

Howard Cook

THE LIFE OF THOMAS COOK

Evangelist and First Principal of Cliff College, Calver

BY

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To

THE STUDENTS OF CLIFF COLLEGE

1903—1912,

THIS

MEMOIR

OF THEIR MASTER, WHOM THE LORD

HAS TAKEN AWAY FROM THEIR HEAD,

IS AFFECTIONATELY DEDICATED.

PREFACE

In the preparation of this volume I have been much helped by Mrs. Thomas Cook, who has placed at my disposal her late husband's correspondence and much other material which she thought might be of service. I may add that it was only at Mrs. Cook's urgent request that I undertook the affecting duty of writing this memoir. For various reasons which I need not here relate, I did not consider that I had all the qualifications necessary for compiling the story of God's dealings with so eminent a servant of His as was the subject of this sketch. On the other hand, I could not deny that very intimate and long continued friendship with Mr. Cook had given me some fitness for the task which I was desired to discharge. However, the work is now done to the best of my ability, and I can only hope that it may please God to use what I have written to further the interests of that cause which lay so near to the heart of the sainted minister whose career I have ventured to describe.

Perhaps I should add that in writing the account of Mr. Cook's evangelistic tours in Norway, South Africa, Australia, and New Zealand, I have made much use of the records that he himself published of those remarkable events. It seemed desirable

that inasmuch as this purports to be a life of the evangelist and not merely a narrative of his later ministry the whole of his public work should, as far as was possible, be brought under review.

H. T. S.

BURNLEIGH, PURLEY, SURREY,
October, 1913.

CONTENTS

CHAP.		PAGE
	INTRODUCTORY - - -	11
I.	EARLY LIFE AND CONVERSION - -	15
II.	A FISHER OF MEN—HIS FIRST SERVICE —HIS FIRST MISSION—A PENTECOSTAL BLESSING - - -	25
III.	THOMAS COOK'S EXPERIENCE - -	38
IV.	A LAY EVANGELIST—IN THE HALIFAX AND BRADFORD DISTRICT - -	43
V.	CONNEXIONAL EVANGELIST — SUMMARY OF RESULTS - -	56
VI.	DOMESTIC JOYS AND SORROWS—APPRECIATION BY REV. J. WHITEHEAD CLEGG—MISSION TOUR IN NORWAY	90
VII.	EVANGELISTIC TOUR IN SOUTH AFRICA	99
VIII.	MISSION TOUR IN AUSTRALASIA AND CEYLON—HOME AGAIN - -	130
IX.	THE GOSPEL CAR MOVEMENT - -	165
X.	THE SOUTHPORT CONVENTION FOR THE PROMOTION OF HOLINESS—REMINISCENCES BY REV. ISAAC E. PAGE—CEASES TO BE A CONNEXIONAL EVANGELIST - - -	170
XI.	THE 'JOYFUL NEWS' MISSION -	187
XII.	CLIFF COLLEGE TRAINING HOME AND MISSION - - - -	195

CHAP.		PAGE
XIII.	PRINCIPAL OF CLIFF COLLEGE—IMPRESSIONS BY REV. W. SCOTT PAGE	222
XIV.	THE DISCIPLINE OF CLIFF COLLEGE -	235
XV.	AUTHOR AND JOURNALIST - -	254
XVI.	THOMAS COOK'S THEOLOGY - -	257
XVII.	CLIFF COLLEGE SUMMER SCHOOL -	283
XVIII.	CLIFF COLLEGE VISITORS - -	286
XIX.	SUNSET AND EVENING STAR - -	291
XX.	THE FUNERAL - - -	300
XXI.	TESTIMONIES OF APPRECIATION AND SYMPATHY—MEMORIAL AT CLIFF COLLEGE—THE NEW PRINCIPAL -	303

LIST OF ILLUSTRATIONS

THOMAS COOK - - - *Frontispiece*

FACE PAGE

MRS. THOMAS COOK - - - - 92

CLIFF COLLEGE AND TUTOR'S HOUSE - - 195

THE CHAMPNESS MEMORIAL WING - - 238

LAST PHOTOGRAPH OF THOMAS COOK - - 291

THOMAS COOK'S GRAVE: THE STUDENTS' MEMORIAL - - - - 304

THE THOMAS COOK MEMORIAL - - 313

INTRODUCTORY

THE lives of popular preachers are often marked by a monotony that is almost tedious. The same story is told on nearly every page. You read of crowded congregations, immense sermons, deep impressions, large collections and endless adulation, until you become satiated and think you have seen an end of all perfection. The subject of this memoir, however, was not a popular preacher in the ordinary sense of the word. When a list of popular preachers was asked for from its readers by a denominational newspaper, his name, naturally, did not appear in it, for he did not belong to that *genus*. In another sense, he was for perhaps twenty years and more one of the most popular preachers in the kingdom. During that period he preached to congregations which, even on week-evenings, more than crowded the largest chapels in the Connexion. He would sometimes have to ask as a favour that persons who had secured seats at his services by getting there earlier than others could possibly do would vacate their places, and withdraw, in order that disappointed people, who were waiting at the door, might be able to come in and hear his message. Sometimes he found it necessary to have two services in the week-evening, in addition to one in the afternoon, one, say, at

seven, and the other as soon after eight as possible, in order to accommodate the crowds of eager people who flocked to hear the gospel from his lips. Nor were this clamour for the truth and raids upon the house of God due to the infrequency of his services; on the contrary, these were continued day after day for nearly a fortnight. Furthermore, while this kind of popularity attended him in almost all parts of the United Kingdom in a greater or less degree, it was not confined to our own country. In South Africa, Australia, New Zealand, and elsewhere, the people went to hear him publish glad tidings of great joy as doves flock to the windows. What attracted them in one country drew them in another; the gospel that allured the crowds on one continent proved just as attractive on another continent. The Kaffirs in South Africa and the colonists in Australia responded to his appeals with the same readiness as the undergraduates in Oxford and Cambridge, and the weavers in the West Riding of Yorkshire. One touch of grace makes the whole world kin.

There is no reason for concealing the opinion that it was not Thomas Cook's preaching *per se* that led the people to say, when he went fishing (for he was ever a fisher of men), 'We also go with thee.' It was the *effect* of his preaching that was the secret of his popularity. The chief interest of the Book of the Acts of the Apostles is not the reports of the sermons of the Apostles, inspired men as they were; it is in their *acts*. *Hamlet* without the Prince of Denmark would not have been less jejune than 'The Acts of the Apostles' without the signs and wonders which God wrought through them in the

name of His holy Servant, Jesus. Preaching is an action, or it is preaching falsely so-called; it may be lecturing or something else, but unless it *does* something it is not preaching; and of course the more it does the more effective, and consequently the more appreciated, it must necessarily be. The advocate who secures verdicts will not want for briefs whatever the Bench and the Bar may think of his abilities.

If Thomas Cook had won no converts this biography would not have been written; no, not even if he had spoken with the tongues of men and of angels. Our interest in the man is not an intellectual fascination; nor is he a psychological study; we have heard that *God was with him*, and for that reason and no other we are willing to follow the story of his life. It was that reason which led the people to say to him during life, 'We will go with you.' It is when the bush burns with fire and is not consumed that men turn aside to see the great sight. Moses was not more sure that God would raise up a prophet from the midst of his people, unto whom they should hearken, than he was sure that God had raised *him* up; and in that conviction he found the source of his strength: 'I Am hath sent me.' This it was which enabled the Law-giver to stand before Pharaoh without quaking, and to contend with the Israelites when they were almost ready to stone him. And Thomas Cook believed that God had not more surely raised up Moses than He had raised him up and sent him 'to open the eyes of the blind, and to turn sinners from darkness to light, that they might receive forgiveness of sins and inheritance among them that

are sanctified by faith in Christ.' This assurance enabled the evangelist from the days when he first began his work for God in his teens to the close of life, when his Master said to him in effect, 'I have no further use for you down below; come up higher,' it enabled him to witness for Christ before vast crowds of people in this and other lands, and in the presence of his elders and ecclesiastical superiors, as fearlessly as Moses bore his witness. God's 'presence' went with the evangelist as it did with the Law-giver, and therefore the one was as willing to be carried 'up hence' as the other.

The Life of Thomas Cook

CHAPTER I

EARLY LIFE AND CONVERSION TO GOD

THOMAS COOK was born in Middlesbrough, Yorkshire, on August 20, 1859. Soon after his birth his parents removed some little distance from the town, as his father was made foreman of some iron-works in the vicinity. The father was a capable man, and could turn his hand to almost anything; and it was from him that Thomas inherited a similar faculty of general usefulness. He sent his sons to a school in an adjacent country place, and provided them with a donkey on which they used to ride thither in turns, to the amusement of the other scholars. The future evangelist was as full of mischief in those days as he was of goodness in later days; the child being father of the man. During this period, there being no Wesleyan chapel in the neighbourhood, Thomas Cook's parents attended the services of the Church of England, Thomas and one of his brothers becoming members of the choir. Like Spurgeon, Thomas Cook often made use of his own experience in his sermons, and in one preached not long before his death, he alluded to these early days, and said he used then to sit down sometimes, and think about eternity until his head reeled, and he wished he had never

been born. Eternity was in his heart in the days of his youth as certainly as in subsequent years. Of Saul of Tarsus God said, 'He is a vessel of election, to bear My name before the Gentiles and kings, and the children of Israel.' Hence Ananias told Saul, 'The God of our fathers hath had thee in hand, to know His will, and to see the Righteous One, and to hear a voice from His mouth.' Saul, however, was not the last man God had 'in hand' for this purpose. He had Thomas Cook 'in hand' also, and ordered his steps accordingly. By the guidance of Providence Thomas Cook's family went to live in Middlesbrough, in the course of a short time, and joined the congregation of the South Bank Wesleyan Methodist Chapel. Had Thomas Cook remained a Churchman he might have been a respectable chorister, but he would never have been the soul-saving evangelist we know him to have been. To fit him for this life-work Methodist preaching was necessary, as also was the Methodist class-meeting. He was soon impressed by the preaching of the Word, a sermon of the late Rev. James Nance, on the voice of harpers harping with their harps, which he heard when only seven years of age, deeply influencing him, and contributing towards his conversion. Late in life he acknowledged the blessing he had received in his childhood from the ministry of James Nance. In modern days it has become the custom in not a few churches to withdraw the scholars from public worship before the sermon is begun. A more unwise procedure can scarcely be conceived. Sir W. R. Nicoll has exerted his influence of late to the utmost to prevent the continuance of this 'horrible and dreadful'

innovation, and he has truly remarked that the sermons which impress a child most are not those which are addressed to children, but to the congregation, children being wiser than they are supposed to be, and more appreciative of that truest eloquence of the heart. When the preacher sees the children being withdrawn Sir W. R. Nicoll advises him to call them back, saying, 'Come, ye children, hearken unto me; I will teach you the fear of the Lord.'

Thomas Cook joined the Sunday school, and was deeply impressed with the Christian life of his teacher, who happened to be a railway porter, and to whom, perhaps, more than to any other one person save his praying mother, he considered that he owed his soul. This godly railway porter reminds us of Newman's sermon on 'The World's Benefactors.' In that well-known discourse the great preacher contends that some of the greatest benefactors the world has had have been unknown, as St. Andrew, whose history suggested the thought to Newman, was in comparison with most of the other Apostles. 'Who was the first cultivator of corn?' asks the preacher. We do not know; nor do we know the name of the humble man who by his winsome life allured Thomas Cook to brighter worlds, and showed him the way wherein to walk. To the class of Christians represented by this useful Sunday-school teacher we may apply Paul's words 'Those members of the body which seem to be more feeble are necessary.'

The circumstances of Thomas Cook's conversion are briefly these: In 1875, when he was sixteen years of age, some special meetings for prayer were held in the circuit as a preparation for Children's

Sunday. These were followed by a series of evangelistic services, conducted by local preachers, at one of which Thomas Cook decided for God, and received the forgiveness of sins. This was on November 2, 1875. I have elsewhere stated that Thomas Cook was the only convert of that Mission as far as was known. Thomas Cook himself was my informant, and he never corrected the statement. After his death, however, I was informed by a good Methodist class-leader, who was present at that memorable service, and remembers it distinctly, that there were three conversions on the evening in question; Thomas Cook's being one, and that the name of one of the other two is still on my informant's class-book. That being so, it would seem that Thomas Cook's memory misled him, though it is surprising that the correction was not made during his lifetime. It is, of course, immaterial whether one or more were converted to God that evening; what is important is, Thomas Cook was converted; and the question we have to decide is this: Was his conversion exceptional? or is it necessary that every one should repent and turn again, that his sins may be blotted out, that '*so* there may come seasons of refreshing from the presence of the Lord'? Wesley said at first that he was not converted till May, 1738. But he had then been a communicant of the Church of England for twenty-seven years; he had founded the nucleus of the Methodist Society at Oxford; he had visited the prisons with great regularity, and relieved the poor at the cost of extraordinary self-denial, and also spent some time in direct missionary work. If, therefore, all men were as

he was prior to 1738, would not the millennium be nigh at hand? As is well known, Wesley afterwards modified his view, and in a footnote said he was not sure of this, namely, that he was not converted before 1738. But even then he seemed to hesitate to say that he was sure that he was converted before that memorable day in May, 1738. Wesley's biographers have been much perplexed with this incident. In recent days the late Rev. Dr. Rigg, and the late Rev. Richard Green, and the Rev. Dr. Fitchett, of Australia, have all dealt with the problem in their respective Lives of the Founder of Methodism. In the *Spectator* newspaper there appeared in due course two suggestive articles based on the Lives of Wesley, by Richard Green and Dr. Fitchett, in which the writer or writers took the two biographers to task because they adhere to the view that Wesley's conversion did not take place till 1738. The Christian journalist admits that it is too late to contradict the reality of the phenomena of conversion, which he declares is an experience calculated to transform the life of the individual to whom it is given. But he is surprised to find a sober-minded man of to-day, i.e. Dr. Fitchett, regarding conversion as an essential, indeed as the essential feature of the Christian life.

I do not wish to draw a comparison between Wesley and Thomas Cook; much less to treat their experience as identical. But they both underwent a striking change which they described as conversion; the one when he was in his thirty-sixth year, and the other when he was in his seventeenth year, and both of them were remarkably

owned of God in the salvation of their fellows, and were accustomed to trace their usefulness to the blessing which they received when they were consciously saved.

It is certain that, no matter when Wesley was converted, there would have been no Evangelical Revival in the eighteenth century, so far as he was concerned, had it not been for the change he experienced in 1738. Nor would this book ever have been written had not Thomas Cook experienced a somewhat similar change. We must not fence the tables too rigorously, nor break the bruised reed, nor quench the dimly-burning wick. Conversions may be gradual or sudden; both kinds must be appreciated; but the change itself must be insisted upon. Dr. Rigg described Wesley's conversion in 1738 as his 'evangelical conversion,' and the phrase was well chosen. An evangelical conversion led to an evangelical revival; without the former the latter would have been impossible. The Rev. R. C. Gillie has lately published a little book with the arresting title *Evangelicalism: Has it a future?* If it has not, the occupation of Methodism is gone. Mr. Gillie writes: 'Take the experience of instantaneous conversion. It is an undoubted fact. It happens to-day. It is often an abiding revolution, a final reversal of character. But it easily becomes an obstacle to others when narrated, and a bitter disappointment to oneself when experienced, if we forget that we are dealing with endlessly varied and variable human nature.' This caution must never be forgotten.

In the Primitive Methodist Chapel at Colchester

there is a tablet on the wall which commemorates the fact that near that spot Charles Haddon Spurgeon passed from death to life. The great preacher never ceased to refer to that auspicious moment when he 'looked,' and was saved, his conversion leading to the conversion of many thousands, his children in the gospel being scattered throughout the world. In a room connected with the Wesleyan Chapel, Broad Street, Nottingham, there is another memorial stone which records the fact that in that room William Booth, the Founder of the Salvation Army, was converted to God. The Salvation Army is good proof that he *was* converted, and the great event took place on the spot indicated by the tablet. It is noteworthy that some kind of monument has been put up on Methodist property to commemorate a conversion. The gospel has its victories more renowned than those of war. And that the gospel won a great victory when that particular conversion was effected was seen after many long years, when William Booth's body was carried to its burial through the streets of London, and the traffic was suspended, and all business came to a standstill whilst the funeral procession marched to its destination. It will become us as Methodists to ask whether we are aiming at conversions such as General Booth's and Thomas Cook's, or whether we are settled on our lees and suffering from what Professor George Adam Smith has described as 'the putrescence of respectability,' on which, he says, a great sermon could be preached.

News has reached this country of a sermon preached in New York by the Rev. Dr. J. H. Jowett,

in which he alluded to Methodism, and asked with evident respect and sympathy whether, having begun in the Spirit, Methodism was now 'perfected in the flesh.' One wonders how it has come about that so generous and wise an outsider as Dr. Jowett has conceived that suspicion. Inside our Church, it would seem, somewhat similar misgivings have arisen. Thus, for example, the Rev. Dr. S. Parkes Cadman, in a most edifying biography he has published of William Owen—a Shropshire miner who was converted 'under the old Act' in 1841, and led three society classes during forty years, never being absent from one of them during that period save on three occasions—remarks that when that useful Methodist layman came to the close of life, he was disturbed by certain portents of impending change, the meaning of which was somewhat hidden from him. And, furthermore, in Lord Wolverhampton's Life we read that when he was putting off his armour he had serious thoughts about present-day Methodism, and wished to warn his fellow-religionists against certain tendencies which he thought he had discovered, and which seemed to him to bode no good to the Church he loved so well. The friendly critics we have named were evidently a little afraid lest Methodism should lose the dew of its youth, as, alas, so many Churches have done; and the question that we are concerned to ask is this, Is there any real ground for this fear? If the righteous smite us, it shall be a kindness; if he reproves us, it shall be as oil upon the head; and we should not refuse it. Our services have been shortened, with a view to conciliate modern taste; we have almost given up singing

in our public services the grand old hymns which have been justly described as 'theology on fire,' for which a Churchman like Canon Simpson, of St. Paul's, expresses great enthusiasm; but the result is not encouraging. When our fathers 'began in the Spirit,' they sang, for example, this inspiring ode:

> Jesu's tremendous name
> Puts all our foes to flight:
> Jesus, the meek, the angry Lamb,
> A Lion is in fight.
> By all hell's host withstood,
> We all hell's host o'erthrow;
> And conquering them, through Jesu's blood,
> We still to conquer go.

If we have not been as triumphant in recent years as former generations were in the days of Peter McOwan, Samuel Romilly Hall, Thomas Vasey, John Rattenbury, and others who might be named, is it because we have not been as militant as they were? Happily there are signs of returning spiritual prosperity in our midst. Not a few discerning spirits amongst us are convinced that they have heard the sound of marching in the tops of the mulberry trees, and they are, consequently, bestirring themselves and inciting their brethren to do the same. God is enduing His ministers with righteousness, and making His chosen people joyful. The Plymouth Conference of 1913 was a season of refreshing from the presence of the Lord. Its President is nothing if not a tireless evangelist, and he has called his Church to 'Fervent, definite, aggressive evangelism'; and proposes, during his year of office, to visit many of the districts

for the purpose of conducting evangelistic services in the circuits connected with them. There is some reason to hope that the time to favour Zion, yea, the *set* time, will soon come; and that God, even our own God, will bless us. 'To teach religion,' says Carlyle, 'the first thing necessary is to find a man who has religion.' Thomas Cook taught religion, to some purpose, as we hope to show; and he had religion, as we have already seen. While we continue the story let us remember that 'the river of God is full of water'; and that if we believe on Christ, from us also there shall flow rivers of living water.

CHAPTER II

A FISHER OF MEN

SOME time after his conversion, but before he began his life-work, Thomas Cook had a dream to which ever afterwards he attached importance. He dreamt that he was standing by a lake crowded with fish, and that he was casting in the nets, and enclosing a multitude of fish, while a voice said to him, 'I will make you a fisher of men.' He regarded this as an authentication of the call he believed he had received from God. We may account for the dream as we will, but it is certain that the same Lord who made Simon and his partners, James and John, fishers of men, made Thomas Cook also a fisher of men. 'Fishers of men!' We ought to realize the dignity and sacredness of the calling. The Son of Man Himself came to seek and to save lost men. He did not come to seek renown or wealth, or secular power, but to seek *men*. And surely he is like his Master who does not fish for markets nor for fame, but for men. 'A man,' says Carlyle, 'even professing, and never so languidly making still some endeavour, to save the souls of men: contrast him with a man professing to do little but shoot the partridges of men.' No sooner was Thomas Cook converted than he began to commend his Saviour to others.

The late General Booth said, 'My conversion made me in a moment a preacher of the gospel.' Thomas Cook's conversion had the same effect upon him, and in truth we ought to ask ourselves whether every conversion ought not to have a like effect. This would seem to be the belief of the mission Churches in Uganda and Korea, where, as we are told, the rule is that before any convert shall be admitted into membership with the Church he shall prove his fitness for the position by bringing with him some individual whom he himself has been the means of leading to Christ. 'Saved to save,' is the motto to be kept in mind by every convert. Thomas Cook at this time resolved to let no day pass without speaking to some one person at least, concerning his salvation. He also joined another youth who was like-minded, in conducting open-air services. The class-meeting was a great help to Thomas Cook at this time. His leader advised him about his reading, and gave him such help as he could with the mental difficulties that perplexed him. He also invited him to join a Mission Band which was at work in the neighbourhood. Commissioner Railton, of the Salvation Army, was a member of that band, and a candidate for the Wesleyan ministry; his candidature, however, was not endorsed by the circuit quarterly-meeting, much to the grief of the other members of the organization. Thomas Cook was in the habit of saying in after-life that some of the most consistent and spiritually-minded men he had ever met belonged to that band, and for his connexion with it he was always thankful. If the truth must be told, Thomas Cook was rather inclined to join

the Salvation Army about that time, for reasons which are obvious ; but the pillar of cloud led him in another direction, greatly to the advantage of his own Church.

He spent about two years as a member of this Mission Band, and during that time no Sunday passed without some souls being saved at the services in which the band took part. It was also Thomas Cook's custom to spend each Sunday morning in the slums of the town, with a blind local preacher, seeking, like the angels who hastened Lot out of Sodom, to persuade the people who lived there, and who in many cases made the slums what they were, to amend their ways and their doings.

William Morley Punshon

About the time of which we are writing, the late Dr. Punshon visited Middlesbrough, and in the course of an address which he gave, he appealed to the young men who were present, to offer for the Christian ministry. Thomas Cook was there, and the orator's thrilling words went home to his heart. There and then he lifted up his heart to God in prayer and offered himself for the work if it pleased Him to accept the offering. No fire fell from heaven in proof that the sacrifice was accepted, but Thomas Cook received an inward assurance that it was so, and henceforth he regarded himself as separated unto the work of the ministry. Meanwhile he became a pupil teacher in a day school, and in that situation, with the quick understanding that always marked him, he acquired much information which stood him in good stead in the arduous work to

which he soon afterwards dedicated his life. He then became a local preacher.

It is, however, singular that although he had been a mission preacher for two years, and had shown great zeal, especially in the streets, where he preached continually, no one asked him to offer for the plan, neither did any one mention his name at the Local Preachers' Meeting. It may be worth while to notice this, especially as we remember that when he first offered for the Wesleyan ministry his offer was declined. But 'He that hath the key of David,' and openeth, so that none shall shut, set before this youth 'a door opened'; and the result was seen in the blessed work he subsequently did for God.

My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same.

Thomas Cook took the unusual course of asking a local preacher to introduce his name to the Local Preachers' Meeting. The reply he got was that young men did not take the first step themselves, but waited for the call of the Church to come to them. But this young man was conscious that his eye was single; he was full of zeal for souls which he felt must find vent, and he firmly believed that he was called of God to preach His Word. Under these circumstances he did not scruple to set the ball rolling himself.

Joseph did the same when he was in prison; he asked the butler to speak to Pharaoh for him, and bring him out of that house. I am not prepared to deny that Joseph would have been still more

worthy of a place in that chapter which has been called 'the Westminster Abbey of the New Testament,' than he was if he had refrained from any attempt to force the hand of Providence, but his precipitance, if such it was, is one of those touches of nature which show that the best of men are but men at the best, so difficult is it to '*stand still* and see the salvation of God.' Had Joseph kept his peace no doubt sooner or later the prison door would have been opened for him; perhaps sooner, for the butler forgot Joseph for two years. And had Thomas Cook held *his* peace we feel sure that the door would have opened of its own accord. Our strength sometimes is to 'sit still,' but it is the most difficult thing we are called to do. 'He that believeth shall not make a fuss,' as Dr. G. A. Smith suggests that passage may be rendered.

HIS FIRST SERVICE

The first service Thomas Cook conducted as a local preacher was a strange one. The congregation consisted of five persons, one being brought by the preacher himself; the chapel-keeper and his wife made two more, and two boys completed the assembly. The two boys, however, withdrew before the young preacher had finished his sermon, not being interested in the discourse, and little thinking that thirty-five years later their premature retirement would be reported to posterity. In December, 1878, he was received as a fully accredited local preacher, after being examined in the usual manner by the superintendent minister.

During this period Thomas Cook went through a course of reading, including some Methodist

works, which kindled within him a strong desire for the blessing of entire sanctification, and consequently affected his entire future ministry. During the two years Thomas Cook spent as a local preacher, he being then in his teens, his work was much blessed of God. He diffused his services over several denominations, including the Salvation Army, and he rarely preached without gathering some fruit unto life eternal. The names of three hundred inquirers were taken during this period at his various services.

'A son in the gospel,' wrote James Smetham, in 1861, 'must be a pleasant relationship'; what must it have been to have sustained this relationship to three hundred persons, and that before attaining one's majority! 'Henceforth thou shalt catch men.' Men are to be caught (i.e. 'taken alive,' R.V. *m.*) and caught by men. Happy is the man who is permitted to catch them, though he catches nothing else. Six months after Thomas Cook's death I saw on his grave in the churchyard at Calver a faded wreath, 'a tribute from a converted drunkard and gambler.' There was no more attached to the card, and no one knew who brought it. But how beautiful to have such a memento placed on one's grave! A soul saved from death, and a multitude of sins hidden! And to think of three hundred souls saved by a local preacher during the first two years he was on the plan! About this time he spent a Sunday with the late Mr. Joshua Dawson, at Darlington, and conducted services for the Salvation Army, with the result that he saw two hundred believers seeking purity of heart, and fourteen penitents seeking pardon.

HIS FIRST MISSION

During his Christmas holidays in 1879, Thomas Cook held his first mission, at Espland Hill, near Appleby. Amongst the converts were two old men, aged seventy-nine and eighty. They both endured 'to the end,' which owing to their advanced age, soon came, and they were 'saved.'

'Despairing of no man,' said our Lord; no, not even of one who has spent nearly fourscore years in sin and who has one foot in the grave. 'With God all things are possible'; so said the Saviour speaking of conversions. The Rev. Eric S. Waterhouse, M.A., writes thus in his *The Psychology of the Christian Life*: 'I have an authenticated record of a man, just deceased at the age of ninety-seven, who showed no religious interest whatever, though living an upright life, till the age of eighty-two. After that he experienced a gradual change, marked by no crisis, and became attached to a Church—and subsequently a Sunday-school superintendent!' 'Very dry' bones may live. 'God is able to raise up, even from the dead.'

Shortly after this mission, Thomas Cook held several remarkable services in Newcastle-on-Tyne. He addressed some thousands of persons on this occasion, and witnessed such extraordinary manifestations of divine power that he was reminded of the occurrences that took place under the preaching of the Wesleys. The young evangelist was naturally much impressed by these events, as Moses was impressed when he saw the bush burning, and yet not consumed. Some years afterwards he saw similar displays of supernatural influences when he was preaching to the Kaffirs,

through an interpreter, in South Africa. During the course of the recent Welsh Revival, many were led to say, 'We have seen strange things to-day.' These things, however, should not surprise men who know their Bibles. When the Spirit is poured out from on high, wonders are shown in the heaven above, and signs on the earth beneath. The day of Pentecost was not the last 'great and notable day' of the Lord.

A PENTECOSTAL BLESSING

When Thomas Cook's work on earth was done, and we had committed his body to the ground, one of his brethren stepped forward, the Rev. C. W. Andrews, B.A., and took the opportunity of saying that the departed evangelist had been a faithful witness to the great doctrine of Entire Sanctification, and he added that he wished on that solemn occasion to emphasize that aspect of Thomas Cook's blessed ministry. We trust it may be useful to explain how he came to preach this truth, and to lead so many of his brother ministers and others into the sabbath of God's love.

