitudes of meetings and societies, and very many contributions. "But to what purpose is the multitude of your sacrifices unto Me? saith the Lord," etc., etc. "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well," etc. How long would the damnable liquor licensing traffic last if professing Christians were in earnest? What means this Salvation Army work, and the Forward Movement among the Methodists in England, but a somewhat violent effort to get back to the true principles of the religion of Jesus Christ. What means this eager welcome to the preaching of such men as Spurgeon, Moody, and McNeill but a condemnation of the sham and cant of prevailing Church life and the cry of the heart of the common people, as of old, hungry for something real and satisfying?

Is it, therefore, too much to say that the Church is not only responsible for the prevalence of corruption in social, commercial, and political life, but is also very largely responsible for most of the agnosticism and infidelity of the day, because of its formality, worldliness, and hypocrisy. Here are two quotations from recent numbers of your own paper; the first is from a writer of large experience in Burmah, who thus describes Buddhism:—

While the same old reverence exists for Buddhist law and religion which existed in its best days, yet dead worldliness almost universally pervades daily life. Religious rites are observed but they are mostly of a formal character. Popular religion is a life of easy-going conformity to outward observances accompanied by practical self-indulgence. The application of any strong corrective principle has been lost.

Substitute Christian religion for Buddhism and where is the difference? The second quotation is as follows:—

At the present time the Church cannot exert her legitimate power over the kingdom of Satan, because she is herself worldly. She ought to feel that she is enlisted under Christ, to follow His orders and fight the battles of her Lord. Too long and too much the world has shaped the life and ways of the professing Church, and too long the Church has consulted the world's ideas. It is her worldliness that gives the kingdom of Satan its strongest hold on earth to-day.

And, Mr. Editor, the melancholy part of it all is that it is thought a sufficient reply to occasional plain speaking like this to call out: "Oh! he is a crank or pessimist!" That settles the whole question—this question of life or death. You need not trouble to give the subject a moment's consideration after such a crushing reply as that.

Anywhere City, Oct., 1891. REVELATION III 14-22.

Mrs. WHITE, after completing the training prescribed, and having been a probationer in the Royal Infirmary, has been ordained as deaconess in the Barony Church, Glasgow. She is to labour at New-mains in connection with Mrs. Houldsworth's mission.