It came about thus: Early in his Christian life he was led to seek this blessing for himself. He had read a good deal of Methodist biography, and noticed that all the eminent evangelists had enjoyed a Pentecost in their lives, and that this brought such increased power with it that it inaugurated a new era in their religious career. This prompted him to seek a like enduement of power. In course of a short time he received what our fathers used to call 'the second blessing,' and this revolutionized his Christian life almost as much as the first blessing

revolutionized his unregenerated life. He never ceased to bear witness to this great blessing, and to his reception of it he attributed the remarkable results of his ministry. The attitude even of Christian men to this sacred truth is often perplexing. The Methodists—especially the preachers—believe the doctrine, and avow their adherence to it year by year under solemn circumstances; and yet if any one humbly professes to enjoy the blessing we look askance at him, although we believe and teach that it is the privilege and duty of all the children of God to 'be perfect, even as our Father in heaven is perfect.' The familiar observation is only too true, that it is not the same thing for an article of faith to have a place in the creeds and formularies of a Church, and for that same article to be a living factor in its life.

Shortly before his death we heard the Rev. Dr. Henry J. Pope relate, in a conversation we had with him at Cliff College, that in his early ministry the Rev. Dr. W. B. Pope once remarked in his presence that if any man had attained to this state of inward holiness he would hesitate to say so, because he would be conscious that he fell far short of the holiness of God. Many years afterwards, Dr. H. J. Pope reminded our great theologian of this remark, and Dr. W. B. Pope declared that he was still of that mind. But Thomas Cook did not hesitate to confess that to him the Lord Jesus Christ was a complete Saviour. Was he right or wrong? All candidates for the ministry were formerly supposed to be seeking this blessing, but when one came to acknowledge that he had received it, some members of the Synod were greatly surprised.

It was on this wise. Thomas Cook was being examined in theology by the Rev. Edward Watson at the Synod, and felt it right to say then and there that the blood of Jesus Christ, God's Son, cleansed *him* from all sin. This led to several questions being put to him by individual ministers, until at length the chairman interposed, and the subject dropped.

Forty years before, the Rev. Dr. Benjamin Gregory was examined in the Leeds Synod, by Thomas Galland, when a similar episode occurred. Benjamin Gregory testified that he had obtained the blessing of Perfect Love, and in describing his experience declared that he felt in himself that he was whole of the plague of sin. A discussion ensued, and was only terminated when the Chairman expressed the opinion that the young candidate's statement did not clash with Methodist doctrine. These incidents are not irrelevant to our purpose, for they show the difficulty which even devout men who are preachers of the doctrine find in accepting the confession at its face value of one who has found 'the pearl which others spurn.' How strange it is that we should spurn such a pearl as this! Even good Dr. Andrew A. Bonar wrote in his diary, under date January 23, 1854, as follows: 'the consideration that Agur's prayer is best, perhaps, for me in spiritual things, as it is in temporal things beyond doubt, has led me to-day to feel much contentedness under less success and influence than I desired.'

But surely Agur's prayer is not best for any of us in spiritual things. Witness what Dr. Alexander Whyte calls Dr. W. B. Pope's 'Golden Book' on

The Prayers of St. Paul, and Epaphras's prayer when he agonized on behalf of certain members of the early Church that they might stand perfect and complete in all the will of God. Greater 'riches' than those which St. Paul and Epaphras sought in prayer for their fellow believers it is impossible for us to conceive. In spiritual things Thomas Cook was not content with 'neither poverty nor riches'; he opened his mouth wide, and God filled it, and the result was that for thirty years he walked with God, and had the testimony that his ways pleased Him. During nearly the whole of that time the writer had the privilege of close intimacy with Thomas Cook; they were often the guests of each other; and they conversed confidentially for many years on all kinds of subjects. The writer does not hesitate to say that throughout that long and intimate friendship he does not call to mind any word or act or temper in his now ascended friend which seemed to him at the time, or has seemed since, on reflection, to be unworthy of the gospel of Christ. Of him the writer can say what D. L. Moody said of Henry Drummond, 'He was a Christ-like man, and often a rebuke to me.' How did he attain to this state of grace? Had he a genius for piety, as, for example, Tennyson had for poetry? I do not think that this is the explanation. It is found, I believe, in his faith in God. All through life his faith in God was remarkably strong, so strong that if it were necessary to add a supplement to the eleventh chapter of the Epistle to the Hebrews, his name might well be added to the list of canonized saints. When some one said to him, 'I can't believe,' he replied, 'And

I can't doubt,' which was literally true. When he preached he believed that God would bless His Word, and he was never put to shame. When he needed nearly a hundred pounds a week for the support of Cliff College he believed that God would provide him with the money, and God honoured his faith, so that he presented a clean balance sheet at the close of each year to his committee, and though he died unexpectedly he left his charge free from debt, a small liability being provided for by some payment which though due before his death, was not made till afterwards. He applied this same faith to his spiritual life. He firmly believed that God who had called him to be sanctified wholly was faithful, and would 'also do it.' And it was done unto him according to his faith. The Lord has taught us that mountains may be removed by faith. But there is no mountain that seems to us so impossible to remove as the mountain of indwelling sin. Yet the Redeemer did not distinguish between one mountain and another, between, say, Snowdon and the Matterhorn, as though it were possible for faith to remove Snowdon, but not possible for it to remove the Matterhorn. The guilt of sin seems to many to be a comparatively small mountain, and, therefore, they are not unwilling to believe that it can be removed by faith in the propitiation which God has set forth to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God. But indwelling sin seems to many to be a huge mountain which never can be removed, at all events in this life. Dr. R. W. Dale was one of the best exponents of Methodist theology in his day, although

not himself a Methodist, and he believed and taught this great truth of entire sanctification. The writer remembers Dr. Dale preaching on this subject in his own church, his sermon being based on the saying of our Lord. 'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.' In former times we used to have the opportunity of singing a fine hymn in which these words of Christ are applied to the matter in hand; but the exigencies of space made it necessary to omit it, in order to make room for such popular songs as, 'There were ninety and nine that safely lay,' and 'Stand up, stand up for Jesus.' The verse of which we are specially thinking read thus:

O Great Mountain, who art thou,
  Immense, immovable?
High as heaven aspires thy brow,
  Thy foot sinks deep as hell!
Thee, alas, I long have known,
  Long have felt thee fixt within:
Still beneath thy weight I groan,
  Thou art Indwelling Sin.

Thomas Cook believed in the possibility of the removal of this 'great mountain,' his belief resting on his personal experience, and throughout his ministry he continually preached it, with blessed results. What is more, he was enabled to adorn this doctrine of God his Saviour in all things, as those can testify who knew him best. How did he come into possession of so great a blessing?

CHAPTER III

THOMAS COOK'S EXPERIENCE

THOMAS COOK published a booklet with this title, and it is of great interest, because it is a statement of fact, and not merely a discussion of a theory. In this testimony he first describes the reality of his conversion, and shows that whatever the second blessing may be, the first blessing was of infinite value. It made him 'a new creation in Christ Jesus'; it seemed to him that he was in a new world; the mountains and the hills broke forth into singing, and all the trees of the field clapped their hands. Nevertheless he soon found out that he had received an initial and not a final blessing, and that much remained to be done before he could hope to say:

> I have now obtained the power,
> Born of God, to sin no more.

The 'old man' was bound, but not cast out: the disease was modified, but not eradicated; sin was suspended, but not destroyed. Sin did not reign, but it existed; there were foes within as well as without. Some of the Canaanites remained, and were thorns in his side, and pricks in his eyes; the light was mingled with darkness, and love with its opposites. Headaches and heartaches resulted

from the struggles he had, yet he enjoyed sweet fellowship with Christ, and was an earnest worker in His cause, and would sooner have died than have wilfully sinned. He did not abate his efforts to save men, but no adequate results followed. He continued in this wilderness state for three and a half years; his dissatisfaction increasing all the time. He read much Methodist biography, and was encouraged to hope that he would sooner or later reach that sabbatic state

> Where pure enjoyment reigns,
> And God is loved alone.

He felt keenly the plague of his own heart, and realized that the human problem is not how to be saved from hell, but how to be saved from sin. He had fondly thought that it would be an easy and pleasant journey to the land of Beulah; but he found it otherwise; the way was through the Garden and by the Cross. Only from the ashes of a dead Jacob could the prevailing Israel arise. As far as he knew he had devoted all to Christ; and yet the Lord tarried. Why did not He who is 'essential love' come in 'and fill His house with endless praise'? He was led to see that the delay was caused by his lack of faith. He had been justified by faith, but was now seeking to be sanctified by works. Help came to him from a godly layman, the late Joshua Dawson. Mr. Dawson visited the town and proclaimed full salvation as a present duty and blessed privilege for all believers. Thomas Cook was enabled to understand that entire sanctification is received by faith and is therefore a present experience and an instantaneous

work of the Spirit of Holiness. Some of Thomas Cook's friends entered into the enjoyment of the blessing before Mr. Dawson left the town; he did not, much to his disappointment. A few of these friends decided to meet together once a week, 'in band,' and encourage those of their number who were seeking the blessing of Perfect Love. Thomas Cook attended the first of these meetings, as a seeker. He asked his brethren to pray that he might obtain the blessing, and falling down on his knees resolved not to get up until his prayer was answered. He dared to set his Lord a time, as Jacob did when he said, 'I will not let Thee go except thou bless me.' Then this scripture was applied to his heart: 'If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin.' He asked himself if he was walking in the light, and said, 'Yes, Lord; as far as I know Thy will I am doing it, and I am resolved by Thy grace to do it.' Then he saw that the text suggested to him by the Spirit of Truth is not so much a promise as a declaration of fact. It came to him thus: 'If we walk in the light as He is in the light, the consequence will be that we *shall* have fellowship one with another, and the blood of Jesus Christ, His Son, *will* cleanse us from all sin.' He realized that there was nothing for him to do but to claim the blessing then and there. His praying friends began to sing,

'Tis done! Thou dost this moment save,
With full salvation bless.
Redemption in Thy blood I have,
And spotless love and peace.

While they sang the refining fire came down and went through his heart, searching, probing, and filling him with light, and hallowing his whole soul. This proved to be an epoch in his religious life. Years of uninterrupted peace and blessedness followed. He described his state by saying that he lived in the 'Heavenlies,' where the Lord our Righteousness dwells, and keeps His own in perfect peace and everlasting rest. The sweetness and richness of that life of perfect love were such that he felt he could not tell the story, and yet he could not leave it alone. He wished for a thousand tongues with which to proclaim Him who is mighty to save, and to save to the uttermost all who come unto God by Him.

This is the evidence of Thomas Cook, a witness of Jesus Christ; and the writer wishes to add that he knows that this witness is true. One proof of this was seen in the uniform joyousness of Thomas Cook's life. He was in the habit of saying that if heaven was only as happy a place as he found this world to be, walking with God, as he was enabled to do, he should be quite content, his days being 'days of heaven upon earth.' It would be a great gain if we could recover the joyousness which characterized the early Christians, and then later on the early Methodists. Readers of Thomas à Kempis will remember how he dwells upon the happiness that results from 'Familiar Converse with Jesus,' whilst all lovers of the saintly Francis of Assisi know that nothing characterized him and his first followers more than exuberant joy. He called himself 'God's troubadour,' and his followers, 'The Master's Merrymen,' and both he and they rejoiced

evermore. It should be noticed that a joy like this, deep, fervent, and godlike, was the result of perfect love, as Thomas Cook was permitted to enjoy it. The peace of God *which passeth all understanding* kept his heart and mind through Christ Jesus. Such was Thomas Cook's experience. I once heard the late Charles H. Spurgeon say in his own Tabernacle, 'Some men say that sin in them is dead; but if it be, it is certainly not buried, and in some cases were you to live with the people who make this profession I warrant you would find it had a remarkable odour about it.' One is sorry that so great and good a man as Spurgeon should have uttered this rather coarse sentiment, but he was acting as the spokesman of many others who are unwilling to believe in the possibility of full salvation. But as far as one man can form a judgement of another I do not hesitate to say, to the praise of Him who is able to guard us from stumbling, that in Thomas Cook sin was both dead and buried. 'The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with God in peace and uprightness, and did turn many away from iniquity.' If Thomas Cook through the sanctifying truth and power of the Spirit of God achieved this holiness of heart and life, why should we not all be encouraged to cleanse ourselves from all defilement of the flesh and spirit, and to perfect holiness in the fear of God?

CHAPTER IV

A LAY EVANGELIST

THOMAS COOK was engaged as a day school teacher at the time of which we are writing, and had the prospect of going to the Westminster Training College, and some reason to believe that he would succeed in that profession. He was, however, not prepared to give any pledge that he would serve for any definite term, and therefore turned his attention away from that calling, and awaited an intimation of the divine will. Overtures were made to him by the representatives of some other Churches, who invited him to seek admission into their ministry, but he dwelt among his own people and declined them. In the year 1880 he was nominated as a candidate for the Wesleyan ministry, by the late Rev. Philip Fowler, in the Middlesbrough circuit quarterly meeting, and was unanimously approved. The theme of his trial sermon preparatory to the Synod, was the doctrine of Perfect Love. He was examined in the Synod, as we have seen, and again bore his witness to this sacred truth. A fair mark was given for the examination, but the sermon was judged to be poor, and only a low mark was given for it; it was said to be too colloquial, the criticism being just no doubt for the preacher was but a youth, and was not versed in the art of

composition. Although it was a trial sermon the candidate pressed his hearers to seek the blessing of full salvation, and to come and kneel at the communion rail as a means of finding it. All this was unusual, but it was characteristic, the youth anticipating the man. The Synod recommended him to the Conference, and in due time he appeared before the July Committee, having first preached another trial sermon. The text on this second occasion was 'Unto you is the word of this salvation sent;' and thus the future evangelist began his course by harping on the same strings that he was found harping upon when his ministry came to a close. His early friend and life-long companion, the Rev. Edward Davidson, was present at this service, and he reports that some young men accompanied him, and 'clerked' unceasingly. The preacher was then what he was to the last, 'a now preacher,' and insisted that 'now' was the acceptable time. The result was that there were five conversions, although the occasion was not favourable to the preacher's purpose. Strange to say, the July Committee declined to recommend him, and his candidature fell through so far as that year was concerned, and would have dropped altogether if it had not been repeated. Thomas Cook himself afterwards acknowledged that this sermon was a poor one, and it would seem the July Committee were of the same opinion. And yet the sermon could not have been a bad one, for it served its purpose. Preaching has an object, and if that object is attained it cannot be futile, whatever may be its artistic defects. The preacher's object on that occasion was not to show his abilities, but

to get his hearers out of Sodom ; and he succeeded in getting five of them out. It might, therefore, have been supposed that he would have been received with open arms, but, as a matter of fact, he was sent empty away, the July Committee not considering that he had in him the making of a serviceable Methodist preacher. It is significant that while Thomas Cook was waiting for the decision of the Committee he utilized the interval in testifying to his fellow candidates his experience of full salvation. What would we not give if all our accepted candidates had the same 'grace,' and the same 'fruit' that this rejected candidate had !

It has often been said that the late Rev. Dr. Joseph Parker was once a candidate for the Wesleyan ministry, and was declined. But the statement is a fiction ; Joseph Parker himself stated late in life that he never was a candidate for any ministry except that of the Congregational church. And it has frequently been reported that another eminent Congregational minister, who, happily, is still living, and fulfilling a most edifying ministry in our midst, was also declined. This tale, however, is only good until another is told. The minister referred to was a candidate for our ministry prior to the May Synod, but before the question of his acceptance was discussed by the Synod he withdrew, for reasons that were quite honourable. It was perhaps desirable to say as much as this, seeing that the rejection of one candidate such as Thomas Cook is quite enough for any system to have to answer for, without being made to answer for other mistakes which in truth were not committed. It is quite conceivable that this decision of the July

Committee was meant by God for Thomas Cook's good. We know that to them that love God, 'God worketh all things with them for good' (*R.V. m.*). Thomas Cook continued his evangelistic work notwithstanding this rebuff, the Rev. Edward Davidson joining him, and much good being done. His rejection by the July Committee led to an important change in his arrangements, and that under God affected his future career. 'Spirits are not finely touched but for fine issues.'

IN THE HALIFAX AND BRADFORD DISTRICT

The Rev. Alexander M'Aulay was at that time the Secretary of the Home Mission Committee, and as was natural he heard of the blessing that was attending Thomas Cook's local ministry. Later on Mr. M'Aulay had much to do with the evangelist, as is seen in the number of letters lying before me which passed between the two men. But his name now appears for the first time associated with Thomas Cook's, the circumstances being as follows: Mr. M'Aulay introduced Thomas Cook to the Rev. Joseph Bush, who was then the chairman of the Halifax and Bradford District, and that resulted in Thomas Cook's becoming the lay evangelist of that district. The present writer was stationed at the time in Bradford, and remembers very well hearing Mr. Bush mention the name of Thomas Cook to the local committee as a possible lay evangelist. He said that as a preacher he was considered to be mediocre, hence his rejection by the July Committee, but as an evangelist he was remarkably useful. Thomas Cook recognized this opening as a providential occurrence, and in

November, 1880, he began his work under the auspices of the Halifax and Bradford District Home Missionary Committee, that Committee never before having done anything so fruitful of good as this discovery of the young evangelist in the North of England. He was then a youth of a ruddy countenance, and seemed as little likely to do exploits for God as David did in the eyes of Saul when he challenged Goliath. The Lord, however, 'seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.' It soon became apparent that, notwithstanding his youth (he was then only twenty-one) and his rustic appearance, the 'earthly part' of him 'glowed with the fire divine,' for wherever he went, whether to handsome suburban Churches, like St. John's, Manningham, or to plain country chapels like those of Grassington and Settle, signs and wonders were wrought by him in the name of God's holy servant, Jesus. In recent years it has often been said in Methodist circles that this Yorkshire district is peculiarly parched ground, more so than almost any other part of the Connexion, the explanation assigned being that it has been largely given over to scepticism and materialism. Certainly in the years immediately following 1880 that district was fruitful ground, and if, during later years it has become more parched than it was then, I do not know that a few degrees more of frost occasion much difficulty when 'o'er the parched heart' the rain of God's Spirit begins to fall. If there are degrees in the miraculous they are too fine for us to differentiate them. If the trenches round about the altar in Elijah's day had been

filled with petrol rather than water, and no fire had been put under the sacrifice, we presume nothing would have happened without divine interposition. When, however, fire fell from heaven it was a matter of no moment whether the trenches were filled with water or with spirit. For anything known to us it was just as easy and just as difficult to turn sinners from darkness to light in the Halifax and Bradford District in 1880, as it is now in 1913. Not by his own power or godliness did Thomas Cook in those days turn the hearts of the disobedient unto the wisdom of the just. The God of our fathers, of Wesley, and Whitefield, and Nelson, and Stoner, and Carvosso, and Smith, and Rattenbury and Vasey and Young, glorified His servant Jesus, by faith in whose name the evangelist preached the gospel as the power of God unto salvation to every one that believeth, and many hundreds of sinners 'heard the glad sound, and liberty found, through the blood of the Lamb.' Given the same gospel in our times; reinforced by the same divine Spirit, and united by faith with them that hear it, why should not results follow now similar to those which Thomas Cook saw in that locality thirty years ago? 'Jesus Christ, the same yesterday, and to-day, yea, and for ever.'

'The Indwelling Spirit'

The Rev. Dr. W. T. Davison, in his heart-stirring volume with the above title, makes the following remark which we venture to cite because of its appositeness to the matter in hand. He says:

> Christians may well ask themselves how many out of the four million sermons preached on

> Sundays alone in this country in the course of the year are the outpouring of souls penetrated through and through with the glory of a message that has saved the preacher and can save every child of man.

When Thomas Cook was engaged in this district holding services, his sermons, whatever may have been their literary merits or demerits, were the outpouring of such a soul, and the effects produced were astonishing—to unbelievers. This was the case, for example, at St. John's Church, Manningham. The writer remembers receiving a letter from the Rev. Joseph Bush, then the superintendent of that circuit, in which he reported congregations on the week-evenings overflowing into the galleries, and many inquirers asking their way to Zion, '*with their faces thitherward.*' Three years later Thomas Cook was standing one day near this building, thinking of the converts, when a lady approached him, and said that she was one of the fruits of the mission, her brother was another, and her two sisters and mother were also amongst them. Thus five members of one family had been brought to God at that one mission, and were, three years afterwards at all events, holding fast what they had received. Dives thought it would have been worth while for Abraham to send Lazarus from Hades to his father's house that he might testify to his five brethren; how much more was it worth while for Thomas Cook to hold that mission, if only these five souls were saved from death! During twenty weeks two thousand persons entered the inquiry-rooms at the services Thomas Cook conducted in that period. How many of them, if any, went back

I do not know; but this I know very well, the converts of every mission always get scattered amongst many Churches. Thus, for instance, at a mission held by Thomas Cook at Richmond Terrace, Bradford, during this period, 608 converts had to be accounted for. Of these 362 only were Wesleyan Methodists; all the rest belonged to other Churches, some to other towns. Thomas Cook's second year in this district was more fruitful than the first. He visited more of the larger circuits, and the work assumed wider proportions. Thus hundreds of persons professed conversion at the mission he held in Rhodes Street Chapel, Halifax, some of them being of special and pathetic interest. Soul-science is full of romance, as the note-book of an evangelist always proves. Nor are humorous incidents lacking, as Wesley's 'Journal' so often shows. A skeleton army offered some feeble opposition to Thomas Cook and his workers, but Thomas Cook confronted them boldly. Several of these hooligans were induced to attend the mission, not without gracious results.

A Policeman Saved Unawares

At one service it was found necessary to engage a policeman to keep order at the door. He was paid half-a-crown for his services. He stood in the portico and heard enough of the Word of God there to convict him of sin. When he was free he went home, and doffed his uniform, and then, having found where the treasure was hid, returned to the field, and for joy thereof returned the small payment he had received, and went on his way rejoicing. Thomas Champness once paid a man in the street

sixpence to stand and hear him preach, in order that he might serve as a decoy duck, with what results I do not know. But here was a policeman who owed his soul to being paid half-a-crown to attend a service, not as a worshipper, but as a limb of the law, and who found the priceless blessing of the gospel as the consequence.

At Linthwaite and Low Moor the kingdom of heaven suffered violence, as many as one hundred persons entering the inquiry-room on one evening at the latter place. The singing-band at Low Moor would sometimes be 500 strong, and its 'marches' were characterized by intense enthusiasm. Overflow services had to be improvised even on the week-evenings, so great were the crowds that flocked to hear the word of this salvation, a circumstance without precedent in the history of local Methodism. Yet nothing could have been simpler than the evangelist's preaching. Mr. Spurgeon used to say that he could preach nothing but the gospel because he knew nothing else. His opinion must be well sprinkled over with salt, for he was no ignoramus, as every one of his sermons proves. But with some qualification his judgement of himself may be accepted. The same may be said of Thomas Cook; but if he knew nothing else he certainly did know the gospel of the grace of God. 'It is noteworthy,' says the Rev. Eric S. Waterhouse, 'that whilst education alone by no means invariably develops personality, sometimes rather restricting it, cutting off individual expressions, and compressing it to a pale copy of conventional ideas, men of prayer, however rugged and uneducated, are always personalities.' Thomas Cook

was a personality, and prayer made him what he was; herein lay his strength. It is not necessary to make light of music and singing as aids to worship and attractions to the house of God, and yet it is worth while to notice that neither at the beginning of his ministry when he was unknown, nor at any subsequent time did Thomas Cook make use of these attractions. He never attracted *to* convert, but he attracted *by* converting. St. James speaks of our converting a sinner who has erred from the truth, and it is only in this sense of the term that we speak of Thomas Cook converting men; but in that sense of the word Thomas Cook converted great multitudes, and that was always from first to last the secret of his popularity. The raised Lazarus attracted a congregation for the Son of God Himself, and for thirty years raised Lazaruses drew large congregations for this evangelist. Without these seals of apostleship he would have been as helpless as Samson was when he was shorn of his strength; with them he was able to run through a troop, and to leap over a wall. In this connexion let us listen to the revered author of *The Tongue of Fire*:

> The converting power is also the Church's great attraction. It is true that some would attract men by ceremonies, or talent, or the charms of music or architecture—attract them that they may convert them; whereas the true order is, convert, that you may attract. The one is the order of the charlatan, who trusts to factitious allurements for attracting the public, in the hope that he may cure some; the other, the order of the true physician, who trusts to the fact of his curing some as the

means of attracting others. . . . Wherever the Church is the means of making one shopman turn from his sins, and exhibit to his comrades a picture of holy living, in all probability she will soon have others from that shop at her altars. . . . In every situation new converts are the most powerful attraction that ever acts on those who are still in the world. There seems a peculiar spiritual power connected with the first love, and an impressiveness in the words, of new converts, enforced by the manifest change in them, which nothing else can exert. . . . The greatest fame of Christianity is the fame of the cures she works, her greatest glory the glory of the saints she trains, her own unshared renown the renown of sinners renewed in the image of God; and wherever works of this kind are noised abroad in any community, there will the preacher not want hearers, there will the sower not be without a field.

Mistakes Made Blessings

At one of his services held about this time Thomas Cook made a mistake which, strange to say, led to a man's conversion. He was leading the singing-band in the street when he pushed a man into the ring as a speaker, the man not being known to him, but being, apparently, on the Lord's side. When the poor fellow found himself in the midst of a crowd, with hundreds of eyes fixed upon him, he realized his position, and gave an unexpected turn to the proceedings by frankly saying, 'Friends, I ain't saved, but I mean to be to-night: God help me.' It is not surprising that having been put

into the pool in this strange way the man was that night made whole by the Son of God.

In the Home Missionary Report for 1912 there is a singular account of a revival which was actually due to a mistake. By some inadvertence it was announced that a prayer-meeting would be held at seven a.m., on the following Sunday in connexion with that Mission Church. No one intended such a meeting to be held, it was a case of simple absent-mindedness. Professor Seeley remarks that great Britain seems to have conquered and peopled half the world in a fit of absence of mind. In like manner we may say that a fit of this kind at Leicester resulted in quite a remarkable revival of religion. The prayer-meeting was held, and led to other similar meetings, and these occasioned an outpouring of the Spirit of God, which caused the fruitful field to be counted as a forest. One wonders what the explanation of such mistakes as these really is. Are they the means which God devises for bringing back to His fold those who have become outcasts?

The late beloved Rev. Josiah Pearson was stationed in Bradford at this period, and at the Conference of 1882 he referred, in the conversation on the work of God, to the events of which we are writing. He cheered his brethren by reporting that at the Mission held in the White Abbey Chapel the names of 600 inquirers had been taken, the scenes being such that he declared he should never forget them. After a fatiguing day's work in the mills the operatives went to the services by hundreds, sometimes 1,800 or 2,000 being present on a week-evening, and a hundred inquirers being helped in the vestries at one service. The difficulty had been

to close the services; many of the people would fain have stayed all night, seeking the Lord while He was to be found.

Three years later the Rev. Joseph Nettleton, who followed Mr. Pearson, wrote to say how much he had been impressed with the permanent effects of the services thus described. Mr. Nettleton gave proofs, but perhaps they need not be inserted here. The District Home Mission report which was presented to the Synod spoke of 3,000 persons who had professed conversion during Thomas Cook's first year as lay evangelist at the services he had conducted. Of these over 1,000 adults were returned by the superintendents as having become members of Society. Three hundred had joined Junior Society classes, and a large number had gone to other Churches. In the second year of his work in this district the Rev. Edward Davidson joined him as his colleague, and uninterrupted spiritual prosperity followed. Thirty-one missions were held during that year, and upwards of 3,000 persons had publicly sought salvation, in addition to numbers of children. Two thousand of these had become members of Society, and eight hundred had joined other Churches. Signal displays of saving and sanctifying power had been witnessed, and the consecration of believers had been amongst the most blessed results.

CHAPTER V

CONNEXIONAL EVANGELIST

IN 1882 Thomas Cook offered himself again as a candidate for the Wesleyan Methodist ministry, and was accepted, his two years' service as a lay evangelist having proved beyond all question that he was called of God to do this special kind of work. He was immediately appointed a Connexional Evangelist, his appointment being soon followed by that of the Rev. Thomas Waugh as his colleague, while four years later his companion, Edward Davidson, was appointed to the same office. It does not fall within the writer's purpose to describe the great work done during many years by these two beloved colleagues of Thomas Cook; but he cannot forbear from saying that their numerous converts are scattered over many parts of the world, and are the best proof that can be adduced that they too have been great gifts from God to our beloved Church. 'And He gave some to be apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.'

The Forward Movement

Shortly after Thomas Cook's appointment as Connexional Evangelist there sprang up in

Methodism what came to be known as 'The Forward Movement.' It is said that a woman, Mrs. Alexander McArthur, coined the phrase; and as one of the branches of the Methodist family—the Countess of Huntingdon's Connexion—was founded by a woman, it is not surprising that this label of 'The Forward Movement' should have been invented by one of the practical sex.

The late Rev. Hugh Price Hughes was the leading spokesman of the Movement, though he did not claim to be its founder. Nor was Thomas Cook the originator of it. Indeed, perhaps it should be said that Thomas Cook was not particularly identified with it, except so far as every earnest Methodist preacher of the time was a member of it. But from the day of his conversion to the close of his life, he was heart and soul with the objects for which the Movement stood, and one of its most useful agents. Very fruitful were those days when Hugh Price Hughes in his circuits, and Thomas Cook and the other evangelists who were associated with him, burned with a passion for souls which nothing could satisfy but conversions on a large scale. Now that Hugh Price Hughes and Thomas Cook have both gone we are able to appreciate their services to Methodism at something like their real value.

What would we not give for two such ministers as these, if it were possible to secure them? The need is urgent, for congregations are attenuated, conversions are infrequent, and membership has declined, while at the same time everywhere the population is rapidly increasing.

Only three or four weeks before his death the writer heard Dr. Henry Pope speak mournfully of

what he called the chasm that separates the Christian Church in this country from the great body of the nation ; he remarked that he was painfully conscious of the existence of that gulf almost every day. He spent his utmost strength, especially in his later years, in efforts to bridge over that chasm, and bring together the religious part of the nation and the irreligious. Now he, too, has gone from us, and we have the advantage of his counsel no longer. Whilst the writer was engaged in the preparation of this Memoir the Rev. Charles W. Andrews, B.A., wrote the following grave words in the columns of the *Methodist Recorder* :

> I believe, and I say it with infinite sadness, that ninety per cent. of us preachers, even in Methodism, do not try to get people to decide openly and instantaneously for Christ. And if we do not, what does it matter if we are elegant, correct, original, interesting, cultured ? It doesn't matter at all.

So far as this is true it shows the extent to which we have gone in our practical disregard of ' the Liverpool Minutes,' with which all Wesleyan ministers are familiar. In that admirable compendium of pastoral duties we read as follows :

> Let us preach constantly the leading and vital doctrines of the gospel : repentance toward God ; a present, free, and full salvation from sin. And let us preach these cardinal doctrines in our primitive method—evangelically and experimentally, with apostolical earnestness and zeal, and with great simplicity.

The lay reader may not know that the document from which these words are cited is called *The*

Liverpool Minutes because the resolutions in which they are embodied were adopted by the Conference which met in Liverpool in 1820, Jabez Bunting being President that year. He was then only in the twenty-first year of his ministry, and to him more than to any one else were those resolutions due. Their acceptance by the Liverpool Conference was no formal act, as was proved by the result, for the next few years were years of fatness. Writing of these resolutions, Jabez Bunting's son, the late T. Percival Bunting, said: 'Methodism will stand or fall as they continue in practical force, or go into practical neglect.' No man in our day has done more to keep these resolutions in practical force than Thomas Cook, and the hope is cherished that, being dead, he will still speak to the Church he served so well, through these pages, and stir up his survivors to do their first works.

His First Connexional Mission

Thomas Cook's first mission after he became a Connexional Evangelist was held in Bristol, the city of churches. Six hundred adults sought help in the after-meeting. According to the testimony of Dr. Bowden the congregations at the mid-day services during the week were larger than the ordinary Sunday evening ones, while at night all the room was occupied.

Following this was a large and fruitful mission at Boston, with 500 persons seeking salvation. At a Recognition meeting, 300 of these converts were present, and were publicly admitted as members of Society on trial. Everything lived where the

river flowed, including the Church finances, which showed a considerable advance, and this is not surprising seeing that the superintendent reported an increase on the quarter of 222 members, with 167 on trial, and 89 in Junior classes.

Cardiff, the Chicago of Great Britain, was the scene of a remarkable work of God in 1883. At the close of this mission Thomas Cook held a meeting of converts, 500 being present. The number of men who were amongst the fruits of this revival was encouraging, whilst many persons of middle age were also gathered in. There is reason for believing that the chief age of conversion lies between twelve and twenty. When the age of thirty is passed conversions become rare. At five and twenty the mould is generally cast in which, more or less, the man remains for the rest of his days. So writes the Rev. Eric S. Waterhouse in his *The Psychology of the Christian Life*, and though we must not adopt any cast-iron rules, seeing that the wind bloweth as it listeth, there is doubtless enough truth in the generalization to commend it to our attention.

As a set off against Mr. Waterhouse's sombre remarks concerning the infrequency of conversions in middle life, it may be said here that at the Men's meeting in connexion with this Cardiff Mission there were about a thousand present, one hundred of them 'coming out,' as seekers of salvation.

In addition to the 500 adults whose names as inquirers were taken at this mission, the names of 120 children were also taken. We are aware of the questions that are raised by the conversion of children, and especially their public conversion,

but Thomas Cook's experience with the young is especially instructive.

As he lived for nearly thirty years after his first missions, he was able in some measure, at all events, to follow the course of his converts. It was his constant habit to say in his later days that no part of his work had yielded him so much deep and lasting satisfaction as that which he had been enabled to do amongst the young. Many of his sons in the gospel entered the ministry, at home and abroad, and others grew up to occupy useful positions in the Church. He was often cheered when visiting various places to find amongst the men in office some who had been brought to God in their youth under his ministry. Whatever views therefore we may hold about the conversion of young people in Revival services, it should seem that we all ought to be of one mind in regarding the ages between, say, eleven and sixteen as the most productive in the spiritual world. Every Christian parent and Sunday school teacher and pastor should be especially alert when the young under his care attain to that period.

Here, as elsewhere, new Society classes sprang up as the result of the revival. Seven new classes were started forthwith, to meet the wants of the new converts. We are not careful to insist that the Methodist class-meeting is adapted to every type of piety. The Pope would probably find the class-meeting as uncongenial to him as we should find the service in St. Peter's, Rome, uncongenial to us. Nevertheless it is a singular circumstance that when sinners are converted to God, at all events in Methodist services, they almost invariably

respond to the class-meeting as the needle responds to the magnet. Thus, for example, one of Thomas Cook's converts about this time who was given a list of the classes, and asked to put a mark against the one he proposed to join, placed it against a class for each evening of the week, on the principle that you cannot have too much of a good thing. It is not necessary to contend that a deep and widespread revival of religion in Methodism would bring into our society classes all those 'devout persons' of whom we have heard in our protracted discussions on the membership question; but such a visitation from on high would certainly replenish all the classes in Methodism, and lead to the starting of many new ones, and so turn the winter of our discontent into glorious summer. Addressing the Wesleyan Conference in Birmingham in 1879 the late Dr. R. W. Dale said, alluding to the class-meeting:

> You have an institution amongst you of which you are in some sort trustees; we hold you responsible for preserving in its entirety the essential principle and genius of this institution.

We may not be able to do this by legislation any more than we can preserve amongst our people the habit of attendance at the Lord's Table by legislation. But if the class-meeting is maintained as a live means of grace, and if the people called Methodists keep their primitive simplicity and fervour, there would seem to be no reason why that institution should not be preserved 'in its entirety' to the end of the world, so far as its 'essential principle and genius' are concerned.

Hotel Commercial Room

The Rev. James Goudie, writing under date November 2, 1912, says:

> The mission at Cardiff was attended with most remarkable results. In the Commercial Room of a local hotel a number of commercial travellers were discussing the mission, and the magical power of the boy preacher, as he seemed then to be to them. Different theories were suggested in explanation of the power manifested in the services, mesmerism being one of them. The conversation proved interesting, and as none of the party had heard the evangelist it was decided that one of them should be sent as a deputation to study the phenomenon and bring back a report, to be considered at a subsequent meeting. The man chosen to do this carried out his instructions, and in due time appeared before his brother travellers to tell his story. He described the crowds that he found pressing round the doors, and the difficulty he had in getting standing room in the aisle when the service commenced. He attempted to give some account of the preacher and his sermon, and finished by saying, 'I cannot give you any explanation of the power. All I know is that I was about the first to respond to the youth's invitation to enter the inquiry-room, and I can further testify that I am a sinner saved, and that it is done by grace as I believe, and not by mesmerism.

What effect this simple testimony had upon the company I do not know, but it was this kind of evidence—'one thing I know, whereas I was blind now I see'—that brought Thomas Cook

the extraordinary crowds that flocked to his services everywhere for twenty years. The healed man is the best advertisement the preacher can ever get. Empirics get their customers by puffing; skilled physicians trust to the recommendations of their patients.

Thomas Cook was much blessed by God in what is now

The Premier City of Yorkshire

It was in this city of Sheffield that the good Quaker described the Methodist chapel then being built as 'a converting furnace,' and the description was particularly true during the time this mission was held, and indeed for some time afterwards when the local ministers rejoiced in the conversions they themselves were permitted to see in the ordinary services. The names of 900 inquirers were taken at the Carver Street Chapel mission alone, where Thomas Cook was in charge, and as services were held simultaneously in many of the other Methodist chapels in the city, and were fruitful of good, the reader will not find it difficult to believe that the city was moved. The writer had the privilege of filling up a gap at this United Mission, and remembers very well the impression it produced as evidenced by the attention it received from the local secular Press.

Tiviot Dale, Stockport

This noble chapel is classic ground in Methodism, and never before or since has it been put to better uses than in 1884, when Thomas Cook held a mission in it. For one thing the large crowds that

sought to hear the Word made the occasion memorable. The chapel is a very spacious one, but hundreds of people were unable to get in even on week-evenings, so great was the crush.

According to Phillips Brooks man is incurably religious, and these eager, anxious throngs enable us to give credence to the statement. As we write the *Times* reports Lord Haldane as observing that it is said now that men are indifferent to religion, but he did not believe it. We are glad to find a Lord Chancellor so optimistic, and we are encouraged to believe that the present leanness of which all the Churches are complaining is only a temporary phase. As Augustine said long ago, God has made us for Himself, and we are restless until we find rest in Him. Hence it is that the preacher's occupation will never be gone.

At this Stockport mission the names of 1,140 persons were taken in the inquiry-rooms. One of the penitents confessed that for six years she had not used the Lord's Prayer, her reason being that she was at variance with her brother. Near her was another woman, the keeper of a noxious house, who also sought mercy of the Lord. Collections were not taken at these services, certainly not on week-evenings, the boxes at the doors sufficing for this purpose. Dr. Denney has somewhere said that it should cost a man a good deal to be a Christian, but not much to go to church, and there is much to be said in favour of that view. The Rev. F. L. Wiseman, B.A., first met the evangelist at this Stockport mission. It was during Mr. Wiseman's Didsbury days, and he was much impressed with Thomas Cook's personality. He recognized him

as destined to be a leader of men, and he was much struck by the positive gospel he preached. Thirty years after the mission these impressions of the preacher remained fixed in the mind of Mr. Wiseman, all the more vividly because his glorious ministry had justified the forecast which his hearer made when he first heard him proclaim the gospel of the grace of God.

The Black Country

Wesley Chapel, West Bromwich, was the next place on the list, and here also God visited His people. The building was a large one, as may be inferred from the report of the resident minister at the time, who said that sixteen hundred men were present at the Men's Meeting held on the Sunday afternoon. The writer paid a visit to this circuit since Thomas Cook's death, and found the memory of this mission still fragrant amongst the older members of the Church. One of the converts soon showed when she entered the inquiry-room that she was bent on business, for she openly declared that she was at variance with a sister-in-law, and had no expectation of being reconciled to God till she was at peace with her relative. In answer to inquiries she pointed out where the offended person was sitting, and a messenger was sent to fetch her. She came, and the quarrel was ended, with the result that the penitent herself was forgiven the larger debt she owed to her Lord. We speak of the inquiry-room, as though all who enter it are in need of intellectual guidance, as the Ethiopian was when Philip overtook him, and led him to Christ in his own chariot. Often, however, the difficulty is not

at all an intellectual, but a moral one, as was the case, for example, with Augustine. At first, no doubt, Augustine had some intellectual perplexities, but he soon came to see that his main problem did not concern his intellect but his heart, animalism being then his besetment. In the case referred to above the way was known, and the Guide was known; it was obedience that was wanted. Christ is the author of salvation to them that obey Him. At this mission a grateful convert placed his watch in the collection plate as a thank-offering. At the first Sunday morning service Thomas Cook, greatly daring, ventured to interfere with the arrangements of the choir. I do not know what his reason was, but he requested—not to say directed—the altos to sit in one place, and the sopranos in another, and so on, until he had quite re-arranged the singers, much to the astonishment of the congregation. But they made no demur; and yet he was only about twenty-six years of age! This trifling circumstance was characteristic. He was but a stripling, and yet even then, and all through life, not only choirs did his bidding, but grave superintendent ministers, and chairmen of Synods, when they found themselves in his missions, were at his beck and call, going to the inquiry-room when he directed them to do so, and keeping silence in his after-meetings, or taking part in them just as he, and not as they, pleased. Every one seemed to recognize in the evangelist a man sent from God, and therefore every one was willing to follow his lead in the services he conducted. Nor did he ever abuse the authority that he claimed. I do not know why he interfered with the arrangements of this choir,

but no doubt he had sufficient reasons for so doing, and we may be sure he did not seek his own things, but the things of Jesus Christ. When a man's eye is single, others see that his body is full of light. To this day the Methodists at West Bromwich talk of this remarkable mission; they tell of the early Sunday morning prayer-meetings with the marches through the streets when perhaps 500 people accompanied the evangelist as he went up and down the town announcing the services, and inviting the people, as they got out of bed to see what the meaning of the uproar was, to attend them. It was seven a.m., the same hour as that in which Wesley first introduced Methodism into Newcastle-on-Tyne, only Wesley was unaccompanied, save by one John Taylor, whereas Thomas Cook was supported by several hundreds of good people, like-minded with himself. As we think of these flaming evangelists we remember that it is written, 'The zeal of Thine house shall eat me up.'

The names of 1,048 persons who professed conversion were taken during this series of services. No collections were made, but the people willingly put fifty pounds in the boxes at the doors, ten pounds of which were sent to the General Home Mission Fund as a thank-offering. About 300 of these converts belonged to other Churches, and therefore did not swell the ranks of membership in our Church.

Mission at Walsall

Walsall is not far from West Bromwich, and here, also, the evangelist saw the arm of the Lord revealed in what seemed to the late Rev. Dr. James, who was

then stationed in the town, an extraordinary manner. Dr. James described himself as an old campaigner, and such in truth he was, for he had spent nearly half a century in the ministry; and he averred that he witnessed during this mission the greatest spiritual triumph he had ever been privileged to see. He spoke of 3,000 persons being present at a single service, and said that hundreds were turned away for want of room. The converts numbered nine hundred. The gentleman at whose house Thomas Cook stayed as guest during this mission writes as follows, under date November 2, 1912:

> It is thirty years since our dear friend held a most successful mission in Wesley Chapel, Walsall. The memory of that time lingers with us still. The mission was the most successful ever held in the town. Night after night the chapel was packed, the whole town seemed moved and influenced by it. The Bible readings and quiet talks were most helpful and refreshing. The services are still remembered and talked about. Large additions were made to the membership of all the Churches, and Wesley Chapel and circuit were blessed and strengthened as the result. I never expect to see Thomas Cook's like again. His memory is very precious.

Pendleton, Manchester

Another large mission was held at Pendleton. The writer was present at one of the services, and remembers the occasion distinctly. On the second Sunday morning six hundred were present at the seven o'clock prayer-meeting, which goes to prove that people can do whatever they have a mind to do.

When the prayer-meeting was over the friends formed a ring in front of the chapel, and sang several hymns, afterwards marching through some streets and inviting the people to come to the mission. This was an excellent plan. The Church must be militant if it is to be triumphant. We must give occasion to certain people to say, 'These men do exceedingly trouble our city,' if we would capture the crowds for Christ.

The number of converts was reported to be eleven hundred, and it is noteworthy that about half of them were connected with other churches. On the other hand, many joined the local Wesleyan Methodist church whose names had not been taken. The classes became crowded with members, and the band-meetings and prayer-meetings were attended by hundreds. When seasons of refreshing come from the presence of the Lord it is said, 'This land that was desolate is become like the Garden of Eden.'

Oldham

Oldham was visited next, and proved equally fruitful. At the men's meeting there were said to be 1,500 present. Only think of it! Fifteen hundred Lancashire men sitting at the feet of this young evangelist! What immense possibilities does a service like that suggest! The spacious building was much too small on the Sunday evenings. The converts numbered 750, of whom 130 belonged to other churches. The late Rev. William Potts, of blessed memory, was the pastor of the Oldham Society, and he reported at the time that 'the sons and daughters of some of our best families, long

prayed for, have been brought to God.' The expression 'best families' is open to objection, but what was meant was plain, and very encouraging also. A lay speaker at one of our large Connexional meetings held only a few months ago, remarked that while our Lord had warned us that it is hard for a rich man to enter the kingdom of God, it seemed to him that it was still harder for the children of a rich man to enter that kingdom. We are inclined to believe him; we find it more difficult to keep the sons and daughters of our rich men than to keep their parents. Still, we remember with thankfulness the Student Christian Movement. All things are possible, if only, like Thomas Cook, we believed it. A Roman Catholic layman in this country said recently that if he had to reduce the prayer of his co-religionists to four words it would not be, 'Lord, increase our numbers,' but rather, 'Lord, increase our faith.' We agree. 'There is *one* Spirit,' says St. Paul.

Portsmouth

Portsmouth is in many respects a very different town from those to which reference has been made. The writer has known it for forty years, and he has met there some of the most devoted Methodists he has ever been allowed to be associated with. At the time when Thomas Cook visited the town Methodism there was full of spiritual life and vigour. And the need was extremely urgent. Being a military and naval centre Portsmouth is full of interest, and I am sorry to add full also of the gravest moral perils. One reason why we should oppose Militarism and 'Sailorism' too is found in

the perilous position in which they place the men who are involved. Before Thomas Cook visited the town, and indeed before the friends to whom I am about to refer were aware of his existence, a few earnest and devoted men, some of whom are well known to the writer, and still survive, impressed with the need of a revival in local Methodism, and deeply conscious of certain difficulties which at the moment impeded the progress of the work of God, banded themselves together in an effort to secure by faith and prayer an outpouring of the Spirit of God. There were not many of them, but 'there is no restraint to the Lord to save by many or by few.' Our Lord has taught us that it is not necessary for two thousand persons to agree together to ask something in His name; if only *two* can be found to 'agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' Much prayer was offered, and the writer has only lately been told by one of the party who still lives, and is actively engaged in work for God in the town, that an assurance was obtained that the mountains of difficulty that stood in the way would be removed, and that the Spirit would be poured out from on high, and hundreds of sinners would be converted to God. They believed that it would be done, though they knew not how, like Abraham, who accounted that God was able to raise up, '*even from the dead.*' And as God honoured the faith of the founder of the Jewish race, so He honoured the faith of these devout people, for He is 'the same,' and His years 'shall not fail.' It came about thus. Thomas Cook was sent to Portsmouth to conduct a mission;

one of the party referred to, a dear friend of the writer, met him at the station, and was at first taken aback by his extreme juvenility and apparent physical unfitness for the arduous work of arousing a town where irreligion prevailed, and where even the Christian Church itself was at the moment inert. But the time has been when a cake of barley bread has tumbled into the enemy's camp, and gone into the tent, and smote it that it fell, and turned it upside down, that the tent lay along. Something like this happened at Portsmouth. The services were crowded, and as a sailor remarked at the time, 'hundreds wept their way to Calvary.' The keeper of a public-house was saved, and within a week gave up his business, and with his wife joined the class-meeting, and rejoiced in the love of God shed abroad in his heart by the Holy Spirit given unto him. Another convert who was rescued from intemperance was found to owe eight pounds to a local publican. He could only hope to pay by instalments, and as that would involve frequent visits to his old haunts, with much exposure to temptation, one of the Christian workers paid the debt for his new brother in Christ, as St. Paul offered to pay any sum which Onesimus owed to Philemon; thus does Christianity imitate itself. This kindly disposed man was not by any means in affluent circumstances, and his efforts to save the convert at considerable cost to himself were very praiseworthy. He was not his brother's keeper for nothing. More might be said of this mission. Converts made restitution for wrongs done years before, and young ladies resolved never to wear dresses that had been ordered for balls before they

were converted, such being 'the expulsive power of a new affection.'

Stepping Westwards

Thomas Cook wended his steps towards the west, and found another congenial sphere of labour at Exeter. The snow was lying on the ground, but the people's hearts were warmed, and they came four hundred strong to the early Sunday morning prayer-meeting. Three persons found peace with God at one of these seven o'clock services, thus taking time by the forelock. Occasion was taken to let the neighbourhood know what was going on by singing hymns outside, the evangelist wishing not to do this thing in a corner. Some one has said that the Churches have an excellent article to offer the public, but that their leaders are perfect fools at getting the goods on the market. The charge, however, did not apply to Thomas Cook; he made 'full market of the time,' as St. Paul bids us to do.

Five hundred and seventy-three persons, young and old, professed conversion at this mission in the west, where the population is not so seething as in the north, and where the temperament of the people is supposed to be more placid than that of the people in the breezier parts of the country. The local newspaper reported the mission at some length, and remarked that the services had been so enthusiastic, and so much blessed by God that the oldest worshipper did not remember any like them in that church.

The Early Sunday Morning Prayer-Meetings

It will have been noticed that these seven o'clock services were a regular feature of Thomas Cook's

missions, and it is believed that they had much to do in promoting their great success.

Thus, for example, Thomas Cook held a mission in the large Islington Chapel, Birmingham. That town has not responded quite as freely to evangelistic efforts as have some other of the large cities of England, and when Thomas Cook visited it at the time of which we are writing he might have been told by the fastidious to tarry at Jericho for a while, especially seeing that the city was so hard to move. The people were astonished at his youth, but God blessed him abundantly, and the devout were content for God to send by whom He would. As was his custom, Thomas Cook led the friends through the streets at his seven o'clock prayer-meetings, all singing the songs of Zion. The Birmingham people were as much surprised at this unreasonably early enthusiasm as Paul's fellow prisoners were surprised at his unreasonably late enthusiasm when he and Silas sang hymns to God in prison at the midnight hour. The result was that when these earnest Methodists sang so early in the morning in the neighbourhood of Islington Chapel, the householders were roused out of their sleep, and came like doves to their windows to see what it was all about. In their eagerness to fathom the mystery they did not wait to attend to their toilette, but looked out of the windows in the attire most appropriate to the night. A Salvation Army soldier who was in the procession announced the services, and facing his congregation as best he could, he begged them to come to the services just as they were. Not a man—much less a woman—of them accepted the invitation in that precise form, but it is believed

that some of them at all events, whilst they disregarded the letter of the invitation obeyed the spirit of it.

Fruit in Ireland

Thomas Cook had some fruit in Ireland from time to time, as well as in most of the other parts of the United Kingdom. He held a mission in Roman Catholic Dublin, of which a writer in the local Press said it was more than a Methodist mission, 'inasmuch as it reached all classes and creeds, and awakened an interest in religion, if nothing more, amongst thousands who previously were quite careless.' The services here also were crowded, many Roman Catholics being amongst the worshippers; and the names of 700 inquirers were taken, all the Churches in the city, including the Roman Catholic, being represented on the lists.

Aggressive work of this kind in Ireland is difficult, as we all know, and yet it ought to be done; but it should be done wisely, and not in a rough-shod manner. A Dublin Roman Catholic wrote to Thomas Cook about the mission, and his point of view needs to be kept in mind by all who have it in their hearts to help to win Ireland for Christ. The good man complained that handbills announcing the services had been left at his house, seeing that Roman Catholics regard it as mortal sin to attend Protestant services. He also protested against insulting placards which were exhibited in Dublin, holding up to ridicule doctrines that Roman Catholics hold as sacred. He gave Thomas Cook credit for sincerity according to his lights, and disclaimed any wish to be offensive. Ought we not to put

ourselves in his place, especially if we wish to do him good? Mr. Balfour has said that religion is the great divider of mankind, and in truth Ireland is a confirmation of the statement. Very warily must the evangelist proceed if he would win converts in Roman Catholic countries. It is easy to alienate, to move to anger, and to provoke controversy, but 'the wrath of man worketh not the righteousness of God.' In the Life of Cardinal Manning it is said that he once addressed a number of priests on the conversion of England, and told them how they might hope to effect it. He reminded them that the people of England believe certain great truths in common with the Church of Rome, and that, therefore, these doctrines might be used as a fulcrum for their lever. The truths were these: Sin is sinful, and if unforgiven will be punished by the Divine Being; there is forgiveness with God; the Scriptures are of divine authority; Jesus Christ is the Son of God. He mentioned one or two more of a like kind, and his contention was that, seeing these things are believed by Protestants as well as by Roman Catholics, and seeing that they are the essentials of Christianity, these are the truths to be insisted upon in Protestant England by Roman Catholics who wish to convert England to the Roman faith.

We may take a leaf out of the Cardinal's book, and in our efforts to save Roman Catholics, keep to these fundamentals, and leave controversial questions to a more convenient season. Thomas Cook's success amongst Roman Catholics during this visit to Dublin and elsewhere shows that we must not despair of reaching even them. We know at least two ministers in our Church who

were brought up in the Church of Rome, one of whom is very anxious to spend and be spent in work for God in some Roman Catholic country if that were possible; and we occasionally meet with a member of our Church who has been led to abjure the Roman faith, and is now rejoicing in the freedom of evangelical religion. If we have won some converts from Rome, why should we not win more?

Fruit Amongst Educated Young People

Many of the boys who were then at Wesley College, Dublin, were amongst the converts. About a dozen of them wrote afterwards a joint letter to Thomas Cook, in which they acknowledged the blessing that had come to them, and as they were all in the heyday of youth, we may cherish the hope that their conversion would lead to the salvation of others. 'The ashes of the heart' are a poor offering to give to the Saviour.

As a matter of fact it pleased God to use His servant very often in bringing educated young people to decision. At Kingswood School, amongst the preachers' sons; at Trinity School, Southport, amongst the preachers' daughters; at Oxford and Cambridge amongst the undergraduates, and here, at Wesley College, Dublin, as well as elsewhere, it was Thomas Cook's joy to lead to Christ numbers of youths and maidens who in addition to their youth, were able to offer some culture to Christ, to be used in His service. Not long after the time of which we are writing the late Rev. Dr. W. F. Moulton took part in the funeral service of a young collegiate who was Thomas Cook's son in the gospel. This was Mr. Godfrey Beauchamp, who

after leaving the Leys School entered St. John's College, Cambridge. He died prematurely, as we are apt to suppose, and after his death his bereaved father wrote to Thomas Cook, and told him that it was during a mission he held in Cambridge that his son yielded himself to God. He joined the Wesleyan Church, and lived a pure and beautiful life, full of promise, and died in the twentieth year of his age. The late Dean Farrar referred to this young man's death, shortly after the funeral, in a sermon he preached in the University Church, and bore testimony to the loveliness of his Christian character. His life was indeed a short one, but who shall say it was a useless one ? and to have been the means of winning him for Christ was a great joy to the evangelist.

This reference to Cambridge leads me to say that Mr. Cook paid a visit to Cambridge which was greatly blessed to a number of undergraduates. He spoke to these educated young men on the profound subject of Full Salvation, and although it might have been thought that this was not an appropriate subject to take when addressing young men of culture, some of whom probably had intellectual difficulties which needed to be solved, and all of whom might be supposed to require an intellectual presentation of the truth, the event proved that they were as much interested in a practical exposition of this doctrine when it came from the lips of a man who, himself, had verified it, as working men, for example, in the North of England were, who at least in one instance, had been known to have foregone half a day's wages in order that they might attend one of the evange-

list's afternoon holiness meetings. So deep was the interest excited amongst these Cambridge undergraduates by these talks on holiness that Thomas Cook published the marrow of them in a penny booklet with the title, *Full Salvation: A Talk to Undergraduates.*

In this little book the evangelist refers to the special service at Cambridge which he held for undergraduates in response to their invitation. He thus describes it :

> The meeting was most impressive and memorable ; none of us will ever forget how the glory of the Lord filled the place as we bowed before Him, waiting for the sanctifying fire. The presence of God was so near and so real that for some time we were scarcely conscious of anything else. A strange sacred awe preceded a season of indescribable sweetness, which so permeated our souls that for the moment we seemed to be swallowed up in the great deep of the divine presence and power. It was pre-eminently a season of grace and delight ; many of us date a new era in our religious life from that sacred hour. We could not do otherwise than believe that God had taken full possession of our hearts.

We think of Wesley at Oxford when we are told of Thomas Cook at Cambridge, explaining to the scholars there Wesley's great doctrine of Full Salvation. For this is what he did ; he dealt at length with Wesley's teaching, citing Wesley's ' remarkable sermon on " Sin in Believers," ' and his views as expressed elsewhere in his writings. Some one has said that he read Wesley's sermons *to clear* his mind, and certainly their lucidity would

seem to fit them for that purpose. Mr. Cook used Wesley's definitions to clear his statements, and he directed the attention of his young, and no doubt agile, audience to three points, namely :

1. Does sin remain in believers after conversion ?
2. If sin does remain, may it be completely expelled ?
3. If sin does remain, and may be completely expelled, when may this deliverance take place ?

In dealing with the last point the evangelist insisted that *now* was the time when that deliverance should take place, and to enforce it upon his young friends he made a most effective use of Samuel Coley's experience under the ministry of Thomas Collins. Samuel Coley said, ' Now,' his soul saying the word as certainly as his tongue. ' It was,' said Coley, ' no flash of enthusiasm, it was a work of the Holy Spirit. That "now" stirs me yet. Nor ever since that memorable time has my faith dared to procrastinate or say anything but " now " to all the sanctifying offers of the promise-keeping God.'

A letter lies before me written by a young minister to say that he was led to Christ by Thomas Cook when he was a Grammar School boy, he being one of twelve boys from the same school who all set out together under the same influences at the same mission. He remarks that they had become scattered since then, but some remembered the time of their visitation. He himself was looking forward to going to the Zambesi as a missionary, under the auspices of the Primitive Methodist Conference. In this way the evangelist was permitted to multiply himself, the number of his ' sons ' in the ministry in this and other lands being quite remarkable.

Better than daughters or than sons,
Temples divine of living stones,
Inscribed with Jesu's name.

Letter from an Aged Quakeress

We have just been dealing with Thomas Cook's work amongst Roman Catholics, and now may pass on to the Society of Friends. The following touching and beautiful letter was received by him :—

3rd of 4th mo., 1885.

An aged Friend, who has greatly enjoyed a few of thy meetings, being drawn into sympathy with thee, and prayer for rich blessing upon thyself and thy work, gives thee a copy of the late Rowland Hill's beautifully condensed invitation to sinners. She heard his earnest pleadings and rejoices now to hear the same passing through the lips of a young David, anointed by the Divine Master to contend with the Goliath of evil. May His richest blessings rest upon thee !

As we have previously said, ' There is one Spirit ' and only one, though there are many Churches. The same Spirit that actuated the writer of the above lovely letter prompted the evangelist in his utterances and led some members of the Roman Catholic Church to the Saviour of the world. ' Every one that loveth is begotten of God, and knoweth God.'

In Newcastle-on-Tyne Thomas Cook saw much good done, the late Mr. T. H. Bainbridge working with him and rejoicing afterwards because he had twenty-five new members in his class as his share of the harvest then gathered in. ' What hath God wrought ! ' exclaimed Mr. Bainbridge, who from

that time was Thomas Cook's faithful friend and in his last years one of the most generous supporters of his work. Mr. Bainbridge only survived his friend a few weeks, but long enough to know that this biography was contemplated, and to express his deep interest in it. In a letter he wrote the present writer only about three weeks before his death, Mr. Bainbridge expressed himself thus, and remarked that he had much regretted that no adequate memoir of Samuel Coley had ever been published. Had pains been taken in collecting the material, he believed that such a Life would have greatly enriched Methodist biography. In less than a month this beloved fellow labourer had joined the evangelist, and sower and reaper had rejoiced together.

Brunswick, Leeds

In the early part of 1889 Thomas Cook held a series of services in the historic Brunswick Chapel, Leeds, when five hundred souls were touched by the finger of God. Unless the friends on the ground over-estimated the numbers—as some people think Wesley sometimes did his, notwithstanding his uniform sobriety of speech—during this mission 3,000 persons were gathered together in one service to hear the Word of God. This itself was a victory, and enough to cause the shout of a king among them. Nineteen hundred were said to be present at the men's meeting, thirty of whom came out to seek salvation. Twelve hundred were present at the women's meeting, thirty-five entering the inquiry room. A profitable Holiness Convention was held on one of the Saturday afternoons, the late Jabez

Woolley and the late George Clegg of Halifax taking part and testifying out of their own experience to the possibility of full salvation. The local Methodists were greatly cheered, and reported that the mission had been a season of refreshing, equal to anything that had ever occurred in that noble sanctuary so far as the memory of their people went. One person came even as far as from Ilkley on purpose to find salvation. She had heard in her own town of the good work going on in Leeds, and made up her mind to buy up the opportunity by going thither in search of the pearl of great price. Nor was the labour in vain. A youth was found in the inquiry-room who said that he had come out of prison that morning and had found salvation in his cell, but he had been blessed at the service, and wished publicly to acknowledge the goodness and mercy of God. A prison cell does not seem to be the gate of heaven, but the city that lieth foursquare has twelve gates, and it is possible to enter by one of these gates even from a prison. As I write I pause a moment to look at the *Minutes of Conference*, where I see the name of a minister attached to a circuit who was brought up a Roman Catholic and who got into a scrimmage with the police and was sent to prison, and came out a new creature in Christ Jesus. 'Out of the depths have I called upon Thee, O Lord.'

The next night this Leeds youth brought a friend with him, as Andrew brought Simon. Another striking case was that of a woman who was fifty-four years of age, and had been seeking conscious salvation for thirty years. We are told she got a blessing, and we can easily believe it. Mr. Fearing,

it will be remembered, was above a month at the Slough of Despond, and then 'one sunshiny morning,' says Bunyan, 'I do not know how, he ventured and got over.' We trust it was the same with this good Leeds woman. Some thankfully declared that they found peace with God whilst the Word was being preached, which is not surprising. 'The word of hearing' profits when we are 'united by faith' with them that hear. In one service five young ladies from the same establishment were brought to God. The correspondent whose report I am using remarks, approvingly rather than otherwise, that in Thomas Cook's sermons there was no modern thought, by which, presumably, he means no thought modern enough to come in conflict with the teaching of our Lord and His Apostles. This is as it should be, for although our Divine Teacher appealed to the inner light which we all possess, and bade us to judge of our own selves what was right, and the Apostles directed us to try the spirits and see if they are of God, it would seem that it never occurred to Christ or His spokesmen that in course of time ministers of the Word would outgrow 'the truth as it is in Jesus.' According to the testimony of this authority whose opinions I am citing, the evangelist's sermons were marked by deep and earnest warning, close and powerful reasoning with the conscience and will, and solemn appeal. He adds :—

> Some of his sermons were like an echo of those I used to hear in my boyhood, and which, alas, have been too scarce in modern years; but under them men and women were awakened and led to decision for God. O for more of

such preaching, and more of such power accompanying the Word!

'Solemn appeal,' says the writer; 'and without appeal,' says Wesley, 'preaching is no more likely to do good than the singing of a lark.'

Hampstead, London, differs from Leeds in many respects, and it must be confessed it has not proved a very fruitful soil for Methodism. Still, the human heart is much the same all the world over, and men find their way to the City of God from the West as well as from the East, and from the North as well as from the South; all the twelve gates are used. Hence the Rev. T. E. Westerdale, who was then stationed at Hampstead, reported that the power and glory which rested upon the services were indescribable. At the close of the service one evening the congregation adjourned intact to the outside, and then joined together in singing the Doxology, as St. Francis's 'Merry Men' might have done had they been there.

SUMMARY OF RESULTS

During his first year as Connexional Evangelist Thomas Cook saw in his various missions 3,700 adults and nearly 2,000 young people seeking salvation. The young people gave him the greatest satisfaction, for they retained the good they received in larger numbers, and did more to extend the Kingdom of Christ than the adults. In his second year he witnessed greater triumphs, for he visited larger places and had bigger congregations. But the next year was still more remarkable, and in the years that followed there was no abatement of the victories won until the end of his career as a

Connexional Evangelist. Even after that was over he seldom if ever had a Sunday without seeing conversions. He smote 'five or six times,' that is, he *persisted*, as long as life lasted, and had he been spared and been permitted, he would gladly have continued his labours for years to come. He was always ready 'to spend,' and as a matter of fact he was 'spent' for those for whom Christ died. The late Rev. John Brash, in one of his articles, reported the opinion of some good woman to the effect that God was pleased sometimes to give His servants what she called 'a baptism of usefulness,' but she did not think it was intended to be continuous. Mr. Brash remarked that he was a mere child on such questions and would not dogmatize. Neither will the writer. Yet it may be well to state that Thomas Cook's baptism of usefulness *was* continuous. In his last years the pressure of other duties laid upon him by his brethren and increasing ill-health prevented him from holding missions. But to the last day of his ministry his bow returned not empty. In proof of this I may be allowed to anticipate by saying that one of his latest services was one he held at Bridlington. The disease from which he eventually died was then getting hold of him, though somewhat secretly, and the service was held in the summer, when the conditions were not favourable to evangelistic effort, the congregation being composed of visitors, and the attractions of the beach making a short service desirable. But I have lying before me some extracts from the sermon he preached in the evening, supplied to me by a correspondent who was present and made notes at the time, and from these memoranda I find that he uttered heart-

searching and solemn truths on that occasion as always, and by no means sought to please men. He spoke thus: 'You will never have so much to give to God as you have to-night. If you put Him off one week, you will have a week of life less to give to Him. Give Him your best, your utmost, all your days.' He also said, 'Thirty-five years is the average length of life; any man who is above that age has already had more than his share of life.' He himself was then well over fifty, and had not much longer to live, although he knew it not. But had he known the day of his death he could scarcely have been more instant than he was. There were six conversions on that summer evening at that seaside service. He had not outlived his usefulness, nor did he ever lose the passion for souls which animated him in the kindness of his youth and the love of his espousals. In the last year of his life his colleague, the Rev. S. Chadwick, was set apart for special aggressive work in the coalfields of South Yorkshire, and Thomas Cook encouraged the hope that he would be able to lend his friend a hand and that the two together would conduct an evangelistic campaign amongst the miners, and win glorious victories for the Cross. This he was not permitted to do, but surely it was well that it was in his heart to do it. He was not weary in well doing. I have reason to believe that his own wish was expressed in the well-known lines:—

> My body with my charge lay down,
> And cease at once to work and live.

His desire was fulfilled. Readers of James's *Varieties of Religious Experience* will remember that

the author cites in his work a number of sudden conversions. Upon examination it will be found that all the cases he names proved to be life-long conversions, resembling in this respect Paul's, which was as sudden as it was permanent. Thomas Cook's conversion was of the same order. It was sudden, for it occurred at a definite time and in a particular place ; and it was lasting. He endured to the end. This does not prove, I admit, that all sudden conversions are life-long, but it does certainly show that conversions are not necessarily ephemeral if they are instantaneous. One of the metaphors used in the Scriptures for conversion is a new birth: 'So is every one that is born of the Spirit.' This spiritual birth, like our natural birth, is preceded by much slow and gradual growth ; and then at last is sudden, often being quite as sudden as the natural birth, which is used by St. Paul as an illustration of the suddenness with which destruction comes upon those who are saying 'Peace and Safety.' In Him who said, 'Ye must be born anew' are hid 'all the treasures of wisdom and knowledge.'

The writer has ventured to labour this point even to the verge of tediousness, his reason being that sudden conversions in our day are rare and somewhat disparaged when compared with conversions that are not accompanied by anything of the nature of a crisis. Thomas Cook's own conversion was, as we have seen, sudden, and his entire ministry was spent in seeking to promote conversions of that order. It was the crown of his rejoicing that conversions occurred always when he preached the Word, and his converts were his glory and his joy.

CHAPTER VI

DOMESTIC JOYS AND SORROWS

THE object of this biography is not to inform the reader of personal and family incidents in the life of its subject, but rather to describe his religious experience and the work for God which he was permitted to do during his ministry of thirty-three years. Nevertheless it seems desirable to notice briefly some domestic events which were of the utmost importance to him.

It may, therefore, be said that on June 28, 1888, Thomas Cook married Mary Ann, the fourth daughter of Joshua Dawson, the lay evangelist of Weardale, with whom, as we have seen, he had been associated in Christian work. The union, however, proved to be a short one. In October, 1889, his first and only child was born, and in the following February, 1890, the young mother died, when on a visit to her father, and was buried in Weardale. Thomas Cook was conducting a mission when the pathetic news reached him that his wife was seriously ill. As soon as possible he went to the house of his father-in-law where his wife was lying at the point of death, and soon after his arrival the end came, and he was left a widower, with an infant child. He did not often speak of this bereavement to his friends, but

one of the few in whom he confided relates that he informed him that he was much perplexed at this distressing bereavement, and at a great loss to understand why his little daughter should have been bereft of her mother and he of his wife after so short a married life. He suffered a good deal of mental distress, and could not for some time reconcile himself to a dispensation which was so painful to flesh and blood.

To the prophet Ezekiel the word of the Lord came, saying, 'Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.' This scripture seemed to be fulfilled in Thomas Cook's experience. One night when he was praying, pleading with God for some revelation of His mind which would be likely to soothe his chastened spirit, he received from God, as he believed, a message to this effect: 'Infinite Love, Infinite Wisdom, Infinite Power. At the back of the divine will are all these, and what God chooses for you must be for your highest good; if you frustrate His purpose you will interfere with your own interests.' He rose from his knees, praised God for the consolation, and ever after was kept in perfect peace so far as this particular trial was concerned. God has provided sufficient armour for His children to protect them from sin, but He has given them no protection against suffering. On the contrary, as many as He loves He chastens, as this incident shows, supplemented as it was in later years by a prolonged affliction which ended only at death.

Thomas Cook remained a widower for four

years, and then on January 10, 1894, he married again, his second wife being Miss Jessie Foster, of Markenfield Hall, near Ripon. The late Rev. Peter Thompson, assisted by the present writer, officiated at the wedding. It is admonitory to reflect that Peter Thompson pre-deceased his friend, and now that friend also has spent his years as a tale that is told. This union lasted for nineteen years, when death dissolved it, and it brought nothing to the evangelist but unalloyed satisfaction. Happily Mrs. Cook has survived her husband, and at the time of writing is still discharging the same duties at Cliff College which devolved upon her during her late husband's principalship. It will not therefore be fitting to say much about Mrs. Cook in these pages, but it is the barest justice to pay some tribute to the invaluable help she gave Thomas Cook during the years of his evangelistic labours and also during his residence at Cliff College. In all possible ways she proved herself to be a help, 'answering to' her husband, co-operating with him in all his undertakings and sharing all his burdens. Jeremy Taylor makes much of the expression, 'The woman whom Thou gavest to be *with* me,' pointing out that it is not said 'gavest *to* me,' or '*for* me,' but '*with* me,' and certainly Thomas Cook's happy experience may be cited as an illustration of the great preacher's meaning. Mrs. Cook's work has not been as much before the Methodist public as was her husband's, but when every one receives his own reward according to his own labour, it will not be forgotten that Mrs. Cook helped her husband in the gospel to the utmost of her power.



MRS. THOMAS COOK.

APPRECIATION BY REV. J. WHITEHEAD CLEGG

I met Mr. Cook first at Wesley Chapel, Liverpool, when I was sixteen years of age. He had been accepted for our ministry at the preceding Conference. The Rev. Thomas McCullagh was superintendent of our circuit and was much interested in Mr. Cook, and so secured his services for Wesley. Never before had such a mission been conducted there as the one Thomas Cook held. The circuit ministers were devoted men, and conversions took place from time to time; nevertheless when Thomas Cook came there was much ripe corn to be reaped. The first service was at once a change and a blessing. The Prayer Book with its collects and psalms was set on one side, and instead of the 'Te Deum' and 'Jubilate' we sang simple hymns with rousing choruses, the excellent organist and choir joining heartily in the innovation. Brother Summers, or Happy Ned, as he was called, the Cabmen's Missionary, whose life was written by the Rev. Simpson Johnson, was then present with us, and his cheerful ejaculations and those of others added a glow to all the services. Mr. Cook preached on the subject of Entire Sanctification, of which he himself was an embodiment. It was a novelty in that pulpit, and many earnestly sought the definite blessing which the evangelist proclaimed that morning. The effect was that the worldliness of the Church was entirely killed, and all the departments were filled with soul-saving preachers, teachers, and other workers. Thomas Cook's heart-searching addresses and powerful appeals led literally hundreds of persons into the vestries, where they sought salvation. The old class-leaders and praying men and women were

overwhelmed with what they saw and heard. Ministers and parents wept for joy. The blessing that came wiped out all jealousy and healed all wounds. Many of the converts are to-day in the ministry and in other spheres of usefulness. The afternoon Bible readings were seasons of precious instruction and power, and a special feature of the mission. One evening will never be forgotten by me. It was not the most productive of visible results, but it was richly blessed to the converts; it was when Thomas Cook told the story of his life. The chapel was packed with people. The service was a great treat to every one and made an indelible impression. In other places afterwards he felt it right to depart from the usual order of service. Sometimes he came into conflict with stewards and organists on this question, but he was firm and gained his ends, almost every one agreeing that as the responsibility was his he was entitled to conduct the campaign in his own way. This was the case, for example, at St. John's Chapel, Liverpool. When I was District Missionary at Leeds I met Mr. Cook at Castleford, where he had just held a successful mission, the occasion being a Holiness Convention. His presence seemed to change the atmosphere. Many were in tears. Several stood up in proof of their desire for a fuller Christian life, and during silent prayer some found what they had sought. The testimonies afterwards given made the meeting very memorable. I have since met young men and others who were greatly blessed on that occasion. In May, 1903, I took part with Mr. Cook in the annual Home Missionary meeting, in London. He spoke of the gospel car move-

ment, and described the way in which by its means good and religious literature was circulated. He also referred to the visiting and preaching of the evangelists in charge of the cars, and related interesting cases of conversion that had taken place in connexion with that organisation. The whole congregation was moved and much blessing rested upon the address. In private his conversation was always uplifting; he never condescended to frivolous matters. He lived in the heavenly places with Christ Jesus, and always brought his friends into the same element. Though he never passed through the Theological Institution, he received a training and schooling of priceless worth.

MISSION TOUR IN NORWAY

In 1886 Thomas Cook paid a visit to Norway, for the purpose of holding evangelistic services, his friend, the late Dr. Wood, of Southport, accompanying him. It is interesting to know that Methodism was introduced into Norway by a Norwegian sailor named Petersen. This good man settled in America, and was converted to God as the result of attending a Methodist class-meeting, as I have known Norwegians and Danes and Germans and Dutchmen converted at Methodist services in Hull. This shows the world-wide influence of Methodism, and the supreme importance in the interests of the evangelization of the world of keeping the sacred fire burning at all our services, in order that whoever attends them, and at whatever time, the sacred flame may be caught and afterwards spread.

When this Norwegian sailor returned to his native land he took his religion with him, as John Nelson did when he returned home to Birstall; and lasting effects followed. Petersen's testimony produced a deep impression; many of his fellow countrymen sought salvation, and the neighbourhood was aroused. He returned to America, but only for a time. The fire he had kindled increased, and the converts desired a pastor. One was sent from America, and indeed it was Petersen himself. He received ordination, and became the first pastor of the little flock he had been the means of gathering together. That was in 1850, and since then Methodism has grown in Norway considerably; when Thomas Cook visited it there were 3,500 members, 3,000 Sunday school scholars, and 33 ministers. When the early Christians were scattered abroad as the result of the havoc wrought by Saul they went *everywhere* preaching the Word. In some measure the Methodist people have done the same, so that it is not often any one finds himself, no matter where he travels, where the followers of Wesley are not to be found. Wesley said: 'In whatever part of the world I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation.' A Norwegian minister who happened to be at Cardiff when Thomas Cook held his mission there, urged the evangelist to visit Norway on an evangelistic tour. He was not unwilling to do so, although he was ignorant of the language. He had a conviction that it would be possible for him to preach the gospel effectively through an interpreter, and this invitation gave him the opportunity of putting

his theory to the test. He was fortunate in securing for the office of interpreter a man who not only knew the two languages, but who was in perfect sympathy with the evangelist, and hence it seemed as if the message lost nothing in translation. At first the good Norwegians did not quite understand Thomas Cook's methods when he asked them to stand up in proof of their desire to be saved, and then to come forward and kneel at the Communion rail. There is no reason to believe that the first Christians were Methodists, nor that our evangelist's methods were of divine authority. The difficulty therefore, of the Norwegians may be understood. But by-and-by they saw his meaning, and fell in with his plans almost as entirely as did his congregations at home. The truth is the problem of sin is not an Anglo-Saxon problem, nor indeed a European problem; it is the human problem, as the Rev. W. A. Cornaby teaches in his valuable work, *Prayer and the Human Problem.* Thomas Cook was moved when he saw his Norwegian hearers praying with tearful faces, and in a language unknown to him; and he was gladdened when their countenances were transfigured as they realized their acceptance in the Beloved; God giving them the Holy Spirit even as He did to the evangelist and his companion. Some years after this visit to Norway a Bradford Methodist, known to the writer, travelling in Norway, chanced to meet the native minister who translated Thomas Cook's addresses, and he heard from the translator's own lips of the good work described above, and which was then being continued in that favourite land of British tourists by the people called Methodists.

The city of God which lieth foursquare has twelve gates. Thomas Cook's career is an illustration of this truth. Here we have seen him triumphing in Christ in Norway, as he had done before in the United Kingdom. Later on we shall see that in South Africa, amongst the Dutch and the Kaffirs, and then in Ceylon in the Cingalese and Tamil Circuits, and in Australia, and in New Zealand amongst the Maoris, and wherever he went he witnessed the triumphs of the Cross, and saw the Lord Jesus Christ drawing all men unto Himself.

CHAPTER VII

EVANGELISTIC TOUR IN SOUTH AFRICA

ABOUT six years after his visit to Norway Thomas Cook accepted an invitation from the South African Conference, and proceeded to that country, having his feet shod with the preparation of the gospel of peace. He began his South African tour in April, 1892, and finished it in the following November. It will be remembered that this was eight years before the unhappy war commenced in South Africa, but even then there were rumblings of coming storms. The evangelist, however, neither then nor afterwards, when hostilities commenced, took any part in the controversies to which the struggle gave rise. He took an intelligent interest in public affairs, as was inevitable, seeing he was 'a live wire'; but from first to last he kept aloof from politics, as indeed he also did from ecclesiastical discussions, his principle being that he had nothing to do but to save souls. Like the divine who wrote on the fly-leaf of his books as a reminder to himself, 'Thou art a minister of religion; mind thy business'; so Thomas Cook allowed nothing to divert him from the great task of fulfilling his ministry. No doubt this concentration of purpose narrowed his life, and led some of his critics to say that he was a man of one idea. He did not deny the soft impeachment,

but pleaded justification, on the ground that it was a grand idea. So it was! No greater purpose can ever occupy human attention. It was the work of Jesus Christ—to conduct men to God. Readers of Dr. R. W. Dale's Life will remember that that great divine regretted towards the end of his ministry that he had, as he thought, wasted some of his strength by intermeddling with politics and other matters lying outside the direct line of ministerial work. Whether Dale's regret was reasonable or not, I am not concerned to say; all I wish to point out is that Thomas Cook saw all along what Dale calls the better path, and did not choose the worse. (*Life of R. W. Dale,* by his son, p. 676).

No Methodist preacher has ever more consistently adhered to the principle expressed in the familiar lines:

'Tis all my business here below
To cry, 'Behold the Lamb,'

than the subject of this Memoir. 'My friends,' says Thomas Carlyle, 'beware of fixed ideas.' That is, when they are in opposition to you. One of the minor advantages of this singleness of purpose was that Thomas Cook never provoked any antagonisms. Critics sometimes belittled him, as we have just seen, but no one vituperated him. He may not have been Jack-of-all-trades, and yet when he became Principal of Cliff College he was certainly familiar with several; he was, however, master of one. He has had his reward. 'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'

The South African Conference

When Thomas Cook arrived at Cradock he found the Conference in session, and he was invited to address it. This he did, but we will postpone any reference to his address until we reach another part of the biography, and deal with the subject-matter of his preaching. Before he left Cradock he was recognized by a man who claimed him as his spiritual father ; another ' son in the gospel.'

Space will not permit of a detailed report of all the missions Thomas Cook held in South Africa, but we may briefly pass them under review, pausing now and then to consider their salient points. He began at Port Elizabeth, where he had large crowds in the Town Hall. He held a service for the natives, preaching through an interpreter, and saw phenomena which he had only seen on a smaller scale before in the county of Cornwall. Two mid-day services were held for the promotion of holiness, the building being full, the people having left their waterpots, like the Samaritan woman, in order to hear more of the riches of God's grace. Two hundred and thirty names of inquirers were taken.

Kimberley

This famous town is associated with diamonds, but in Thomas Cook's ministry it is connected with the salvation of souls. The one vestry was too small to serve as an inquiry-room, and consequently the preacher resorted to the old-fashioned communion rail for penitents. At first it was thought that this would be a hindrance, but it did not prove so ; seekers of salvation came boldly out in the

presence of their fellow townsmen. On the second Sunday there were upwards of a hundred adult conversions. White and coloured people knelt side by side, as penitents, and rejoiced together in a common salvation when they were 'in one Spirit baptized into one body, and were all made to drink of one Spirit.' Four hundred and thirty names of inquirers were taken. The collections were remarkable; £105 being received on the two Sundays, which was worthy of a diamond city. Amongst the converts were a gentleman and his wife, who at once realized that they were 'saved to save.' This Kimberley gentleman had a life-long friend in Johannesburg, and wrote to tell him what he had found, and to recommend his Saviour to him. Thomas Cook did not know of this when he began his mission in Johannesburg, but the friend brought the letter to him, and read portions of it with deep emotion, saying, 'I want what he has got.' God was found of him that diligently sought Him. Another of the Kimberley converts was a well-to-do gentleman, who was wishful to enlarge the Church if only the evangelist would consent to prolong his stay in the town. Of yet another we may say that he owned the carriage and horses that were used by the Governor of the Colony during his visits to Kimberley. Wishing to do honour to the evangelist this friend brought the equipage daily to his temporary home, and drove him out with all the dignity belonging to the exalted personage who was accustomed to use it on State occasions. St. Luke, writing of his Chief, St. Paul, and himself and of their treatment at Melita, says, 'who also honoured us with many honours.' We

have known proud Roman Catholic peers sit on the box of their carriage with a prince of their Church inside, and count themselves honoured in being permitted to drive the prelate whither he wished to go, but it is amusing to hear of our plain evangelist being treated as though he were the Governor of the Colony.

Bloemfontein

The next mission was held in what was then the capital of the Orange Free State. The congregations here were in some respects different from any that could be got in this country, at all events by a Methodist evangelist. Some judges of the High Court were present, as also were State Attorneys, the Inspector General of Education, the Speaker, and some members of the State Parliament, and almost all sorts and conditions of people. The Rev. S. Chadwick, in the affectionate tribute which he bore at the Plymouth Conference to the memory of his departed colleague, said he had been greatly impressed by the range of Thomas Cook's ministry. This mission at Bloemfontein is an illustration of that aspect of his work. We do not forget that God is no respecter of persons, and we remember what Wesley said when he paid a visit to the House of Lords, 'What is a lord, but a sinner born to die?' Still, for all that, whilst we rejoice over the conversion of the poor and the outcasts, we are also glad when it pleases God to save well-to-do and influential men. The evangelist consistently held to his brief and testified repentance towards God, and faith towards the Lord Jesus Christ, with the result that on the first Sunday there were forty

decisions for Christ, which was a richer harvest than is usually gathered in this country on Mayors' Sundays and other civic occasions. One farmer travelled forty miles to attend the mission, and found Christ as the result. When he got home he sent some members of his family to the services, two of whom became partakers of like precious faith, this being an illustration of a theory held by Thomas Cook that God will send the fish when the nets are let down in faith for a draught even though they may have to come from other waters. When the net was drawn to land on the last night of the mission, it was found that a hundred and sixty converts had been 'taken alive.'

Johannesburg

The circus was taken for the services in this cosmopolitan town, where Parthians and Medes, and indeed persons from almost all parts of the world are found in large numbers. On the Sunday evening about 1,800 were present, two-thirds of them being men. When the preacher entered the building there was much whistling and song-singing going on, this being usual at the entertainments given in the hall. Order was soon obtained, and the motley congregation proved attentive and responsive. The evangelist realized his need of help, but the Lord was not slack concerning His promise, and His arrows were sharp, glorious results following. As the preacher appealed to the men to decide there and then, one man took the shortest way to the inquiry-room, coming over the front of the gallery, and shouting as he came, 'I'm coming; if I break my bloomin' neck, I'm coming.' He

used the vernacular, and not the language of Canaan; that he would acquire afterwards.

Two of the converts were from York, England, the city where Thomas Cook then resided. Johannesburg struck Thomas Cook as one of the wonders of the world. The British and Foreign Bible Society circulate the scriptures in that town in over twenty different languages. The possibilities of Christian service there are immense. One of the minor results of this mission was the permanent enlargement of the House of God. Eight promises of £25 each were received at once, and building operations commenced forthwith.

Queenstown

The evangelist travelled eight hundred miles to conduct the mission here. The white population at that time only numbered 2,000, but the place was the centre of a crowded district, from all parts of which people went to the services. Some persons came from such a distance that four days were occupied in the journey each way, and several of them came purposely to inquire concerning Zion with their faces thitherward, and it is scarcely necessary to add that they returned home with great joy. The Methodist Church at Queenstown is said to have cost £10,000, and the people were prepared of the Lord for the mission, their pastor, the Rev. R. Lamplough, having taken great pains to 'make the valley full of ditches.' Many of the youths from the local Grammar School took the decisive step. The men's meeting was a time of great power. A remarkable service was held for

the natives at the location, the native minister acting as interpreter. The people gave vent to their feelings, and cried out audibly for mercy. Not only was the penitent rail filled with seekers, but in every part of the building women and men also were weeping aloud and pleading with God for pardon. And yet I have met with English people from South Africa who have contended that these natives are incapable of becoming Christianized, and that all such attempts as these which Thomas Cook made to evangelize them are but beating the air. The Master, however, has bidden us to 'despair of no man,' and forasmuch as these natives are also men, we must not despair of them. It is significant that in *The Historical Catalogue of Printed Bibles*, recently completed for the Bible Society, nearly fifty editions are described under the heading 'Zulu.'

It is pleasing to know that included among the fruits of this mission were the organist, some members of the choir, and several middle-aged people. Middle life is thought to be unfavourable to religion. Worldliness then is apt to dominate men, so that it becomes 'the destruction that wasteth at noonday.' The Rev. Eric S. Waterhouse in his *The Psychology of the Christian Life*, to which we have referred more than once, expresses the opinion that conversions reach their maximum of frequency somewhere about sixteen years of age. 'From that point a decline begins, which becomes rapid after twenty; and when the age of thirty is passed, conversions become much rarer' (p. 36). It is difficult to refute this statement, and hence one notices with the greater pleasure that some

middle-aged people were converted to God at this Queenstown Mission.

East London

The mission here deserves mention, if only for the sake of recording the faith of the trustees of the chapel in which it was held. With commendable foresight they added two transepts to the building as a preparation for the mission. They had their reward; all the seats were occupied, and the slain of the Lord were many. Nearly all the cost of the enlargement of the chapel was met by the collections, two of the converts sending £5 each as a thankoffering.

King William's Town

The Wesleyan Church here was too small for the purpose and consequently the Presbyterian Church was requisitioned. The first Sabbath's services were fruitful of good, over forty conversions being reported, but this was followed by three or four evenings of hardness. The 'waters' would not be 'obedient' and flow, and for several days there were no public conversions. The evangelist could neither explain nor understand the apparent absence of that fertilizing power which almost invariably attended his ministry; nor, of course, can the present writer undertake to explain it. Perhaps this may be a suitable place in which to make the admission that sometimes this Fisher of men was distressed in rowing, the wind being contrary to him. Instances are known to us of his standing upon his feet for a long time—for twenty minutes,

even for an hour—pleading with his congregation and meeting with no visible or audible response. I remember him telling me of one such experience, when he was tried to the utmost. He stood in the aisle and urged the people to come out for God. But no one came. As he allowed no one to walk about and put pressure upon individuals it was not possible for the 'workers' to help except by prayer. The situation became increasingly tense. At last, taking his life in his hands, he boldly told the congregation that if God had sent him, and he was doing His will, and was His servant, some of them *would* come forward and seek God's face. It was a daring thing to do, and one which no man should imitate, lest he should be put to shame, as were the sons of Sceva, when they imitated Paul. But Thomas Cook knew his God, and at length the fire fell, and it was seen that he *was* God's servant and had done those things according to His will.

As far as I am able to judge, Thomas Cook preached habitually 'through the Holy Spirit,' even as it is said by St. Luke our Lord did (see Acts i. 2). We remember that the Master said, speaking of His own ministry, 'greater works than these shall ye do, because I go unto the Father'; and, moreover, we know that God 'giveth not the Spirit by measure.'

Yet the Son of God Himself failed with Chorazin and Bethsaida, and was so disappointed with Jerusalem that He wept over it. His great Apostle, St. Paul, likewise had his failures; for when he turned to the Gentiles on one occasion it was because the Jews judged themselves unworthy of everlasting life. I am not instituting a com-

parison between the subject of this memoir and the Apostle Paul; much less between him and the only-begotten Son of God. But I wish to remind the reader that 'it is enough for the disciple that he be as his Master, and the servant as his lord.' To return, however, to our narrative: it is encouraging to record that the hardness did not continue to the end of the mission. Late in the week it melted, and the obedient waters began to flow. When the services closed over 200 converts had avouched themselves on the Lord's side as the result of them.

An All-Night Meeting

A remarkable service was held at Brownlee Station, attended by 800 natives. The entire congregation remained to the after-meeting, and in response to a request from the evangelist, fully two-thirds of the people put up their hands as a sign that they desired the prayers of the congregation to be offered for them. Soon many came out, and knelt at the communion-rail, weeping and wringing their hands, whilst cries to God for mercy went up from all parts of the building. Many lost their burden, but others kept coming forward, with the result that the service was continued all through the night; it was five o'clock on the following morning when it was closed. 'What time is it?' asked some one in a protracted service held during the Welsh Revival. 'It isn't time at all, it's eternity,' was the answer. So some thought at this all-night service. The local ministers were of opinion that no such service as that had been held in the history of King William's Town.

Annshaw

This native circuit is called after Ann Shaw, the devoted wife of the late Rev. William Shaw, whose Presidency of the Conference we remember in 1865. He it was who established the first Wesleyan Methodist Mission amongst this tribe of Kaffirs. Of course it was necessary for Thomas Cook to avail himself of the services of an interpreter, but like the sane man he was he did not rely on supernatural power to do what he himself could do. He therefore went through his sermon with the interpreter beforehand, explaining words that were not understood, emphasizing important passages, and instructing his *alter ego* to imitate his movements and the modulation of his voice. Thomas Cook was a 'painful' preacher, in the old sense of the word, for he took infinite pains with his sermons, and never offered to God what cost him nothing. At the same time he never forgot,

> What without Thy aid is wrought,
> Skilful deed or wisest thought,
> God will count but vain and nought.

When the preacher found himself confronted with a thousand dusky faces, and bethought him that he did not know a word of the language spoken by his congregation, neither fear nor confusion took possession of him. He felt before he began to preach that failure was impossible; God was with him, and that was enough. During the delivery of the sermon profound silence reigned, but when a period of silent prayer was called for, suppressed sobbing, and smothered cries for mercy were heard, and when singing began the people could control themselves no longer.

Well could they have called that place Bochim, for it was veritably one of weepers, the scene being memorable for ever with those who witnessed it. Next Sunday the services were even more extraordinary, if that were possible. The chapel was too small for the crowds who came, and as in Wesley's time the evangelist preached in the open air. The local superintendent of the circuit declared that the proceedings baffled description; they resembled some of Wesley's services, and reminded the preachers of the Day of Pentecost. Some of the natives fell down as those who were dead, and had to be carried away. During the nine days of the mission 900 persons publicly sought salvation, and thrilling conversions took place, if only one had space to relate them. Afterwards much instruction would, no doubt, have to be given to the converts, and it is too much to believe that all who professed conversion remained faithful; but that a genuine work of God took place no Christian man who was present could doubt. As an instance of the difficulties which our modern missionaries have to face in solving moral problems among their converts, it may be stated that one of the converts of this mission went direct from the service where he had sought salvation, and sent his younger wife home to her father, bringing back his other wife with him to the mission that she might become a partaker of like precious faith with him. When the late General Gordon was much interested in the Sudan, he took the opportunity of consulting with Bishop Temple as to how far it would be possible for the Anglican Church to relax its rules in Africa concerning polygamy. The

good General was probably under the impression that what Moses felt he might do for the hardness of his people's hearts, the Anglican bishops might perhaps do in the Sudan for similar reasons. Temple, however, very properly replied that the laws of God could not be tampered with, and thereupon Gordon expressed his regret, remarking that the bishop's decision was a calamity, seeing that a slight relaxation of the marriage laws in that part of the foreign field would have led to the immediate conversion to Christianity of the whole of the Sudanese population.

Dr. J. Hope Moulton discusses this important question of accommodation in his *Fernley Lecture* (p. 85), where he remarks that the Church has baptized new converts in droves, and asked only perfunctory questions; and he adds that in her eagerness to win men to membership she has practised accommodation on a very large scale indeed. He justly says that one of the most urgent problems of our modern missionary policy is that of the limits of accommodation. 'How far,' he asks, 'may long-established customs or beliefs be let alone when suited with an adequate Christian interpretation?' We must not further intermeddle with that question here, but the reader will easily understand that the conversion of 900 Kaffirs to Christianity in nine days raised some ethical difficulties which would not be easily solved. A well-known representative of the modern school of Higher Critics, when recently challenged at a public discussion to say how he would deal with a sinner at the penitent-form, expressed his distrust of that old-fashioned means of grace, and said he

would require the penitent to spend a week with him in his study. He was naturally told in reply that his Methodist ancestors (for he belongs to the Methodist family, though not to our branch of it) knew a shorter way to the Cross than that. Exactly. But if one penitent in a Christian land needs a week's religious instruction from an expert when seeking salvation, how much instruction did 900 Kaffirs need when they asked what they must do to be saved? Soul-science is not child's play. There were only about forty Europeans residing within the boundaries of the Annshaw circuit, ten of them living in the police barracks. Nineteen out of the forty decided for Christ during the mission, several of them being policemen.

Lovedale

Thomas Cook spent two days at Lovedale, preaching twice to the natives, and once to the Europeans. On the second evening one hundred inquirers came out, among them being a number of Galla youths, who had been rescued two years before from slavery, and then sent to Lovedale to be educated. Galla is situated to the South of Abyssinia, reaching nearly to the equator. In religion the people are partly Mohammedan, and partly pagan. The hope was cherished that some of these Galla youths would become missionaries to their own race, and that thus the results of the brief mission would be extended and perpetuated. Just as we write it is reported that harvesting operations have been commenced in the Western provinces of Canada, and that it is computed that the total yield will not be less than 200,000,000 bushels.

The first man who cultivated corn 'builded better than he knew.' So have many preachers.

'Now the parable is this: The seed is the word of God'; and 'the field is the world.'

Cheap Trips to Prayer-Meetings

Thomas Champness once preached a sermon with this title, and in the course of his remarks gave a glowing picture based on the vision of Zechariah of the inhabitants of one town, say Manchester, going to another town, say Liverpool, for the express purpose of taking part in meetings for prayer. During the Revival in Wales, something like that actually occurred, and when Thomas Cook held services at Fort Beaufort, which he did at the time of which we are writing, there was seen a partial fulfilment of this prophetic vision.

About forty people came a distance of thirty-five miles, accompanied by their pastor, some riding on horseback, others travelling in wagons and in Cape carts.

The Cathedral of South African Methodism

Commemoration Chapel, Grahamstown, is a handsome and spacious structure, and cost about £10,000. Here also, as amongst the Kaffirs at Annshaw, crowded congregations were attracted, and much fruit was gathered unto life eternal. Holiness meetings were held in the afternoons. At a service for natives there were a hundred converts, and it was found impossible to conclude until three hours had passed away. Beautiful instances of converting grace were recorded. The same message which melted the hearts of the unschooled natives at

Annshaw won the affections of quite a number of the pupils from the Girls' High School at Grahamstown, herein that scripture being true, 'Jew and Gentile are on precisely the same footing; for the same Lord is Lord over all, and is infinitely kind to all who call upon Him for deliverance' (Weymouth). A commercial traveller was 'brought in,' as our fathers used to say, who, before his conversion, told his friends at the dinner table that he intended going that evening to the mission. He was warned of the consequences that might follow, but boasted that he was willing to bet a hundred pounds that he would not be amongst the converts. And yet he was one of the first that night to come out as a seeker after God. 'I am as a wonder unto many,' said the Psalmist; so was this man, and a wonder to himself also. A woman was present, not indeed to inquire concerning Zion, but having her face apparently turned hitherwards, for she declared that fire and water would not bring *her* to the penitent-form. But the waters of Shiloah that go softly brought her there, and her name was enrolled among the living in Jerusalem. 'God deviseth means, that he that is banished be not an outcast from Him.'

Conversion of a Farmer's Family

Some weeks after the mission at Grahamstown was over Thomas Cook was travelling in the railway train when a farmer accosted him and asked if he were not Mr. Cook. Then he said, 'I have much to thank you for under God; let me have your hand, sir.' He added that he had four grown-up children, and that he and his wife had worked hard

during many years with the wish to present each of them with a farm in due course. They succeeded in their endeavours, and then it occurred to them that it was not sufficient to provide for their children's temporal welfare; their spiritual interests were of paramount importance. Then came the Grahamstown Mission, and the parents decided to send their four children to the town, thirty miles distant, for the purpose of attending the services. The young people went, and took lodgings, and fell in with their parents' designs so far as to attend every service, with the result that, like the Ethiopian Eunuch after his journey, they returned home rejoicing, having found the pearl of great price. The happy father told the evangelist that notwithstanding the distance of thirty miles, nineteen persons who attended the place of worship with which he was connected had become members of their Church as the result of the Grahamstown Mission. Thus, to use the vivid metaphor of the Apostle, did the word of the Lord run; and so was it glorified. The Quarterly Meeting of Grahamstown circuit passed a resolution expressing its profound thankfulness to God for the blessing that had rested on the mission, and also giving thanks to the evangelist for his labours, this being all the more gratifying because, when it was first suggested that Thomas Cook should visit South Africa for the purpose of holding evangelistic services, the South African Conference hesitated, fearing to undertake the responsibility of the expense. Thereupon this circuit Quarterly Meeting stepped in and offered to defray the whole cost itself rather than that the proposal should fall through. The circuit smote five or six

times, to borrow the prophet's language, and secured a great victory.

Cradock

The next mission was at Cradock, where the European population was small. But a hundred and eighty names were taken of professed converts amongst the whites.

A Dutch farmer was converted at this mission. He had gone thither intending to prosecute a man who owed him some money, and in default of payment he was resolved to send the debtor to prison. But as he obtained forgiveness from God for his own debts before he went to the Court, he changed his mind and determined to forgo the debt and pay the Court expenses as well, a superfluity of generosity which doubtless had considerable effect. He told the Town Clerk that God had forgiven him much, and he felt it his duty to forgive his debtor. He proved himself a merciful servant.

A service for natives was held also and proved fruitful of good. A witch doctor was present, and confessed to trembling when the preacher spoke of the axe being laid at the root of the tree; but whether anything came of his tremors or not, we are unable to say. Incidents like these remind us of the *Acts of the Apostles*. This mission helped to heal a breach in the Church which had hindered the work of God.

Somerset East

Thomas Cook conducted services in this place, one being held in the Town Hall, which was crowded. Many persons came to the front seats in proof of

their desire to be saved from their sins. Here Thomas Cook found the grave of Alexander M'Aulay, who laboured for God for some months in that part of the world, and then died, leaving behind him a name which is revered almost as much in the land of his voluntary exile as it is in his own country. At the commencement of his ministry Thomas Cook was brought into close relationship with Mr. M'Aulay, who was then Secretary of the Home Mission Committee, and took a deep and fatherly interest in the young evangelist. Alexander M'Aulay belonged to a class of preachers which is now almost extinct. We overheard him say in the pulpit that when God sent him out He gave him a sharp threshing instrument to use, and by His help, he added, I will lay on with it as long as I live. This he did, and hence the element of fear entered largely into his ministry. Yet he had a tender heart, and was always kind to the poor. His body now lies at Somerset East, and on his tombstone these words are inscribed: 'Faithful unto death.'

Durban

The mission here was a glorious success. Heavy rains were falling at the time, which caused some of the churches to close their doors, and some of the week-evening entertainments had to be given up for the same reason. But the mission services were crowded, and many were added to the Church. All classes attended, including His Excellency the Governor of the Colony. The local paper reported that the town had been shaken to the centre. Thomas Cook held a service for the natives in the European Church, his belief being that since so

much blessing had been received there would be no opposition on the part of the Whites to the Zulus coming to their church. The results of this service were overwhelming, about three hundred natives, mostly Zulus, seeking God's face. That day was a red-letter day in the history of the Church in Durban. God fulfils Himself in many ways.

Brief visits were paid to other places, but we must pass on, simply remarking that every service, wherever held, was blessed of God. The oil continued to flow whenever there were vessels to contain it.

Maritzburg

Expensive preparations had been made here for the mission which was arranged for, but when news reached the town from Durban of the blessing that was accompanying the Word there, increased expectation was aroused, and a telegram was sent to Thomas Cook from Maritzburg asking if he would like an extra room to be added to the premises. He wired back the laconic reply, 'Make ditches.' The allusion was understood; the enlargement was made, and the result justified the venture of faith. Not only was all the space needed, but numbers were unable to find room and were obliged to go away.

Ministers came from adjoining places, and all classes of Christians went to the help of the Lord against the mighty. Some soldiers were amongst the converts, as were also several Roman Catholics and two Jews.

The reader will not find it difficult to believe that

some Roman Catholics were saved, although it must be confessed conversions amongst them in our Methodist services are not common. Probably however, the 'two Jews' will make a heavier demand upon his credulity. Yet why should it be thought incredible that God should save some of the lost sheep of the house of Israel? If 'all Israel' are to be saved, why should not two Israelites be saved? And if two, why not all?

Several ministers rejoiced over the conversion of some of their own children. A Presbyterian minister wrote to acknowledge the blessing that had come to his own soul and also to the souls of some of the young people belonging to his charge. A worker reported visiting a family, where she found the mother and three daughters all rejoicing together over their newly-found treasure.

The Maritzburg Press was obliged to take notice of the movement, and tried to solve the mystery of the success of the mission, but the scent was cold. It was impossible to deny that strange things had happened, and so the pressmen attributed them to the modulations of the preacher's voice, and to his power to hypnotize his hearers. This reminds us of the explanations that were given by some of the natives of the effects that followed the evangelist's ministry amongst members of their own race. They declared that when the preacher came down from the pulpit he scattered holy powder over the congregation, and this produced the effects which they witnessed. So firmly were many natives convinced of this that the evangelist noticed that when he approached them they bowed their heads with a view to escape the mysterious powder.

Thomas Cook, however, was no 'mystery man'; he was a steward of the mysteries of God, and he referred all his critics to the *Acts of the Apostles*, and told them that in the first two chapters of that book they would find wherein his strength lay. 'And the magicians did so with their enchantments . . . but they could not. Then the magicians said unto Pharaoh, "This is the finger of God."'

On his way to Capetown Thomas Cook called at Johannesburg for a return visit. On the Sunday evening he had numerous conversions, mostly men, many being backsliders from England. The church had been enlarged as the outcome of the mission, and the cost had been met with the exception of £120. The collections on the Sunday of the return visit realized £100, and the remainder was got before the evangelist left the town. The permanent enlargement of the building was a standing memorial of the mission.

Capetown

The mission here was the last Thomas Cook held in South Africa, and it was one of the most overwhelming in its results. At some of the services there were 2,000 persons present, and the vestries were often crowded with inquirers. The local newspapers computed that 1,500 were present at the men's meeting. All the Churches, with the exception of the Episcopalians and, of course, the Roman Catholics, joined together in the mission and participated in the fruits. Sometimes there would be half a score ministers present at a single service, all ready to be hewers of wood and drawers of water. The Rev. Andrew Murray sat on the platform with

the preacher and helped in the inquiry-room. The rush for the last service was immense, and hundreds who sought admission failed to get inside. When the evangelist finally said good-bye to the people the scenes were very pathetic. One man handed his card to the evangelist, saying, 'I shall need your prayers; God help me.' On the card, attached to the name, were these words, 'Comedian and Vocalist.' The two parted never to meet again till they meet at the bar of God, where we trust, the comedian will find mercy of the Lord in that day. How can a comedian work out his own salvation and follow that business? If no one allowed himself any diversions but such as he could take in the name of the Lord Jesus, as the Rules of Society instruct us to do, the occupation of the comedian would be gone; and Christians especially should ask themselves whether they are justified in employing men and women for their amusement and jeopardizing their souls as a consequence.

The mission at Capetown closed on November 8, 1892, and on the following day Thomas Cook embarked for home, arriving at Plymouth in less than fourteen days. Hosts of friends saw him off when he set sail, and scores of letters and telegrams reached him as he left South Africa, all expressing thanks for the services which it had pleased God so richly to bless, and wishing him God-speed.

Summary of Results

During the six months Thomas Cook spent in South Africa he conducted 220 services, at which 6,000 adults publicly sought salvation. Nearly

2,000 of these were natives, the rest being mostly Europeans. In only one native circuit did he conduct a mission, but at every mission he held for Europeans he had at least one service for the natives. Had he been able to visit all the native circuits and hold missions in them, he would probably have reaped a harvest of 10,000 souls. That could not be, but he cherished the hope that he might be able to return some day and carry on a campaign of that nature. In his judgement the harvest amongst the native population was great and ripe but the labourers were few, the reapers going mostly amongst the Europeans. Sceptical persons will probably think that the conversion of 2,000 natives in six months was too large and too sudden a movement to be lasting in its effects. But it is written, 'Unto Jehovah the Lord belong the issues from death,' and there we must leave it. Let the reader remember that for those natives to become Christians much was involved. They had, in that case, to adopt something approaching European dress, they were obliged to renounce polygamy at all cost, they had to become abstainers from alcoholic drinks, and to break away from their heathen associations. Well did the Saviour say, 'Children, how hard is it to enter the Kingdom of God.' (See Mark x. 24, and marginal reading R.V.). But it is written again, 'For, lo, I will command, and I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.'

These two thousand native converts are in better hands than ours, and we are sure that not 'the least grain' amongst them will 'fall upon the earth.'

Some Reflections Concerning South Africa

It is now twenty-one years since Thomas Cook held these fruitful services in South Africa, and much water since then has passed under the bridge. Fourteen years ago the calamitous war took place, and since its close the two States have been joined into the Union, and they are now a part of the British Empire. Self-government has been granted to South Africa by the British Government, and the prospect is one of peace and prosperity. A few observations may be allowed concerning the problems that await solution in that part of His Majesty's Dominions. Thomas Cook was impressed with the prejudice he found existing at that time on the part of the Europeans against the native races. Added to this there was much ill-feeling between the Dutch and the British. We would fain hope that the prejudice we have just named has abated; certainly the ill-feeling we have referred to has almost died out. But we wish to say that as far as we can judge the future of South Africa depends upon the success the Churches may have in wiping out racial prejudices and feuds, and in welding together in one compact body the heterogeneous elements that form the population of South Africa. At the Plymouth Conference the Rev. J. H. Ritson, M.A., fresh from a visit he had just paid to that part of the world, told his brethren that south of the Zambesi there are six blacks to one white, and in some of the towns there are eleven to one. He also said that amongst these coloured people there are six millions of pure heathens. In a pathetic passage which made the water stand in the eyes of many, Mr. Ritson spoke of a service he held in

South Africa for the natives, when many who could not get inside the spacious building because of the pressure, crowded round the open windows, where they could be seen by the preacher, and where they could hear much of what he said. Like the good Methodist preacher he is, Mr. Ritson pleaded with his swarthy brethren to close there and then with God in Christ. Amongst those who responded was a native outside, who in proof of his desire to be saved, thrust his black arm through the window. 'I plead for that black arm,' said the speaker, as he resumed his seat. We would fain do the same, though we must do it in cold print. Let the reader consider the subjoined words of Professor Peake in this connexion :—

> It is a sad fact that higher and lower races seem as if they cannot live side by side without moral deterioration for both. The worst qualities on either side seem to be brought into play, and the higher race in particular exhibits a fiendishness in its treatment of the lower that would antecedently have been regarded as wholly impossible.[1]

A painful proof of this is seen in some of the States in America, where the higher race not only bans the lower, but sometimes outrages humanity by condemning members of the lower race without giving them a trial, and burns them alive, making a holiday of the occasion. 'Antecedently' we should have regarded that as 'wholly impossible,' seeing that America is a Christian country as well as Great Britain. Happily no such horrors have been practised in South Africa, but there is much

[1] *The Century Bible*, Job, p. 157.

to be deplored in the relations that subsist between the white and coloured races of that part of His Majesty's kingdom. For one thing, alcoholic drinks, if not forced upon the natives, are certainly pressed upon them, with disastrous moral and physical results. If strong drink were not used by these races laziness and other worse vices would be diminished, if not exterminated. Regard must be given to the training the natives have had and time be given them to develop their ethical qualities. If the millions of 'pure heathens' in South Africa of whom Mr. Ritson spoke are to be Christianized, there are certain bed-rock portions of the New Testament which will have to be remembered by all parties concerned in their evangelization. For example, these fundamental truths will have to be reverenced: 'He made of one blood every nation of men for to dwell on all the face of the earth.' I do not forget that the Revised Version omits the word 'blood,' but I am also aware that competent scholars are of opinion that in this passage, at all events, the rendering of the Authorized Version is to be preferred. In the Galatian Epistle we read, 'There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus.' In the Corinthian Epistle it is written, 'For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.' And in the same Letter, 'The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one

bread, one body; for we all partake of the one bread.' In the Epistle to the Ephesians the Apostle declares, 'For He is our peace, who made both one, and brake down the middle wall of partition.' These are the scriptures to be accepted and assimilated in South Africa, and then the stability of the country will be assured. But not otherwise, as we venture to assert, seeing that in the distant, if not in the near, future the great question in Southern Africa will not be that of the political supremacy of Englishmen or Dutchmen, but of the struggle for practical dominance between the white blood and the black.

An English Convert in South Africa

During Mr. Cook's tour in South Africa an English gentleman, who happened at the time to be travelling in the Colony for his health's sake, was led to attend some of the mission services, with blessed results which continue to this day. Having obtained permission from this friend to relate whatever may serve the purpose of this narrative, I may remark that he had at that time never heard of Thomas Cook, but he was told of the work the evangelist was doing in that part of the world, and he went to see for himself. The consequence was that his life became transformed.

He was at the time a sincere Churchman, as far as the light he had enabled him to be; but hitherto he had only known God's fear. He first attended a prayer-meeting, and was much impressed; then a preaching service, and by-and-by an after-meeting. All was new to him, seeing he was an Anglican, and he had much searching of heart. By what may

seem to some a coincidence, he returned home in the same ship as Mr. Cook, and had much conversation with him on the things of God. Thomas Cook was unwell most of the time that was occupied by the voyage, this being, as I am inclined to believe, the beginning of the sickness which twenty years later terminated his life. The Churchman ministered as well as he was able to the physical comfort of the Methodist, and the Methodist taught the Churchman the way of the Lord more fully. The result was that he became an out and out Christian and a devoted worker for God in his own sphere. He did indeed later consult Thomas Cook about the desirability of his leaving the Church of England and becoming a Methodist, but Thomas Cook showed his great common sense by urging his friend to remain where he was and do all the good he could, in all the ways he could, and to all the people he could. His advice was taken, and for twenty years this earnest man has been doing what we may call, without arrogance perhaps, Methodist work in the Anglican Church. Nor has he laboured in vain. His voluntary evangelistic labours have been richly owned of God, and have been all the more valuable because spent in a community where evangelists, whether clerical or lay, are not as common as they are in Methodism. I do not exaggerate when I say that this lay Churchman to whom Thomas Cook was made so great a blessing has led some hundreds of people to Christ. Nor is his work yet done. He now has a mission under his own care, and in various ways he is seeking to carry on the same kind of work on a smaller scale which his sainted friend did in South Africa, where he first met him,

to his everlasting happiness. I have given some space to this incident because it shows what blessed results may follow when individual Christians are set to work for God. In the *Life of Lord Wolverhampton* his daughter remarks that the deceased peer never was a technical Church worker, and she explains it by saying that her father had a great sense of the importance of Christian work being done by experts. No doubt experts have their place in the kingdom of God, but all the Lord's people are to be prophets in this sense, that every one who himself is saved should commend his Saviour to others. The Rev. S. F. Collier, President of the Plymouth Conference, told a body of young ministers there that, with the exception of perhaps a few chapels where the conditions of success do not exist owing to the lack of population, the chapels of Methodism could all be filled if the preachers would only set the people to work. He is of opinion that the tendency of the times is to suppose that nothing can be done without a lay agent or a deaconess or both, and that voluntary Christian workers are not being multiplied and employed as they were in former days. His long experience and his remarkable success in Manchester make his views of great interest. Thomas Cook multiplied himself by the thousand by teaching every one to whom he was made a blessing, including the gentleman of whom we are now writing, that we are 'saved to save,' and that as in Uganda, so everywhere, each convert should mean two.

CHAPTER VIII

MISSION TOUR IN AUSTRALASIA

THOMAS COOK reached home from South Africa at the end of November, 1892, and in little more than a year afterwards he was happily married again, to the lady who survives him, and who during nineteen years actively co-operated with him in all his evangelistic labours, lessening all his anxieties by sharing them, and increasing all his successes and joys by contributing towards them. When he came home he was not allowed to settle down, for he soon received an invitation from the South Australian Methodist Conference to go out there, and hold a series of evangelistic services under their auspices. Of course he did not seek the invitation, but when it came he prayerfully considered it, his only wish being, as he often put it, to follow the Cloud.

He had, as we have already seen, preached the gospel with blessed effect in many parts of the United Kingdom, in Norway, and also in South Africa, and as much as in him was, he was ready to preach it in every part of Wesley's parish. He therefore accepted the invitation, with the concurrence of the Home Mission Committee, and of the Conference, and he prepared to sail for Australia immediately after his marriage, his wife going with

him. He had been the chief means of establishing an organization of Christians known as 'The Out-and-Out Band,' which was then and is still in a flourishing condition. The title is perhaps rather uncouth, and not very clear to persons unfamiliar with the *patois* of Canaan, but this designation has served its purpose well for many years. The object of the association is to provide an antidote against the Laodicean tendencies to which the members of all Churches are exposed. The society is kept together by a monthly devotional publication which has had a large circulation, and of which Thomas Cook was one of the proprietors and editors. It has been greatly blessed. The members of this band and its leaders arranged to give Mr. and Mrs. Cook a send-off in Exeter Hall, London, shortly before they started on their long journey, and the programme was carried out in the fear of God, and for the glory of His name. The large hall was well filled, including the top gallery, there being probably 2,500 persons present, and the proceedings were marked by much holy enthusiasm. Of course some kind words were said about the evangelist, and addressed to him and his wife, and they were commended to God for the work to which He had manifestly called them.

But the object was not to magnify the servant, but to glorify the Master. The theme of the speakers was the relation of the baptism of the Holy Spirit to the efficiency of the Christian worker, a subject on which the Book of Acts, which has been called the Gospel of the Holy Spirit, sheds much light. Before he left the hall, the evangelist had received an assurance from God that He would be

with him at the other side of the world, as He had been with him on this side, and he was ready to be 'carried up hence' because he was confident that God's presence would go with him. Nor was he ever put to shame. 'In that day he that is feeble shall be as David; and the house of David shall be as God, as the angel of the Lord before them.' This is the day to which that exultant promise refers, and if, therefore, I say that Thomas Cook was 'as the angel of the Lord,' will it appear to some as an irreverence or at best an exaggeration? Why should it? Did not the Lord say, 'Greater works than these shall he do, because I go unto the Father'? Should we not have liked to hear Him tell His disciples to 'have faith in God,' and to have seen His kind look when He said it? Having not seen Him, it is, I confess, more difficult to take His precious promises at their face value than it otherwise would be. Yet we must not forget how He Himself spoke of the greater blessedness of those who have not seen, and yet have believed.

Thirty-six days after leaving England the travellers found themselves at their destination, and at once the Ambassador gave the people to whom he had been sent 'the King's letters.' Writing of that phrase in 'The People's Bible' Dr. Parker says, 'Here is a beautiful picture of the attitude of the Christian evangelist. When he goes abroad he has no introduction of himself to make, he simply delivers the King's letters.' Quite so. This is what Thomas Cook did, and if all to whom he presented those letters did not obey them, large numbers of them did, as we shall see if we follow his itinerary.

Albany

Thomas Cook held his first mission in this town, but it only lasted four days, owing to other calls which could not be disregarded. But he was permitted to gather here the first-fruits of his Australian harvest. He began his mission work in Australia by insisting upon the paramount importance of claiming the help and grace of the Holy Spirit, the burden of his message being that until the Spirit is poured out from on high, saints are not quickened, and sinners are not saved. As he honoured the Spirit, the Spirit honoured him, and many believed and turned to the Lord. A minister happened to be passing through the town, and attended the first service; he afterwards wrote to say with what gratitude and precious memories he looked back to the occasion.

Throughout his ministry Thomas Cook was made very useful to his brother ministers in various parts of the world, and met with much appreciation at their hands. His correspondence includes numbers of letters which confirm this statement. Thomas Champness sometimes said that he liked to have ministers in his congregations, for they were often 'thick with God,' to use a Lancashire expression. Thomas Cook's feeling was much the same, and it may perhaps be said that he rendered no greater service to God than that which he did by the impetus he gave to the Christian ministry. In addition to the help he rendered to his brethren, many of his sons in the gospel are in the ministry, whilst there are many more preaching the gospel in this and other lands who were trained under his care during the last years of his life. As long as

these brethren live, Thomas Cook will not be dead.

Perth

The next mission was at Perth and lasted nine days, 200 names being taken in the inquiry-rooms. The flame was carried to an adjacent town by a minister who attended the Perth Mission, and received a baptism of power. On the first Sunday after this minister returned to his own Church he had the joy of witnessing seven conversions under his own ministry. When nearly two years later Thomas Cook returned home the Dean of Perth was a fellow-voyager with him, and he took the opportunity to tell him that several members of his flock were blessed at this mission, one in particular whose life had been transformed as the result. 'There is one Spirit,' said the Apostle, and only one, for Churchmen and Methodists alike. Leaving Perth, Thomas Cook broke his journey at York, and being anxious to improve the time, as Wesley would have said, he had a service in the evening of the day he spent there. Buying up the opportunity in this way, enabled him to gather in a few more sheaves.

Adelaide

The evangelist conducted two missions in this important city. The first was held in the Cathedral of South Australian Methodism, Pirie Street Church, a building which cost £15,000. The second was in Kent Town Church, a beautiful ornate structure with 1,100 sittings, and free from debt. Crowds flocked to the services, so that all the seats were

usually occupied even on the week-day evenings, this being itself a notable victory over the inertia which is, perhaps, the greatest foe the preacher of the gospel has to overcome.

'They made light of it,' said our Lord, when He described the attitude of mankind to the blessings of the gospel. If this habit of mind can be overcome, and attention can be arrested, much is gained. The Holiness meetings were even more crowded than were the other services, so eager were the people to hear. Great noon-day prayer-meetings were also held, and much prayer was offered for individuals. During the four weeks Thomas Cook spent in Adelaide the names of 800 inquirers were taken at the various services. All denominations shared in the fruits of these two missions, as may be gathered from the fact that the converts were connected with fifty-nine different churches in this City of Churches, as Adelaide had been called—and not without reason, for there are thirty-nine Methodist places of worship in the town, to say nothing of all the others. The evangelist thankfully acknowledged that he had never been more richly blessed by God than during his labours in this fine city.

Amongst Cornish Immigrants

Thomas Cook visited next Moonta Mine, where he found the people mostly Cornish, with all the characteristics of their county preserved notwithstanding lapse of time and change of atmosphere. What is bred in the bone is not soon lost.

Here, as elsewhere, Thomas Cook preached the doctrine of Perfect Love, with the result that a

Primitive Methodist minister obtained the blessing and then confessed it at a meeting of ministers which the evangelist held shortly afterwards, his confession making a deep impression. 'I always observe,' said Wesley, 'that wherever a work of sanctification breaks out, the whole work of God prospers.' Thomas Cook declared that his experience agreed with Wesley's, at Moonta Mine and everywhere else.

A minister wrote in a local journal of the work, and said that since the mission had closed conversions had been frequent. He averred that he himself could account for 789 converts, the fruit of the mission from first to last, though there must have been many more, as he thought, since many penitents had found Christ in their own homes and at the class-meetings and the prayer-meetings. If the reader is disposed to think that this numbering of the people is overdone, I should like to ask how any man who has a hundred sheep could tell when he had lost one of them if he did not keep count. 'Every shepherd tells his tale,' says Milton; for he counts his sheep one by one as he passes them into the fold. Surely the Shepherd and Bishop of souls would have His under-shepherds number the flock with all care, that they may 'present *every* man perfect in Christ.'

From Moonta Mine Thomas Cook went to Kadina, ten miles distant. The number of seekers after God was small on the first Sunday evening, but every night afterwards thirty-six converts' names were taken in the inquiry-rooms, never more and never less; let him explain it who can.

Missions followed at other places until soon 2,000

persons had been helped in the inquiry-rooms, and a large number of Christians received the second blessing.

Melbourne, Victoria

Remarkable services followed here in due course. Gispy Smith happened to be in Melbourne at the time, and he kindly lent Thomas Cook a hand, taking the overflow service once or twice, and speaking and singing at other services. It was computed that on the second Sunday 6,500 persons attended the services; there were 108 converts. The next evening there were 104 inquirers. Amongst the seekers was a man whose besetment was drink. He rushed into the inquiry-room, saying, 'If you can save me, I will give you all I have got. I have £85 in the bank, but I owe a man £2; the other £83 I will gladly give to be saved from this habit.' The man at Melbourne had to learn that there are priceless things that money cannot buy. It was said that he went home 'looking to Jesus,' and there the story ends.

An Address to Ministers

During his stay in Melbourne, Thomas Cook was invited to address the local Methodist preachers, and he did so, his theme being, 'How to preach so as to save souls.' He was indeed an authority on this question, although as a matter of fact, no one had ever taught him what he knew about it. Indeed, it may be doubted whether we ever can learn from our fellow men how to save souls. Thomas Cook spent much time in seeking to show preachers—especially young preachers—wherein his strength

lay, and he did not spend his labour in vain. And yet he did not duplicate himself. It will be remembered that Mr. Valiant-for-Truth gave his courage and skill *to him that could get it.* Thomas Cook gave his evangelistic power on the same principle. He told the Melbourne ministers that great sermons led the people to praise the preacher ; but good preaching caused them to praise the Saviour. It was a true word, and reminds one of Dr. Denney, who says : ' *Esprit* is fatal to unction ; no man can give at once the impression that he himself is clever and that Christ is mighty to save. The last impression excludes everything else ; the power of the Holy Spirit is only felt when the witness is unconscious of self, and when others remain unconscious of him. No man is being blessed by the Holy Spirit when his hearers say, " What an able sermon that was to-day ! " But when we are content to be weak, then are we strong.' Thomas Cook himself was a striking proof of that theory. Probably no man ever said after hearing Thomas Cook preach, ' What an able sermon that was ! ' Many said the opposite. The ministers who heard one of his trial sermons reported that it was too colloquial. One of his critics shortly afterwards told him to his face that he spoke the Queen's English imperfectly. He himself once or twice confessed to me that he was ashamed of some particular sermon he had preached, presumably because it dealt with the first principles of the gospel of Christ and was marked by much repetition ; and sometimes even sympathetic hearers would count the number of times he invited his hearers to ' come to Jesus,' and would report to him afterwards. The truth is, he gave his reputation

to his Saviour; but then this strange thing happened, he discovered that until he gave his reputation to Christ he never had a reputation that was worth two straws. When, however, he gave it up he received it back, and then found that he had a reputation in this and other lands of great range. He died to live. Special attention may be drawn to the following considerations: Here was a man addressing a body of ministers of religion, who left school at an early age and with an incomplete education, who never went to any college or received any technical training, or sat at the feet of a theological professor; a man whose theological studies to the end of his days were meagre, as men would judge; a man who cared nothing for modern thought nor for the modern mind, and whose interest in Ritschl and Bergson and Eucken was at zero, it being his impression that the worst of great thinkers was, as John Bright used to say, that they so often think wrong. And yet this man led, literally, thousands to Christ. Nor did he only win the souls of the poor and the outcast and the illiterate. The range of his ministry was extraordinarily wide, covering as it did the young and the old, the rich and the poor, the ignorant and the learned, the Kaffir, and the Zulu, and the Maori, and the Norwegian, and the Cingalese, as well as all sorts of people in the United Kingdom. The long and the short of it is this: 'The hand of the Lord was with him; and a great number that believed turned unto the Lord.'

The evangelist visited Geelong, Ballarat, Bendigo, Hobart, and Launceston, and everywhere he went he triumphed in Christ. Over some part of this

ground Gipsy Smith immediately preceded him and gathered much of the harvest. But the gleaning of the grapes was better than the vintage that falls to the lot of many preachers whose labours are not unblessed. Wherever he went he insisted that 'now is the acceptable time, to-day is the day of salvation.' And, as is usually the case, definite preaching produced definite results. Thus at Bendigo a ten days' mission was held, the fruit of which was seen in 194 converts in whose experience the prayer so frequently offered, 'Make thy chosen people joyful,' was answered. The resident minister reported when the services were over, the case of a Roman Catholic who chanced to hear from the outside of the church the singing during the service, and being attracted by it, he went inside. Just as he took his seat the evangelist began to preach. The sermon was a revelation to the Romanist. He declared that in one hour he learned more of the way of salvation than he had done during the forty years of his life. He did not enter the inquiry-room, but he found Christ, and withdrew from the Church of Rome and became a Methodist. Thomas Cook had a number of converts who formerly belonged to the Roman Catholic communion, and it is encouraging to know that some of these and others also whose early days were spent in that Church have become useful members of our own Church.

An Accidental Conversion

An interesting experience was afterwards related to Thomas Cook by the man who underwent it. He wrote to say that on the first Sunday evening of the mission he was sheltering from the rain in the

porch of the church in which the mission was being held, being quite unconcerned about his spiritual welfare, when by accident, as he said, he heard the evangelist speak of the Name which is above every name, and urge sinners to flee to Him for refuge. He did not go inside to the service that night, but he decided to go on the following evening, which he did, to the saving of his soul.

Hobart

In the old days this was a convict settlement, it being then Mr. John Bull's custom to dump down his incorrigible criminals in what was at that time called Van Diemen's Land. The first Wesleyan Methodist church in Hobart was built by convict labour. The one in which Thomas Cook held his mission is said to be a *facsimile* of Wesley's Chapel, London. It has accommodation for 1,200 worshippers. Sir John Franklin laid the foundation-stone of this church in 1837. More than 200 converts gratified the mission preacher, and the indirect results were also very encouraging. Some ministers from adjacent circuits were present and caught the flame. When they got back to their own churches they spread the fire which Christ came to kindle. A thousand men attended the men's meeting, twenty-three coming out on the Lord's side.

Launceston

This was the next place to be visited, and here also the arm of the Lord was revealed. The trustees made the valley 'full of ditches,' as others had previously done elsewhere. They provided a new covered way from the church to the schoolroom for

the comfort of the inquirers, and also a platform for the choir, which included a hundred voices. The best results were obtained from amongst the young people. This ended Thomas Cook's work under the jurisdiction of the Victorian Conference, and he proceeded without delay to New South Wales.

New South Wales

The first mission was held at Bathurst, and proved to be a great joy to all concerned. A local minister afterwards reported that the people kept coming to the services in increasing numbers from the start to the finish, and '*what* a finish it was!' he exclaimed. The church was often packed with people, and this eye-witness noticed especially the joy with which the congregation listened to the Word. This Bathurst minister naïvely added, 'At times we forgot the messenger in the message.' At one particular service eight men over thirty years of age avouched themselves on the Lord's side, a fact that we commend to the attention of critics who are fond of statistics which illustrate their theories of the psychology of conversion.

Sydney

Waverley, a fashionable suburb of Sydney, was chosen as the place in which to begin the work here. The church is an exceptionally fine one, indeed, so ornate is it that some feared lest its architectural grandeur should interfere with the object the evangelist had in view. He himself, however, did not share the fear, for he realized that by his God he could run through a troop and leap over a wall. 'What joy has there not been in our church,' wrote

the happy pastor when the services were over, 'during the last few days.' Let the ministers of suburban churches take heart. The time has been when water has come out of the rock.

From Waverley Thomas Cook went to Stanmore, not far away, and here also great things were done. Two hundred and fifty names of inquirers were taken, the work amongst the educated young people being especially fruitful. It is sometimes said that the conversions which evangelists report are almost always those of commonplace people, not to say more. Perhaps we ought not to make sharp distinctions between one convert and another. A gipsy, for example, may belong to a very ordinary class of people, and yet when converted to God he may do as much good as any archbishop. Still, as a matter of fact it may be stated that Thomas Cook's converts by no means came from one section of the community. Thus at Stanmore the evangelist was permitted to gather into the fold of Christ not a few choice young folks, as indeed he was often privileged to do. At Melbourne a graduate of a University was brought to God under Thomas Cook's ministry, and he wrote to his father at Stanmore and urged him to attend the mission there. The father did so, with the result that he wrote back to his son to say that he too had found the Saviour. Pupils from Newington College, day-school teachers, ministers' children, and students were included in the sheaves which this reaper brought with him day after day during this mission. It would be interesting to know what some of these young people have done since in Christian work.

An Official Sermon

During his visit to Sydney Thomas Cook was invited by the President of the Conference to preach the official sermon to the members of the two Synods which were then meeting in the city. Mr. Cook had no great sermons, but he had many useful ones, and the most useful were those he loved to preach the most frequently. On this occasion he preached on the Pentecostal Baptism, and God enabled him to show His servants that this baptism is the indispensable condition of success in all evangelistic work. The sermon was described as timely and helpful by those who heard it, and testimonies were borne to the profit some got from it who mixed it with faith.

A Year of God's Right Hand

Missions followed at Newcastle and West Maitland, and 500 additional names of inquirers were enrolled. At the latter place a band of twenty young men decided for God. Three months afterwards they sent their father in the gospel a round robin in which they expressed their thanks to him as the minister through whom they believed. Several of them became local preachers. This mission closed the year 1894 and made it one of the greatest years of Thomas Cook's life. During the twelve months he travelled 17,000 miles, conducted 346 services, and rejoiced to see 5,500 persons seeking salvation in after-meetings. How many of these were 'born of God to sin no more' neither the writer nor the reader can determine: 'The day will declare it.' Thomas Cook was thankful to God and humble before men, but he confessed that, like Xavier, his

cry was, 'More, Lord, more!' The passion for souls grows as it is gratified.

New Zealand

In New Zealand Thomas Cook saw something of the Maoris, and was much interested in them. He met one poor woman belonging to this race in a remote and quiet part, and asked her, 'Do you know Jesus?' Her face lighted up as though her heart were dancing at the sound of His name, and she said, 'Yes, He's my Saviour.' Unhappily contact with the white races has caused this race to deteriorate; they have become addicted to some of our vices, alcohol being their deadly enemy.

At the Auckland mission, Thomas Cook had the prayerful support of Mr. W. Shepherd Allen, some members of whose family were greatly blessed at the time, two afterwards becoming local preachers. Other missions were held at Christchurch, Timaru, Dunedin, and New Plymouth, the last being one of the most fruitful. As always, other Churches beside our own joined in the campaign, the spoils being divided amongst them all. During three months Thomas Cook conducted six missions in New Zealand, in connexion with which 1,800 persons were enrolled as converts. The indirect results, which, of course, cannot be tabulated, were very considerable. Ministers came from places which the evangelist was not able to visit, and received blessing and then returned to their respective Churches to enter into their own labours, and reap what they had sown. In one circuit, for example, to which Thomas Cook did not go, but from which the minister

came to the mission services, and to which he went back filled with the Spirit, over thirty conversions were reported in the next two months. Thus was the word of the Lord glorified.

Thomas Cook returned to Sydney, and had the pleasure of getting in the aftermath of the harvest he had previously reaped; and from thence he went to Queensland, where also he rejoiced in spirit as the Finger of God wrought miracles of grace again under his preaching of the gospel. During eighteen months Thomas Cook, accompanied by his wife, always his ready helper, travelled 25,000 miles, visited all the large towns of the seven colonies, and saw with unspeakable thankfulness to God, nearly 10,000 persons seeking salvation at his various missions. God granted His servant health, no hitch occurred in the arrangements, and when he got home he told the writer that he had carried out to the letter the programme made before he left this country. He never missed a service nor disappointed a congregation, nor departed a hair's breadth from the extensive plan he made for himself before he began his long journey to the other side of the world. He was in all things a methodical and an exact man, and while he remembered that the King's business required haste he never forgot that God is not the author of confusion, but of peace. He kept the Twelve Rules of a Helper, as faithfully perhaps as they have ever been kept, not excepting the tenth, which reads: 'Do everything exactly at the time.' For this reason he was an agreeable fellow labourer; he could always be relied on. And yet this was perhaps the least of his many excellencies.

Nineteen Years Afterwards

The Rev. Vallance C. Cook, brother of our evangelist, went by permission of our Conference on an evangelistic tour over this ground nineteen years after his brother laboured there, and as we write is holding services in the track of the sainted mission preacher. In an article Mr. Vallance Cook published in *Joyful News* for August 14, 1913, he informed us of the results of Thomas Cook's work in the continent of Australia and the dominion of New Zealand, as they appeared to him on the spot after this considerable lapse of time. He declared in this brief recital that in his travels over the United Kingdom, he rarely went anywhere but he met with the fruits of his brother's ministry; in some of the churches finding that many of the officials were his converts, and not seldom that the minister himself, and often his wife also, had been led to decision for God by him in one of his missions or special visits. Mr. Vallance Cook testified that to his growing and wondering delight all along the route abroad he found the same golden results and permanent fruitage. At Fremantle, near Perth, the mayor presided at a luncheon given to welcome Mr. Vallance Cook, and took occasion to say that among all the great preachers and evangelists who had visited Australia, no man had left such a permanent mark upon the Churches as Thomas Cook, with the exception perhaps of Bishop Taylor. Three weeks later Mr. Vallance Cook heard a distinguished minister say the same in Sydney, and then subsequently in Christchurch, New Zealand, a similar testimony was borne by the Rev. W. A. Sinclair, without his knowing of what had been

said elsewhere. In Melbourne more than a dozen persons told Mr. Vallance Cook that they owed their souls to his brother. A commercial traveller who took a journey of ninety miles to attend Mr. V. Cook's Mission told him that Thomas Cook led him to God twenty years before. His face beamed with delight as he narrated the circumstance. From others Mr. V. Cook learned that this convert had exerted a great influence for good, and won many notorious sinners to Christ during the years of his Christian life. An elderly man spoke in the same strain, and added that when he saw in the newspapers the announcement of Thomas Cook's death, he sat down and wept like a child. At Sydney Mr. V. Cook heard so many testimonies of this kind that he could not keep a record of them. But he found that the Rev. W. V. Trigge, one of the Victorian Connexional Evangelists, was led to decision through the instrumentality of one of Thomas Cook's converts, and that both Mr. Trigge and his father in the gospel are now being used by God in bringing hundreds of people to a knowledge of the truth.

The Rev. Vallance Cook's first mission in New Zealand was held at Invercargill, where, it seems, the gas-lamp nearest to the South Pole sheds its light. Here a minister of the gospel called to see him and announced himself as one of his brother's men. He was converted in St. Mary's Chapel, Truro, more than thirty years before, when hundreds gave themselves to Christ. He said it happened on this wise. Thomas Cook was speaking at Truro, on Destiny, and he said that there were some there who would settle their eternal state that very night.

The man who told the story said he had a companion sitting by his side, and that when the preacher spoke thus he turned to his friend and said he was going to decide for God that night; would his neighbour do the same? The man 'would not.' The one went forward in Truro Chapel, and the other went out. Within a year the young man who went away was in a drunkard's grave, while thirty years afterwards the other is a respected minister of Christ, and is doing good work for his Master. At Dunedin, to which reference has been made, Mr. Vallance Cook heard many more testimonies of the same kind. A Presbyterian minister who preaches to a crowded congregation out there told Mr. V. Cook that he knew nothing of Thomas Cook, but read the story of his death in *The British Weekly*. It deeply touched him, and he began to make inquiries about the deceased minister's work. At last he got hold of a copy of *Thomas Cook's Early Ministry*, and was strangely affected by it, the narrative making a deep dint on his own ministry. A thoughtful writer has said, 'It is not the smallness of the work one can do for Christ that astonishes me; it is the greatness of the work one can do that fills me with amazement.'

In a small town called Oamaru Mr. V. Cook heard much that gladdened him. A mother told him that her married daughter, who was sick in the hospital, wished to be remembered to him, as she was one of his brother's converts.

Two more persons said that they also were his children in the gospel. A Baptist minister, newly arrived in the town, acknowledged that he owed a great deal to Thomas Cook, and that he knew several

prominent church workers who were the fruit of his mission in Auckland in 1894. The Rev. C. E. Beecroft wrote to one of Mr. V. Cook's hosts, and said that his late daughter, a lady who was much respected in her church, was led to make her first open declaration of faith in Christ at Timaru, in connexion with the mission Thomas Cook held there twenty years before. Mr. Vallance Cook visited Timaru and heard many glad stories on the ground of the mission to which Mr. Beecroft referred. Men who are now local preachers, some who are stewards, and others who seemed to 'stand in the temple of our God as pillars,' told the visitor how they had been saved during the days of blessed memory of which we have written in previous pages.

It must not be thought that all the good done at Thomas Cook's missions was wrought under God by his own ministry alone. Far from it. Christ sent him there to reap that whereon he had not laboured; others had laboured, and he entered into their labour. 'He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.' 'Each shall receive his own reward according to his own labour.'

MISSION IN CEYLON

Thomas Cook contemplated at first visiting India for evangelistic work, but on second thoughts he came to the conclusion that it would be wiser on his part to content himself with a brief visit to Ceylon, his conviction being that when he began

a campaign in India he ought to be in a good state of physical health, whereas after eighteen months arduous labour in Australia and New Zealand he really needed rest both for mind and body, and nerves too. The spirit in him was not unlike the flame of a candle consuming the material, and he was not fit for another laborious series of missions in a climate like that of India. But it was in his heart to go there. As a sort of compromise, therefore, he went to Ceylon, intending to preach to the natives through an interpreter, and believing that if he succeeded in this undertaking in Ceylon he might hope later on to attempt still greater things for God in India. This desire, however, was not fulfilled. For one thing perfect health and he parted company about this time; and for another, the Pillar of Cloud led him some time afterwards into another sphere of labour. When he arrived in Ceylon he met a heathen man, and got into conversation with him, as he told me on his return home. I presume the man understood English. At all events Thomas Cook made him understand that he was about to begin to deliver a message which he had received from God. He told the heathen man that when he began to deliver the message, remarkable things would happen. Those who heard it would believe it; if not all, some would do this; and they would weep and amend their ways, and become new creatures. By that sign the man would know that the preacher was sent from God, and that his words were true. Thus the evangelist committed himself beforehand, so far as this one person was concerned, and said in substance, 'The God that answereth by fire, let Him be God!' We

need scarcely say that he had no reason to be ashamed to meet that man when his last service in Ceylon was over. He knew too well the power of the gospel to be ashamed of it, whether in a heathen land or at home. He had proved in New Zealand and Australia and Norway, and in the United Kingdom, that 'therein is revealed a righteousness of God by faith unto faith'; and he was confident that it would work in the same way in Ceylon. As in South Africa Thomas Cook preached through an interpreter, his public prayers having to be interpreted as well as his addresses, in order that the natives might join in with them. Probably this would have embarrassed most preachers, but it did not disconcert Thomas Cook; nor did the people seem to suffer any loss. At his first service he appealed for immediate decisions, as he had always done, and as he would have done had his own Sovereign been present, or the President of the United States. But there was no audible or visible response. This was naturally a disappointment to the evangelist; but his faith in God and in His word was unshaken. He therefore slept during the night, and rose at day, leaving the seed he had sown to grow, he knew not how. Nor was his confidence in the seed unjustified. On the second evening half a score penitents professed to realize the forgiving love of God, one of them having come thirty miles to attend the service.

These conversions were noised abroad, as was the return to life of Lazarus in our Lord's ministry and with corresponding results. The building in which the services were held became too small to hold all the people who flocked thither to hear

the message and witness its effects. Different castes were represented amongst the inquirers. Intellectual difficulties arose, as was to be expected, and were made known to the evangelist in letters. Thomas Cook himself was not troubled with problems of this kind. It would be interesting to know how he dealt with honest doubters, but I have no information on that matter. I am sure, however, that he would deal with these amateur dialecticians as he dealt with some undergraduates at Oxford when he was holding a mission in that city of learning. When they asked hard questions, he preached his own experience, and said in effect, 'Explain me.' And he forced them to confess that whatever might be thought of his arguments, they could not explain *him* away. It is said that James Martineau was in the habit of occasionally going to hear Spurgeon preach, as he certainly went once, if not oftener, to hear Hugh Price Hughes. When some one asked Martineau why he went to hear Spurgeon and said, '*You* don't believe what he preaches,' Martineau replied, 'No; but *he* does.'

Just so. Whether Thomas Cook's hearers were Oxford undergraduates or Tamil heathens, he convinced them that he did not follow cunningly devised fables, when he made known unto them the power and coming of our Lord Jesus Christ. Many of the converts in Ceylon came from the Mission Schools, where they had already received some training in the Christian religion. This circumstance impressed the evangelist, and led him to modify his views of the policy of our Missionary Society. That policy had been warmly discussed in Metho-

dism shortly before his visit to Ceylon, and being himself nothing if not an evangelist, he had shared the opinion of other men of like aptitudes with himself that time and money might be better spent in India and Ceylon than in education. He wished them to be devoted almost entirely to distinctively evangelistic work. The question is of great moment and no little complexity, as every one should see who considers it. The Christianization of the great heathen populations of India and Ceylon and other parts of the foreign field cannot be carried on from London without giving rise to some differences of opinion, and therefore the enterprise should be considered dispassionately by all who wish to see it accomplished. Thomas Cook came to the conclusion from what he saw in his own services in Ceylon, that even from the point of view of an evangelist, the mission schools abroad are quite invaluable. When he returned to this country he expressed his mind to this effect on the platform and elsewhere. In five days Thomas Cook rejoiced over 123 inquirers, of whom twenty were unbaptized heathen.

Batticaloa

The work of God when Thomas Cook arrived here seemed to be prospering. There was a prayerful Church, a God-sent evangelist, and a conscious need of salvation on the part of the people. The result was that the Lord added daily to them such as were being saved. Eighty persons entered the inquiry-room; seventeen of them were converts direct from heathenism. Among these were four men who had come from a village in the jungle thirty miles away,

to see Jesus, as did those Greeks whose coming to Christ caused Him to rejoice in spirit, as He saw in them the firstfruits of a great harvest from the Gentile world.

The experience of these four men is an illustration of the different conditions which prevail amongst the heathen abroad and the lapsed masses (as we sometimes call them) at home. In this country any man who is free and in health can hear the gospel preached any day of the week if he chooses. Even if he lives in the most remote parts of the kingdom it would go hard with him if he could not hear it almost any day by making some exertion, seeing that almost everywhere in our own land it is preached or spoken every day in the week. But consider how different the case is in many parts of the foreign field. The four heathen men of whom we are writing had to travel thirty miles, almost as far as Reading is from London, to hear words whereby they might be saved. Similarly, we have heard of a poor woman who lived in an outside village in Korea, who walked into the town, and when she got there inquired for the place where broken hearts could be healed. God be thanked that in England such healing places abound both in towns and villages, whether they are resorted to or not. But in heathen countries they are few and far between. Dr. J. H. Moulton says in his Fernley Lecture that the most living memory of Edinburgh Conference is one of a prayer offered by Dr. Karl Kumm, of which the elements were largely names of regions unknown to us, but graven on the pleader's heart. He prayed for 'X, a country as large as England, without a missionary; Y, a country as large as France, without

a missionary; Z, a country as large as Prussia, without a missionary.' Just think of England, France, and Prussia without a single preacher of the gospel! Suppose any one in the countries described by X, Y, and Z wished to hear the Word of God, how could he do it? How shall they hear without a preacher? What is wanted is equality of opportunity for every member of the human race to hear the Word of God if he chooses to hear it. The Christian Church is not responsible for the acceptance of the gospel on the part of mankind, but it is responsible for preaching it to the whole creation. In this town Thomas Cook spoke the Word to two 'raw heathen,' or at least the nearest approach of actual contact with pure heathenism, as far as he could judge. All the others had been in a greater or less degree under Christian teaching, and hence we may get some idea of the preparatory work that will have to be done before all nations can be expected to serve Christ. I once heard the devoted author of *The Tongue of Fire*, William Arthur, say that he went as a missionary to the Mysore, and returned home without seeing a single convert whom he could claim as his son in the gospel. Yet who will say that that man of God spent his strength for nought in the Mysore and laboured in vain? 'Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain.' Surely that scripture has its application to the work of missions.

A Heathen Procession

During his visit to Trincomalee Thomas Cook

saw a pathetic sight. It was a heathen procession, and in its ranks was a man with his lips and tongue fastened together with a skewer, and the flesh and muscles of his back pierced with iron hooks. To these hooks a rope was attached, and by it the unhappy man was driven as though he were a horse —only, thank God, no horse is ever subjected to such cruelty as that. The victim submitted to this torture in the hope of propitiating some unknown deity, and so far was he from complaining that he seemed to enjoy his misery. It is sometimes said by the critics of missions that the heathen have their own religions, and it is asked why we wish to disturb them. They have indeed their own religions : India has some millions of gods, and ancient Athens was 'eminently religious' when St. Paul visited it. But Athens had not, and India and Ceylon have not a gospel, and it is the gospel we are commanded to preach to every creature.

At one service Thomas Cook was obliged to have two interpreters, the congregation being composed of Tamil-speaking natives and Cingalese. It must have been rather slow work, but the tediousness of it was relieved when the evangelist saw that God was blessing the message in both languages. That night eighteen youths gave some evidence of intelligent trust in Christ. On the night previous to his leaving Ceylon Thomas Cook baptized twenty converts after first carefully examining them ; others were left to be baptized by the missionaries after due probation. During the two months he spent in Ceylon Thomas Cook saw nearly 900 persons publicly seeking salvation at his services, not a few of them being well-educated natives. He was struck by

the fact that when he spoke through an interpreter his message seemed to be more useful to the natives than it was when he delivered it himself direct to natives who understood the English language but whose mother tongue it was not. This appears to suggest that every man should hear in his own language wherein he was born the wonderful works of God. When St. Paul addressed his fathers and brethren he used their native language, 'and when they heard that he spake unto them in the Hebrew language, they were the more quiet.' A hint this to all missionaries and a justification of the action of the Bible Society in translating the holy scriptures into 450 different languages and dialects.

A returned missionary from Ceylon, now labouring at home, writing to me about this mission of Thomas Cook in Ceylon, bears his testimony to the remarkable and inspiring work and to the gracious ministry which the evangelist conducted in that country, he being, as we gather, an eye-witness of it. In his narrative of his mission in Ceylon, Thomas Cook, by a mere inadvertence, which I understand is easily explained when it is a stranger that commits it, described the Burghers as half-castes. Were he now living he would, I am sure, withdraw the expression, as it is not agreeable to the class which it was used to designate. There is no caste in heaven, and when the pleasure of the Lord is done on earth as it is done in heaven, there will be no caste here.

HOME AGAIN

Thomas Cook returned home shortly before the Christmas of 1895, apparently in good health and

as full as ever of evangelistic zeal. He was then well on in the fourth decade of his life, but his passion for souls had not died out. As he had seen something of the work of the missionaries abroad he was naturally asked to bear witness at some missionary meetings of what he had observed, and this he did with considerable effect. His services continued to be in great request, and were cheerfully rendered ; but it became apparent that his strenuous labours had told upon him more than even his intimate friends had suspected. I myself was accustomed to think that the burden of his mission work sat lightly upon him. He had superb faith in God : he had proved the gospel in too many lands ever to doubt its saving power ; and he did not seem to me to distress himself about results, but to leave them with God, assured that his work would not be in vain in the Lord. Hence I thought of him always as sitting 'calm on tumult's wheel.' Wesley said, late in life, that he had never lost a night's sleep during seventy years, and yet the care of all the Methodist societies came upon him daily. Thomas Cook gave one the impression that he was kept by divine grace in a similar state of serenity, and indeed even now such seems to have been the case. And yet there is reason to believe that the strain to which his nervous and physical constitution had been exposed had impaired his health, and his decision to take a year's rest met with the concurrence of his brethren.

At the Conference of 1899 he retired for twelve months from active mission work, taking occasional services but avoiding the responsibilities of protracted missions. Shortly before this time he had

been invited by a friend to go with him as his guest to the Holy Land. He was, however, obliged to decline the offer, as he could not leave his work for the necessary time. But when he was free he remarked to his wife, but to no one else, that if the opportunity should be given him during his year of leisure, he should be glad to accept it. Strange to say—and yet not strange in his estimation—he was invited again that year to go to Palestine, the invitation coming from another source; indeed, it came from a gentleman whom he did not know even by face, but it was couched in such terms that he was able to accept it, and he therefore left England in January, 1900. On Sunday, January 7, in that year, he preached in the Jubilee Hall, Bradford, and on the Friday following he started from London for Marseilles. He was one of a pleasant party, which included the late Rev. Hugh Price Hughes. He took a service at sea, preaching from a text he often used, 'Son, remember!' Sometimes he preached this same sermon with tremendous effect, as, for example, at Southport during one of the annual Conventions, when many who heard it, including some ministers, were affected to tears. It used to be remarked of him that he was given to repeating his sermons continually, and the impeachment cannot be denied; but he did it deliberately, not to save himself the trouble of preparing new ones, nor because he lacked fertility of mind—at all events during his palmy days—but for sufficient reasons. Towards the end of life, I believe, he did not find it easy to make new sermons which contained such strong pithy thoughts and such epigrams as his mission sermons nearly always abounded

in, this being due probably in part to the necessity that was laid upon him by his new duties to diffuse his attention over a wide area of interests. It was also the result of enfeebled health. But in the days of his strength he used the same sermons and addresses over and over again, for the same reasons that led Mr. Moody to adopt a similar course. When it pleased God to bless a sermon or address which he gave for the first time, he regarded that as an indication that the message it contained suited the purpose for which it was intended, and he knew no reason why, when it had been blessed once, it should not be blessed an indefinite number of times. Indeed, he confidently expected it would, and hence he sometimes expressed surprise to me and others if a sermon which he repeated many times was not as effective in its old age as it had been in its youth. Dr. Parker has left a sermon with the title 'Tried Weapons,' based on David's words concerning the sword of Goliath, 'There is none like that; give it me.' Thomas Cook was fond of using 'tried weapons.'

Preaching with him was not like the singing of a lark. It was an action; every sermon was intended to *do* something. When, therefore, a sermon produced definite results once, he expected it to do the same as often as it was preached, and as a rule he was not disappointed. In this respect he was in good company. Jabez Bunting preached a sermon on Justification when he was a local preacher, and he continued to preach it—with modifications, no doubt—throughout his ministry, and published it as a manifesto. He knew he could not improve upon it. To him 'there was none like

that ' text. Wesley late in life was convinced that he could not write a better sermon on a certain parable—that of the Unjust Steward, I think—than the one he wrote on it in the days of his early ministry. Thomas Cook was like these great preachers in that respect. Sometimes he would preach a new sermon, but if it did not serve his purpose as well as one of his old sermons, he would scrap the new one and retain the old one in his armoury where he kept his ' tried weapons.' Thus, for example, when he was at Perth, in Western Australia, he made a new sermon on the parable of the Lost Sheep. He spent the greatest care on the preparation of it, but he never preached it so far as was known. When his wife asked him why he did not use it in his missions, he said that it did not seem to have enough point in it to bring people to immediate decision, and since he always had in every congregation hearers present whom he never expected to meet again, he felt it necessary every time he preached to preach in the most direct manner possible. The same principle actuated him in the teaching that he gave on the subject of Christian Perfection. He considered that every congregation he addressed needed to have the truth put before it in the same way, and therefore he disregarded criticism and gave his hearers ' line upon line, precept upon precept.' The preacher who has done more good with his new sermons than Thomas Cook did with his old ones may be allowed to raise an objection to the evangelist's methods. During this tour he preached in the German Church at Cairo, taking another favourite text, ' Whatsoever a man soweth, that shall he reap.'

He reached home in April and resumed his ministry at Nelson. He was supposed to be resting, and so he was, from exciting mission services, but he preached almost every Sunday, visiting during this summer Hull, the London Mission, Sheffield, Melton Mowbray, Leeds, Witney, Manchester, Plymouth, Banbury, Buxton, Doncaster, Sunderland, Bridlington, Colwyn Bay, Llandudno, and Morecambe. This brought him to the close of the Connexional year; he commenced mission work again shortly after Conference.

A Powerful Open-Air Service

The mention of Bridlington reminds us that once when Thomas Cook was staying there for a holiday, after attending public worship with Mrs. Cook, he walked down to the beach and took his stand at an open-air service. It seemed to him that the best was not being made of the opportunity, and as his feet were always shod with the preparation of the gospel of peace, he asked permission to speak. He was not recognized, but leave was given him, and he at once stood up and began to publish salvation and to say unto Zion, 'Thy God reigneth.' Long afterwards he described the service to me, and told me that he was 'constrained by the Word,' and was greatly helped in proclaiming it. He drew largely upon his resources and put everything into the address that occurred to him, as though he might never be allowed to preach again. Strong preaching is as effective in the open air as in the church, and this impromptu address, which came hot off the backstone, produced a deep impression. When the service was over an unknown gentleman

approached the evangelist and begged for a written or printed copy of the address, and offered five pounds for it. He was told that it was entirely extempore and that it could not be reproduced. Some while after, this stranger wrote to Thomas Cook and again begged him to let him have an outline of the address and to accept five pounds for it, to be devoted to any object in which the author was interested. The request could not be granted, but that it was made and repeated and urged in this way shows how deep was the impression it made upon at least one person who heard it. Whatsoever thy hand finds to do, *that* is the thing to be done, and done with all thy might.

CHAPTER IX

THE GOSPEL CAR MOVEMENT

THE late Rev. Thomas Champness, with the ingenuity that always marked his work, struck out a new path by putting one or two vans on the road, and placing an evangelist and colporteur in charge, the object being to hold services in the villages and market places of country towns, and to circulate good books, mostly of a religious kind. Mr. Champness discovered an invaluable agent in the person of Mr. Moses Welsby, commonly called 'Owd Mo,' who for many years proved himself a salesman of the first quality, selling quite an extraordinary number of books; and an evangelist of great power, especially in Lancashire, as owing to the fact that he is himself a Lancashire man he speaks the dialect of the county perfectly. Thomas Cook took a leaf out of Thomas Champness's book and started a movement which was known for years as the Gospel Mission Cars. Each car cost £150, and was well furnished with good literature, and put in charge of one, or, more often, two colporteurs. The men practically lived in the vans like gipsies, and went from place to place selling their wares, and holding services, using the van as a pulpit, and sometimes conducting services in the chapels which were placed at their disposal.

Generous friends like the late Dr. James Wood, Mr. T. Downing Wallace, the late Mr. J. Crowle, Mrs. Crossley of Manchester, Messrs. W. and E. Lamplough, Mr. J. Botteley, the late Mr. T. Walker, Mr. W. Walker, and the Messrs. Bainbridge of Newcastle, helped Thomas Cook nobly in this enterprise, so that it never languished for want of support. In 1901 Thomas Cook built five new vans, at a cost of about £750, and put them on the road. When all the money had been raised for this purpose with the exception of £75, Thomas Cook made it the object of special prayer that this sum might be sent him, if God so willed, in one offering, and so the business might be finished. Having prayed for this one day silently in the street of the town where he chanced to be, he went to conduct a service or speak at some meeting in the evening. When he got into the vestry he met a gentleman who said, 'Mr. Cook, I want to give you some money for your work.' 'How much?' said Mr. Cook. 'Seventy-five pounds,' was the reply. Mr. Cook asked the kind friend what led him to offer this exact sum, seventy-five pounds not being a round figure, like £50 or £100, for example. The friend said that he understood each gospel car cost £150; he was not prepared to give the entire cost of one, and so he thought he would give half. He knew nothing of Thomas Cook's momentary difficulty, but Thomas Cook believed that his Divine Employer knew of it, and that just as God was pleased to command a widow woman to sustain the prophet, so He had been pleased to command this good man to sustain him in his work for God for the time being. Things are

still *wrought* by prayer, only many of us have but little faith. These cars have been the means of doing immense good. The fairs and markets have been visited, and also the mining communities in the North of England, and an almost incredible amount of Christian literature has been sold by the colporteurs in charge of them. Homes have been visited by the thousand, one sale being effected usually for every ten houses visited; temperance pledges have been taken; evangelistic services have been held on a large scale, and hundreds of sinners have been led to seek salvation, the vans having often been the birth-place of souls. Public-houses have not been neglected; in one case at least the evangelist persuaded the publican to allow him to hold a service in his bar, and it pleased God to use ground for His own purposes which the Devil usually regards as peculiarly his own, and so out of the eater came forth meat. Policemen and clergymen of the Church of England have from their respective points of view testified to the good effects that have followed the use of this agency, while the favour it has met with at the hands of the common people is illustrated by the conduct of a crowd which met the van when it returned for a second visit to a particular place, and essayed to take the horse out of the shafts that they might themselves draw it to its old stand on the village green.

Statistics of the Gospel Cars

When Thomas Cook ceased to be a Connexional Evangelist he had, I believe, thirty of these cars at work, in charge of thirty-six evangelists. During

the year 1903–4 these lay brethren conducted 8,102 services, during the winter in rural districts, and in the summer at sea-side resorts. The number of inquirers reported at these services was 6,881. The total sales of books, large and small, realized £2,219 3s. 10d. The movement was then probably at its zenith. At first it was, of course, a much smaller agency, and subsequently it dwindled away, until now it is almost defunct. One of the cars passed into the hands of the Rev. H. Howard May, who brought his artistic skill to bear upon it, and made it a thing of beauty. At the time of writing this car is standing on the sands at Blackpool, where Mr. May and his colleagues are using it for the purpose for which it was originally intended—and with good effect. Mr. Cook was a party to giving up these cars, one at a time, and when he passed away there were only two or three on the road. It is matter of regret that so useful an arm of the service as the Gospel Car movement should have become almost extinct, but the novelty wore off, and furthermore, Mr. Cook found it increasingly difficult to keep all the irons hot that he had in the fire, especially as his health began seriously to fail. But whilst the gospel cars were in full force they were of great value. Christian activity has its phases; the present Mission Hall movement is one, and possibly it may have its day and cease to be before the Millennium comes. The Gospel Car enterprise was a phase of activity, and if it has had its day, we must be thankful that while the sun shone a good deal of hay was made. Whilst I am writing the Rev. E. Weaver has described in the columns of the *Methodist Recorder* a country place twelve miles

from the nearest railway-station, that station being five hours run from London, where the people are interesting and unsophisticated. He remarks that they know little of books and papers, and he intimates that it is exactly the district where a Gospel Car distributing good literature would do yeoman service. The evangelist, he believes, would reap a good commission if he secured the confidence of the young life of that valley. Precisely. This is what the Gospel Cars did, and I could wish that there might be a revival of the agency in Methodism.

CHAPTER X

THE SOUTHPORT CONVENTIONS FOR THE PROMOTION OF HOLINESS

No account of Thomas Cook's work would be complete if it did not give considerable space to the part he took during many years in the Southport Conventions. He did not start the movement; that honour belonged to the late Rev. W. H. Tindall, of blessed memory. But from its inception to the last month of his life, Thomas Cook took an active part in its proceedings, and shared the responsibilities which the undertaking involved. Mr. Tindall was led to start the movement as the result of a blessing he himself received at the Keswick Convention, and thus one good effort was the means of another being set on foot. The first Convention was held in Southport in the summer of 1885, and amongst those who took part in it were the following ministers: The Revs. W. H. Tindall, the founder, T. Waugh, T. Allen, D.D., J. G. Stuart, J. Chalmers, M.A., W. D. Serjeant, J. Hornabrook, W. Waters, J. Clapham Greaves, Thomas Champness, W. Middleton, Isaac E. Page, and Thomas Cook. Dr. J. Wood, Messrs. James Barlow, Jabez Woolley, Joshua Dawson, and a little later on George Clegg, were amongst the laymen who were identified with the cause during its early days.

It is pathetic to reflect that of these honoured brethren, thirteen have passed away. Since 1885 the Convention has been held every year, without a break. Only a few weeks before Mr. Cook's death he took the chair, though so unwell that he was not able to remain to the end. But it was in his heart to help to spread holiness as much when he had come to the end of his ministry as it was when he took part in the first Convention, during his probation. When this first Convention was held he was only twenty-six years of age; with him were both the grey-headed and the very aged men, 'much elder than his father'; but so rapidly had he matured in the Christian life that he was able then to speak to the edification of the congregation on some of the deepest things of God.

The Blessing of Perfect Love

From a report which appeared at the time in *The King's Highway*, we get a fair idea of the teaching which Thomas Cook gave in the third year of his probation on the sacred subject of Perfect Love. He maintained that every true Methodist believes in the doctrine, a proposition which would have pleased Wesley, for he expressed the opinion that no member could consistently remain in the Methodist Society who spoke against this truth. Yet, he pointed out, we do not believe in the doctrine because we are Methodists; we are Methodists because we believe the Methodist view to be consonant with 'the truth as it is in Jesus.' He went on to define perfect love as pure love, that is, love without the admixture of its opposite. Sin, he declared, was the opposite of love, and to be

filled with love is to be emptied of sin. The two cannot co-exist; the one expels the other, as light dispels darkness. Perfect love is of the same kind as God's love; the same in kind, not in degree. The love of God is not only manifested towards us; it is also bestowed upon us. It is an impartation as well as a manifestation. When love is perfected in us, we love God because we cannot help it. This is the secret of true Christian liberty. With God's love flooding our hearts we like just what He likes; and it is easy to do as we like. In this state duty is joy, and God's service a luxury. Perfect love is perfect in quantity. Not that it cannot increase, but it is complete to the present capacity of the believer possessing it. We can only love God with the powers we possess; God requires nothing more. 'With all thy heart' is the commandment. But with an ever-extending capacity an increasing love is possible. Then again, perfect love is constant love. Some Christians have an intermittent love; it ebbs and flows. 'Mine,' said this young Christian, 'was once like that, but a blessed change has taken place. Joy ebbs and flows as before; emotion waxes and wanes; but the spasmodic, vacillating life has ended, by the grace of God. Love is the all-absorbing, all-controlling, dominating principle now. Perfect love will give boldness in the day of judgement.'

There are two sorts of Christians, high level and low level. The former live for God alone; 'none of self and all of Thee' is their motto. In all they do they are actuated by pure love to God and man. The others live a low, ignoble, selfish life; they are easy-chair Christians, whose only ambition is to

get to heaven at last. At the day of judgement these two classes of Christians will not have the same confidence. The First Epistle to the Corinthians, chapter iii. and verses 11–15, were quoted in proof of this statement, and the evangelist concluded by exhorting his hearers to rise above the idea of mere personal safety, and to seek a glorious place in heaven.

This bare outline, written at the time by some friendly reporter, only gives an inadequate impression of the address, but it will be seen that the young evangelist spoke then with no uncertain sound on this wonderful Christian duty and privilege. He rightly divided the word of truth. Yet he was but twenty-six; he had received no theological training; nor was he a scholar, in the ordinary connotation of that term. Whence, then, had he the wisdom he displayed? He fed the people then and always with knowledge and understanding, for he was a shepherd according to God's heart. His habits of prayer did for him what research does for the man of science—made him an expert in the things of God, even in his early manhood. Canon Liddon said most truly, 'You must live Scripture if you would understand it.' And it may be said with truth, if you *do* live it, you will understand it. This applied to Thomas Cook, as indeed to many other notable men.

Later in the same week Thomas Cook gave another address, based on Romans vi, 11: 'Likewise reckon ye yourselves dead indeed unto sin but alive unto God through our Lord Jesus Christ.' In this exposition of the doctrine he distinguished between sin as an act and sin as a state, and he insisted that

we need to be saved not merely from acts of sin but from sin itself—from sin which is the cause of sins. He pointed out that in many Christians the bent towards sin was not taken away. They resist this tendency, but still it is there. Diabolus has a portion of the city of Mansoul. God, however, proposes to cast him out utterly, that we may be able to say with our Master, 'The prince of this world cometh and hath nothing in me.' Again and again the young preacher referred to his own experience. He testified that he had formerly staggered at the thought of the complete expulsion of sin, but his mind had been led to dwell on the closing words of the text, 'Through our Lord Jesus Christ,' and then he saw the whole thing in a moment. Holiness, he declared, is Christ in me. That was Paul's idea, 'I, yet not I, Christ liveth in me.' He proceeded to draw a distinction between the conditional and absolute death of sin. He expressed his belief only in a conditional death of sin, but he maintained that this was as certainly death as it would be if it were absolute. To receive this blessing it was necessary to reckon ourselves dead unto sin; God would make the reckoning good, through our Lord Jesus Christ. 'I reckon myself,' said the evangelist, 'dead unto sin now. Who else will claim this freedom? Thank God, many do! Henceforth we live, but not we, Christ liveth in us.' So that particular service ended, the congregation, led by the evangelist, singing some simple lines of which he was very fond,

I've let the dear Master come in.

The writer was present on several of these occasions

at Southport in subsequent years, and remembers with what holy joy and fervour the hymn was often sung of which the line just cited is a part.

It will be seen that Thomas Cook, from the beginning of his ministry, preached what Dr. J. Rendel Harris calls 'a high gospel.' 'There is nothing,' says that devotional writer, 'saves people so quickly as the preaching of a high gospel. Let people know that we have got *something*, and that God has given it. I know,' he adds, 'that is orthodox because I have a sentence that bears on it out of Wesley's *Works*. Wesley says, "When Christian perfection is not strongly and explicitly preached, there is very seldom any remarkable blessing from God. . . . Unless you press believers to accept full salvation *now*, you must not look for any revival."' Dr. Rendel Harris said in the same connexion, 'I am afraid many people have been making a mistake. They have thought the proper thing to do was to try and get sinners clean first and saints afterwards.' He went on to controvert that view and to urge that the first thing to be done was to get a clean Church, as the best means of getting a clean world.

This, it will be seen, is the testimony of a beloved and honoured member of the Society of Friends, which leads me to say that at the Plymouth Conference we were favoured with a visit from the representatives of the local meeting of this Society and that the Friend who addressed the Conference, and chanced to be a brother of Dr. Rendel Harris, alluded to this blessing of Perfect Love as one of the distinctive doctrines of Methodism, and hinted that those for whom he spoke would like to hear more of it from members of our communion.

We Methodists ought to fulfil the expectations and desires of Christians who belong to other folds, and do as Thomas Cook did, who preached this 'high gospel' in season and out of season, and attributed the blessing that rested upon his ministry to this fact. In confirmation of what Dr. Rendel Harris says of the effects of preaching such a gospel, I may add that on the last Sunday of this Convention at which Thomas Cook had preached the truths outlined above, he held an afternoon service, and counselled the converts who had taken Christ to be their sanctification during the previous week to witness to full salvation as far as they had experienced it; and he also advised them to avoid controversy with persons who held contrary views. During the time this afternoon service was proceeding the tent was crowded to its utmost capacity, and hundreds were outside who had failed to get inside. This is what we should have expected. The people who have God with them are not likely to be left alone: 'We will go with you, for we have heard that God is with you.' In the evening of the day Thomas Cook preached in a hall in Southport, his text being, 'And the Spirit and the Bride say, Come.' 'The Lord was present,' wrote one who was there, 'and the word came home with convincing power to many hearts. When the invitation was given to seekers of salvation to rise and go into the inquiry-rooms, I think over fifty rose and went. This was a grand wind-up, the Lord setting His seal upon the whole. May those who caught the sacred fire at Southport go forth to spread the flame, their lives as well as their lips declaring that Jesus is a perfect Saviour!'

This service closed the first Southport Convention. Since 1885 the Convention has been held every year, and there is reason to believe it will go on for years to come, the Rev. S. Chadwick having taken the place of Chairman, which Thomas Cook held at his death. The Rev. W. H. Tindall, who founded the movement, passed away many years ago, and since then others who took a prominent part in its proceedings have also died. This applies to Hugh Price Hughes, who took a deep interest in it; to Dr. Ebenezer E. Jenkins, who was a regular attendant and frequent speaker and preacher at the Convention; to Thomas Champness, George Clegg, and many others, especially the late Dr. Wood. We may say of these departed brethren, 'From them sounded forth the word of the Lord; not only in Southport but in every place their faith to God-ward went forth, so that we need not to speak anything.'

And now Thomas Cook has gone also. As we have stated, he was present at the Convention in August, 1912, very shortly before his death. Not without reason did the Rev. C. W. Andrews step out of the crowd of mourners that stood around Thomas Cook's grave in the little churchyard at Calver, when we laid him to rest, and declare that throughout his ministry Thomas Cook had stood for the doctrine of Perfect Love. That was essentially a part of *his* gospel. Happily, by the grace of God he was enabled to the last day of his life to illustrate and confirm the 'high gospel' which he preached, by his own conduct. Into a 'saint' God exalted a 'worm'; 'a worm' he 'exalted to God.' We may well ask ourselves whether it is the will of God that

some of His servants should live on a higher plane of spiritual life than others. The late Rev. John Brash said he did not at all think it was the will of God that some men should live nearer to Him than others. On the other hand, the Rev. Dr. Workman, in his volume on the Evolution of Monasticism, boldly asserts that the theory that in the Christian Republic there can be but one rule of life for all, namely, 'Be ye perfect, even as your Father which is in heaven is perfect,' is conspicuously at fault. He argues that all are not called to be ministers, nor to be missionaries, and that the same measure of self-sacrifice is not demanded from every child of God. There are special centres of danger and forlorn hopes in the King's army. He instances the command addressed to Abraham concerning his son and that addressed to the rich man in the gospel to sell all that he had and give it to the poor, as exceptional cases and not of universal application; and he remarks that there have been martyrs whose glorious end we could no longer imitate, however much we might desire to do so. Dr. Workman's main contention is no doubt correct; not all of us are called to drink of the same cup as Christ, nor to be baptized with His baptism. But surely all the Lord's people are called to be pure in heart and perfect in love. This view is well sustained by the Rev. Hugh Black in his *Culture and Restraint* (see his paragraphs on Mediæval Sainthood, pp. 273–286). We may also cite the evidence of Dr. R. W. Dale. Writing of a saintly minister who had been to see him, Dr. Dale says: 'Such men make one sigh. If through the power of the truth and Spirit of God they have achieved such sanctity, why might we

not all achieve it ?' That we *do* not all attain to it is no reason to give why we *cannot*. 'I will give unto this last even as unto thee.' Thomas Cook never regarded his experience of the things of God as exceptional; on the contrary, for thirty years he testified in this and other lands of the exceeding riches of God's grace, with a view to encourage every one to expect that what that grace had done for him it could do for every one who believed in Jesus. His witness was true.

REMINISCENCES BY THE REV. ISAAC E. PAGE

Mr. Page, who is now a happy supernumerary in the Whitby circuit, enjoying leisure with honour, was associated with Thomas Cook for many years, especially in the Southport Convention. He has favoured me with some recollections of his sainted friend, and as I think the reader will be interested in them, I propose to insert a selection of them in this chapter.

Mr. Page begins by saying that when he was stationed in the Woodhouse Grove circuit in 1898 he found the venerable Rev. William Jessop there, Mr. Jessop being one of the Bradford ministers when Thomas Cook began his ministry in that district as a lay evangelist. Mr. Page heard from Mr. Jessop's lips the same glowing account of Thomas Cook's early ministry which the reader has found in this memoir, and therefore by these two witnesses, Mr. Jessop and the present writer, the truthfulness of the narrative may be said to be established. Mr. Jessop went to hear the young evangelist with a view to find out wherein his strength lay; but he was puzzled. There was

nothing in the doctrine taught or mode of teaching which seemed to the older minister adequately to explain the remarkable effects produced by the younger preacher. It will be remembered that the late Dr. R. W. Dale thought the same of D. L. Moody's preaching, and, in a fit of absent-mindedness apparently, told the great American evangelist what was in his mind. Moody laughed cheerily and said he should be sorry if it were otherwise (*Life of Dale*, p. 318). Just so. It is no use our fastening our eyes upon these blessed men as though by their own power or godliness they had done the great work with which their names are associated. 'The deep saith, It is not in me: and the sea saith, It is not with me.' Mr. Page informs us that before the first Southport Convention the Rev. W. H. Tindall held a series of services in his own circuit, Trinity, Southport, for the promotion of holiness, himself and Thomas Cook taking part in them. Whilst these three brethren were engaged in Mr. Tindall's study with the letters containing requests for prayer and praise to be offered to God, Thomas Cook chanced to open one addressed to himself in which the writer expressed his thankfulness to God for the blessing he had received from Thomas Cook's addresses during the week, and enclosing £10, which he wished Mr. Cook to accept for his own private use. Thomas Cook passed the remittance on to Mr. Tindall and asked him to put it in the box towards defraying the expenses of the services, saying he did not desire anything for himself—'Not that I desire a gift, but I desire fruit that may abound to your account.'

Soon after, Mr. Page went to Preston, where

Thomas Cook was holding a Mission in Lune Street Chapel. It was an afternoon service he attended, and the late Dr. J. Wood was, 'like faithful Aaron, holding up the prophet's hands.' The area of the chapel was nearly full, and Mr. Page learnt the interesting fact that some working men who were present had sacrificed half a day's pay in order to attend this week-day afternoon service. Let him that readeth understand. Mr. Cook was not well that day, and it seemed to his friend that the chariot wheels dragged rather heavily, and he feared that no fruit would be gathered from that service. However, Thomas Cook asked one of his brethren to offer prayer, and then in the quietest manner possible he invited all who were seeking full salvation to go to the communion rail. To Mr. Page's astonishment the rail was soon crowded, the seekers being apparently in dead earnest. Seeing a gentleman near him weeping profusely, Mr. Page invited him to go with him into the vestry, which he did, and there he sought and found 'the pearl which others spurn.' Others also were similarly blessed. Mr. Page was surprised. Without rain there will be no mushrooms, and it seemed to Mr. Page that there had been no rain here; but the effects were palpable. There *must* have been rain, but our observant friend had not been conscious of it. He proceeds to say that Thomas Cook was not invariably successful in his methods, and he mentions a service which the evangelist conducted and he attended at Halifax and which, though protracted until nearly ten o'clock at night, yielded no visible result. That night this fisher of men caught nothing, so far as was known. I have no wish to conceal this side of

the shield. Mrs. Cook has told me that she often saw her late husband in mission services when hardness seemed to come over the after-meeting, and he would stand with his head held up and an upward look in his face, pleading with the people again and again, and evidently believing that after the power that had attended the preaching of the Word, the destinies of some who were present depended upon their immediate decision. 'Wherefore, even as the Holy Spirit saith, *to-day* if ye shall hear His voice, harden not your hearts.' Mr. Cook himself sometimes spoke on this wise to the writer when he was reviewing his life-work. In this connexion the writer would remind the reader of this significant passage: 'Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not.' Nor must we overlook the profound significance of the Redeemer's tears wept over lost Jerusalem: 'How often would I—and ye would not.'

Mr. Page mentions an incident which occurred at Chester when Thomas Cook met the workers on the eve of a mission he held there. He found that his instructions concerning the size of the handbills announcing the services had not been carried out *in toto*, the authorities of the circuit being, like Mrs. Gilpin, of a frugal mind, though bent on doing good. He thereupon began operations by ordering all the handbills to be thrown on the fire. Of course he was obeyed: in all his missions he was the captain, and no one disputed his authority. Yet he scarcely ever gave offence. Even the trees like to have a king to reign over them. Mr. Page refers to another mission where 200 converts were reported, and

remarks that the Church did not retain many. One, however, was kept who ultimately became a minister of the gospel, and if he remains faithful to death his conversion and the good that he has since done are worth all the labour and cost of the mission.

Mr. Page refers to a long conversation that he had with Thomas Cook when they were staying together on the question of the ephemeral character of much revival work. Thomas Cook's opinion was that much of this was due to some defect in the several Churches to which the converts belonged, but Mr. Page was not satisfied with that theory, and acknowledges that even now he is not able to account for these declensions. Nor are we able to do this. We remember, however, the parable of the sower, and also that saying of our Lord, 'Every plant which my heavenly Father hath not planted shall be rooted up.' 'Secret things belong unto the Lord.' I have thought it well to print these observations of Mr. Page, partly because his optimistic nature is so pronounced, and partly because we wish to picture things as they are, and not as we would wish them to be.

The Revival in Wales in 1904 was a remarkable work of God—as genuine, I should be disposed to say, as far as it went, as the Evangelical Revival in England of the eighteenth century. The Spirit of God was manifestly poured out, and one proof of it was seen in the fact that God's servants and handmaidens prophesied, and so wonderfully that learned theological professors who were eye-witnesses of the movement and worshippers and not officials, were astonished beyond measure when they heard unlettered men and women plead in prayer with

an earnestness and knowledge of scripture and confidence that they coveted for themselves. It is true that the large increase which the Churches in Wales reported as the result of this movement was followed by a serious falling-off in the membership of those Churches in subsequent years, which led even some good men to decry the whole event and to speak of it as though it were due rather to the intervention of Satan, transformed into an angel of light, than to the action of the finger of God. And yet, eight years afterwards, when all the defections had been written off up to that time, the Welsh Churches in the area affected reported that they had then 50,000 members more than they had in communion with them prior to that outpouring of the Spirit of God. The kingdom of heaven is like a drag-net, which when cast into the sea, gathers of every kind; the good are gathered into vessels, but the bad are rejected. It cannot be denied that many of the missions which Thomas Cook held in this and other lands during the twenty years of his work as Connexional Evangelist proved disappointing in their permanent results, just as the Welsh Revival has disappointed us in the same respect. It would seem that in all these revivals the goodness of not a few has been as the early dew.

But what then? Because *all* have not proved faithful, must we lightly esteem those who have hitherto witnessed a good confession before men? And if it should be said that those converts whose goodness was like the early dew were really injured by the revivals, and that if the harm done to them could be computed it would be seen to counterbalance the good done to the faithful ones, I should

reply that while it is only too true that the last state of some may become worse with them than the first, and that it would have been better for these unstable converts not to have known the way of truth, than after knowing it, to turn back from the holy commandment delivered unto them ; nevertheless we rejoice in all these outbreaks of Christianity, and we will rejoice.

CEASES TO BE A CONNEXIONAL EVANGELIST

So eminently useful was Thomas Cook in his special work, and so happy also was he in it, that it might have been supposed he would have continued in it to the end of his ministerial course. But, as we have seen, notwithstanding his ruddy countenance, subsequent events proved that the seeds of disease were in his system during many years. He did not seem even to some of his intimate friends to have nerves, so bold and intrepid was he, as far as one could judge, and so superb was his faith in God. But since his death we have learned that the strain of his protracted mission work told heavily upon him when he was in his fifth decade. Mrs. Cook informs me that this was evident in the last two winters of his Connexional work. She became anxious about his health, not without reason, for each time when he returned home at the close of a mission he appeared to be in a state of nervous exhaustion. He seemed unable to sit still, even at meal-times, and his hands and feet would twitch, so that it was painful to watch him. He would rearrange the furniture in the various rooms of the house, and his sleep became broken and disturbed.

It gradually became apparent to him and his wife that he would soon have to relinquish duties for which he no longer had the necessary physical strength. This is not surprising when we consider the demands his work made upon him. From the beginning of his ministry he had never preached on the principle of 'Take it, or leave it, as you please.' On the contrary he always argued and pleaded with men as one who had a tremendous sense of the importance of the issues that were at stake. He knew it was not a vain thing with his hearers, whether they obeyed the gospel or not; he believed it was their life; consequently his services took virtue out of him. Added to this was some physical trouble which began to show itself ominously about this time.

Under these circumstances the idea found place in his mind that it might soon become necessary for him to give up the appointment which for twenty years or more he had held under the Home Mission Committee.

CHAPTER XI

THE 'JOYFUL NEWS' MISSION

THE late Rev. Thomas Champness, as is well known, had some few years before the time of which we are writing, founded a Mission of Lay Evangelists, and had managed it with a faithfulness and devotion equalled only by its ability. The story of that mission, how it originated and was conducted, and with what results, has been told by the widow of Thomas Champness, and cannot be reproduced here. It is beautiful to watch real Christianity breaking out in unexpected places. Of course the home of a Methodist preacher is not the last place where we should expect an outbreak of Christianity to occur; nevertheless when Thomas Bowman Stephenson was first stationed at Lambeth, it was not expected that there would be under his hands such an outburst of Christianity as actually took place and resulted in the establishment of the National Children's Home and Orphanage. And when Thomas Champness was appointed District Missionary of the Bolton District, it was not foreseen that in his house there would be the beginning of a movement towards the support of which in his lifetime he received not less than £85,000, and which has fructified into the magnificent institution known as 'Cliff College Training Home and Mission.' In

the book entitled *Foundations*, by Seven Oxford Men, there are the subjoined observations, written by one of the seven :

> Our ordinary, respectable, lukewarm Christianity is in sharp contrast to the heroic fervour of primitive Christianity. And the great outbreaks of spiritual life in the history of Christianity, from the Friars to the Oxford Movement, have been reversions to the ardour of those early days. The real Christianity is constantly breaking out in unexpected places. To those who can read the signs of the times, such as the Student Volunteer Missionary Union, it may appear likely that the present generation will witness not the least outbursts of power.

The Joyful News Mission is a lovely illustration of this principle, and that when it came it came to stay is evident from the permanent form it has now assumed in the institution just named, and of which the Rev. Samuel Chadwick is now the second Principal. The beginning of this mission deserves to be mentioned in the same day as the Coming of the Friars, as, indeed, wiser men than the writer have acknowledged. It reminds us also of the Methodist Revival under Wesley and his assistants ; of the Oxford Movement ; of the Salvation Army ; and of the Student Movement referred to in the above extract.

All these splendid incidents in the history of the Christian religion were manifestations of what may be called unofficial Christianity ; and the Joyful News Mission belongs to the same category. Thomas Champness began his mission in a humble way, at Bolton ; from thence it was removed to

Rochdale, where it remained until it was transferred to other hands. It was primarily intended for the benefit of village Methodism, 'the man in the smock frock' having been laid upon its founder's heart as the prisoner was laid upon the heart of John Howard, and the child factory worker on the heart of Lord Shaftesbury. Thomas Champness described his young evangelists as 'angelic ferrets,' and it was their business on the village green, in the farmer's kitchen and in the village chapel, as well as in the labourer's cottage, to ferret out the English peasant and tell him the story of the Cross. But Thomas Champness was a born missionary, and it was natural that he should yearn over Wesley's parish, and wish to send out his lay evangelists to the ends of the earth. He did this with great effect, some of his men becoming missionaries of exceptional power, e.g. the Rev. Ernest Cooper, of Hunan, China, and Mr. Pearson and his late equally devoted wife, who rendered great service in New Ireland. As a matter of fact Thomas Champness touched many parts of the world with his mission, and blessed every place he visited.

The Joyful News evangelists are at work for God now in many different countries. The second man Mr. Champness had is now an episcopal clergyman in the United States, where he is doing excellent work outside the confines of the Church in which he received his first training. He had charge of the first gospel car Mr. Champness sent out, and started with it from Ludgate Circus, and he was for some time one of the Rochdale band. He is now a popular and much valued minister in New York State, and although no longer connected with

Methodism, is on the friendliest terms with the Methodist preachers in his district.

Mr. Champness himself visited China and preached in the streets to the Chinese, as he had so often preached in the open air in his own country. What is more, he had the honour of sending out to China the young evangelist who was our first missionary martyr in that country. This was William Argent, who was murdered in a sudden riot at Wusueh on June 5, 1891. Dr. G. G. Findlay speaks of him in his *Wesley's World Parish* as a capable and lovable young fellow, and I may add that his mother was a member of the Stratford Wesleyan Church when I had the pastoral charge of that Society. The blood of William Argent, Joyful News Evangelist, became part of the seed from which the Christian Church in China as we now know it grew; and it must ever be the distinction of the Joyful News Mission that it was deemed worthy to provide the first Wesleyan Methodist missionary in China who not only hazarded his life for the sake of the Lord Jesus, but laid it down in that great country for the gospel's sake.

Mr. Champness had the tenderest memories of Western Africa, for there he lost his young wife and saw his white colleagues die, till he was left alone. Then his own health gave way, and he was obliged to leave the White Man's Grave, as it used then to be called, before tropical climates were understood as they now are. Towards the end of his life he was one of the few men then living who had met David Livingstone on the Dark Continent.

He was a great believer in a committee of one, or rather two, himself and his wife, and he had no other

committee either to support or control him; no patron except God Himself, who was always sufficient for him; no collectors, or collections, or treasurer. He himself was the Joyful News Mission: whom he would he employed, and whom he would he dismissed. He never asked mortal man for a single donation, except when he first started the mission, and then requested a single individual to help him, after which he relied exclusively on prayer as the means for raising the income which he needed for carrying on his unique organization. It was an absolute joint monarchy, a Thomas and Eliza Mary reign; and judged by its results it was an unqualified success, the establishment of a movement which Methodism will not willingly let die—witness the noble pile of buildings in the little village of Calver, which is now the home of the mission.

Mr. Champness carried the burden of this mission till he was well over seventy years of age, and then he felt it right to hand it over to a younger man, believing, as he did, that he had lighted a candle which Methodism would not allow to be put out. It must be regarded as a providential circumstance that just at the moment when the founder of the mission, being stricken in years, was thinking he ought to retire, Thomas Cook was coming to think that he ought to serve his Church in some other and less exacting sphere than that in which he had moved during the last twenty years. Thomas Cook was praying for guidance and waiting for the Pillar of Cloud to move, when there came a request to him from the Home Mission Committee to take charge of the Mission. It is not necessary to go through the details of the transfer. Dr. Henry J.

Pope, as secretary of the Home Mission Committee, conducted the negotiations with great ability and equal kindness. He was from the first to the last a warm supporter and able adviser of Thomas Cook, and some of the credit of the success which afterwards was achieved by Mr. Cook was under God certainly due to Dr. Pope's unceasing vigilance and wise oversight. The writer met Dr. Pope at Cliff College, spending the night there with him only a few weeks before his death, and had ample proof that the interest he took in the mission when it first came under the care of his Committee was maintained to the close of his useful and devoted life. When Thomas Cook accepted the trust which was offered to him, Thomas Champness was greatly relieved. He never thought that the rise of his successor would be equivalent to his eclipse, nor did he fear that his own success would be more than equalled by a younger man. His one anxiety was to provide that after his decease, the mission which God had allowed him to begin might be continued, and that if it were the divine will it might increase in usefulness with the process of the suns. He had his reward.

Letters from the late Thomas Champness

The founder of the Joyful News Mission wrote as follows to the man who was called to continue and enlarge the work :—

> Will you allow me to say how thankful I am to God and to yourself for opening a way by which my wife and I can be relieved of the burden which had begun to press us down? Sometimes people have said to me, ' Champness,

what is to become of your work when you are gone?' Providence incarnated in yourself has answered that question, and I have the joy of knowing that the work has now become a permanent factor in Methodism. With such a Staff and such a Head I do not see how Cliff College can be anything else but a helper of all good things for the young preachers of Methodism.

Later he wrote to say how impressed he was with the evolution of his mission as it now was in the hands of Thomas Cook, and he exclaimed, 'How God has helped, and will help!' He adds, 'I greatly admire the way in which you have begun. My courage would have failed me (i.e. in starting on so large a scale at Cliff College); but then my attempt was only the germ. Methodism will see one of its greatest movements well carried out at Cliff College.' In a subsequent letter Mr. Champness wrote: 'Yes, there is a vast opportunity and an all-sufficient God. We cannot desire more for His Kingdom than He is able to grant. May I suggest that you should not take work away from Cliff College except what is parallel with it, and that you should look upon the mission as God's errand for your life? In this way you will be able to live long and foster young preachers.'

A month later he wrote again, and said how astonished he was at Thomas Cook's cleverness and power as a man of affairs; indeed, he was amazed at the business qualities he had begun to display, and he remarked, 'I cannot tell you what a comfort it is to me that my work is not to perish, but is to be developed in such a remarkable and God-given

manner.' These extracts from a few of the many letters Mr. Champness wrote to his successor show with what generous enthusiasm the man who was putting off his armour regarded the man who was girding on his armour, and how sincerely he rejoiced in the appointment that had been made to the position he had been obliged to vacate, owing to increasing infirmities. He also expressed a wish that Mr. Cook would print some of the notes he had made of his evangelistic labours, and said in that case he believed they would become as valuable as James Caughey's Letters.



CLIFF COLLEGE AND TUTOR'S HOUSE.

CHAPTER XII

CLIFF COLLEGE TRAINING HOME AND MISSION

MANY readers of this narrative will be familiar with Cliff College, but for the sake of others who are not, and especially of friends in other countries to which Cliff College men have gone, it may be useful to give some account of the place, and to explain under what circumstances it became Wesleyan Methodist property. It is situated in the village of Calver, about three and a half miles from Grindleford, Derbyshire, and one mile from the gates of Chatsworth House. The college stands in the midst of twenty-two acres, and the whole estate is now the freehold property of the Connexion. As freehold land is very difficult to get in this ducal neighbourhood, it is considered a great gain to have secured this valuable property. Readers of Ruskin will remember his admiration for Derbyshire, and indeed it may be said without exaggeration that this college is in the midst of scenery than which there is scarcely any finer in England. The locality may be described as the English Switzerland. The river Derwent is seen from the college windows, slowly winding its way along the valley, while not far off are the shining windows of Chatsworth House, the seat of the Duke of Devonshire. Bakewell, with probably the

prettiest workhouse in the kingdom, is five miles away, and there are many pleasant villages within walking distance.

The grounds are extensive and beautifully laid out, trees and shrubs being abundant. It is said that the previous occupant of the college, the late Dr. Guinness, himself spent £15,000 in improving the buildings and the grounds. There is an observatory not far from the house, furnished with a fine telescope, the gift of a generous supporter of the institution. The lawns are well mown and rolled; the plants are in perfect order; the gravelled paths are smoothness itself, and the garden beds are in the season a mass of colour. There are glass-houses for tender plants, tennis courts for visitors, a cricket field for the young men, and a park, where the tutor's house stands. There is also a small and pleasant chapel, standing in the grounds, and in it the staff and students worship when in residence, the people coming in to increase the congregation from the village and adjacent parts. It should also be said that there is a large kitchen garden which yields all kinds of useful produce for consumption in the college, and a small farm, with horses, cows, and of course, calves, pigs and poultry. The whole estate has been admirably laid out, and if there is any other estate in the dukeries kept in better order than this, the greatest credit is due to the owners of it, and the gardeners employed upon it. We shall see by-and-by how it has been possible for the Principal to keep up this large establishment, and to maintain it in perfect order, a whole army of gardeners and farm-servants apparently being required for the purpose. There

is accommodation in the college for at least seventy students, and when all are in residence, including the staff and the maid-servants, there are nearly one hundred persons to be provided for every day. For the up-keep of the college and the support of the evangelists who are at work in the mission connected with the Training Home, not less than £100 a week from all sources is required. No collections for the institution are made, and the income is obtained from the contributions of some few wealthy men who have stood by the work from the beginning with unswerving devotion; from the donations of a large number of working and poor people, received through the agency of the *Joyful News*, a small weekly evangelistic paper, edited by the Rev. S. Chadwick, and the organ of the mission; from the payments of the students or their friends, the men being encouraged to contribute towards the cost of their training according to their resources, but no man ever being refused admission because of his poverty, nor any man being received on account of his means, apart from the qualifications which are deemed indispensable; and, lastly, from the financial acknowledgements which are made by the circuits to which some of the evangelists are sent for periods of service of a longer or shorter duration. From these various sources, with the addition of an occasional legacy from some deceased supporter of the college, the income needed has hitherto never failed to come. Mr. Cook was able each year to close the accounts with a clean balance-sheet, the income always covering the expenditure. This was practically the case in the last year of his life. For the first time in the

history of the college, Mr. Cook's last report did show a small deficit, but it was accounted for in this way—the accounts balanced at the end of June, in that year (1912), but a small legacy which it was expected would be paid at the end of that month was not paid until November. Had it been paid when due there would have been no deficiency to report, but practically there was no debt then as there had been none before, the balance being provided for, and being received within three months after the close of the financial year. I may add that this satisfactory financial position was maintained during the year that followed Mr. Cook's death. The Rev. S. Chadwick was not formally responsible for the college that year, he having left at the Conference of 1912, and taken charge of the South Yorkshire Coalfields Mission. But at the request of the Committee he handsomely consented to fill up the gap caused by the unexpected death of the Principal, and he also was enabled to report that before the Conference of 1913 he had received as the treasurer *pro tem.* an income which covered the expenditure, and left the college and mission free from debt once more.

For this eminently satisfactory state of things thanks are due to the many generous supporters of the work who have not grown weary in well-doing, but have continued to provide the means necessary for carrying on the Home and Mission ungrudgingly, and almost entirely spontaneously. But especially praise is due to Almighty God who, to use a passage of Scripture of which Thomas Cook was very fond, and which he quoted frequently in this connexion, has been to His servants ' a place

of broad rivers and streams.' But we shall recur to this aspect of the mission in a later chapter.

The Story of Cliff College

The whole history of this place is a striking witness to the providence of God, and furnishes a beautiful illustration of the subject of the Rev. John Telford's Fernley Lecture, namely, 'Man's Partnership with Divine Providence.' It was 'by chance,' so to speak, that I myself happened to hear first of all that the college was vacant, and that it might prove available for the purposes of the Joyful News Mission. Having to be present as chairman of that district for the time being, at the Bakewell Quarterly Meeting, I remarked incidentally that Mr. Champness was leaving Rochdale, and had some thoughts of coming to settle in that part of Derbyshire. As the brethren dispersed one of the lay members of the meeting alluded to this piece of information, and observed that if a new home was wanted for the Joyful News Mission, there was a college suitable for the purpose five miles away, standing empty, and which in all probability might be secured on very advantageous terms. Mr. Cook was at the moment in treaty for some premises farther north, but happily was not committed to them. He at once met me in Sheffield, and I had the privilege of taking Mrs. Cook and her late husband to see the estate, the upshot being that in a short space of time the property was secured for Methodism, and renovated and furnished, the entire cost being met in ways that will appear in subsequent pages. This was in the year 1902. The house came to be built in the following way.

A gentleman named Hulme, who was at one time Recorder of Salford, and a sturdy Nonconformist, was the original owner of the estate. Having furnished the house, and equipped it for the purpose he had in view, quite regardless of expense, Mr. Hulme proceeded to make it a centre of religious influence for the neighbourhood, and by-and-by for a wider area. Out of a barn he constructed a chapel, expending upon it much care and money. Soon he became possessed of a strong desire to make the house a centre for training men for missionary work abroad. Before, however, this idea matured he was removed by death. His widow, knowing her husband's mind, determined that she would carry out his intention, not without some opposition from members of the family. She brought over to Cliff House a German who had some expert knowledge of the kind of Training Institute Mr. Hulme had purposed to establish, and the whole matter was carefully considered. In the end the widow and others who had been consulted came to the conclusion that Cliff House was not suitable for the particular kind of institution that had been thought of, the idea having been to train men for industrial missionary work in the first instance; and the project was given up. Just at the time it was the hap of the late Dr. Grattan Guinness to be holding some services for the Young Men's Christian Association in the adjacent city of Sheffield. He wished to develop the mission at Harley House, Bow, which was in his charge, and in due course the property was leased to him. In this way the main desire of the owner of the property was realized, for the house became a centre from which men

went forth for nearly thirty years to do pioneer work on the Congo, in South America, and in Central China. It is pathetic and stimulating to hear from a son-in-law of Dr. Grattan Guinness that there are fifty young missionaries buried at the Congo who were trained at Cliff College during its earlier years. In course of time Dr. Guinness lost his wife ; she had been indispensable to him in the management of the college, and he then felt that he could not bear the burden alone. He therefore gave up possession, and for some time the spacious premises were unoccupied, a married daughter of Dr. Guinness and her husband being left as temporary caretakers. Mrs. Hulme had by this time died, and her trustees, of whom the Rev. Dr. R. F. Horton was one, had the responsibility of deciding whether they would continue to use the property for the purpose to which it had been dedicated, or would sell it, and divide the proceeds amongst certain Missionary Societies which had been selected by the testator, according to the provisions of the trust deed. The trustees found that it was impossible for them to carry on a Training Home, and they therefore awaited a purchaser, it being the daily fear of some interested friends that the property might pass into the hands of the Roman Catholics, and be used by them as a seminary ; or perhaps be turned into a hydropathic establishment. At this psychological moment the writer, and through him Thomas Cook, heard of the property, and negotiations commenced which resulted in the acquisition of the estate, on reasonable terms, all things being considered, by the Wesleyan Methodist Conference, whose possession, we expect, it will continue to be for many

generations, perhaps for as long as it exists. The finger of God appears all the more markedly in this rather romantic story, when it is known that the original owner's desire is now being at least to some extent carried out, as men are sent from the college to spread the gospel in other lands; and the wish of his widow, the last testator, is also being fulfilled in the training that is given to local preachers, it being her peculiarity, according to Dr. R. F. Horton, who is the lady's nephew, that she set more store by lay preachers than by ordained ministers.

In confirmation of what I have just written, I may cite the testimony of an old Cliff College student who wrote this year from America where he is now doing work for God as follows:

> I know you will forgive me for writing in this strain, for my plea is the love of Cliff College and all it stands for. Just think of the greatness of the work of giving a new Bible to a hundred preachers every year. During the two terms I was at Cliff there were five of us in one of the large rooms. Where are those five men now using Cliff College note-books, outlines, analyses, and counsels? They are in the Falkland Isles, Newfoundland, Western Australia, Canada, and the United States. Five preachers with new Bibles, new methods, new inspiration, new lives, in five different countries.

Had the first owner of the property foreseen that in the year 1913 his benefaction would be used in this way, he would have rejoiced in spirit, while if his widow had foreknown it she would also have given thanks to God, and in a less measure to her trustees for so faithfully fulfilling their trust. Thus

does God work all things together for good to them that love Him. During Mr. Cook's tenure of the Principalship of the college, seventy-nine students were sent to Canada as ministers of the gospel, sixty-two to the United States, forty-two to Australia, and ten to South Africa and other foreign parts. A very valuable property has been secured by this generation for the permanent use of Methodism. It will be left free of debt to posterity, and the hope is cherished that successive bodies of men who will have charge of it will regard the unceasing purpose of those who first acquired it, and use it for the spread of evangelical religion in this and other lands until it crumbles into dust. Within about a month of his death, I was standing outside the college with Dr. Henry J. Pope, and chanced to say that it would be interesting if one could read the horoscope of the place. Dr. Pope assented, and with a tinge of sadness in his tone, said, 'Ah, yes; it's quite possible that in course of time it may become a stiff ecclesiastical institution.' Four or five weeks afterwards Thomas Cook attended the funeral of Dr. Pope, who up to the time of his fatal illness, had spared no pains to help to make Cliff College a valuable asset of that 'fervent, definite, aggressive Methodism,' which the President of the Conference for the following Connexional year, the Rev. S. F. Collier, powerfully advocated. Then, a few weeks later, we laid to rest the body of Thomas Cook in the village churchyard which adjoins the estate he had during nine years so faithfully administered. Thus in three months the college was bereft of the two men to whom under God it owed the most, and whose lives seemed indispensable to

its prosperity. God buries His workmen and carries on His work, and in His hands the permanent as well as present interests of the institution must be left. By the appointment of the Plymouth Conference, Samuel Chadwick is now continuing the work Thomas Cook began, and we will not doubt that when Mr. Chadwick is obliged in his turn to give up the reins to his successor, another man will be forthcoming, animated by the same spirit. The *eternal* God is the refuge of His people.

How the Money was Raised

Having regard to the purpose to which the property was to be devoted, the trustees felt that it would be no breach of trust if they were to hand it over to Methodism as a free gift, merely stipulating that if we or our successors ever ceased to use it for work of this kind, the estate should be returned to the trustees or their heirs, that it might be sold and the proceeds distributed amongst three particular missionary societies. This, however, would have been a complication, and we should have been tenants-at-will, and unable to alter the premises if we wished to do so. It was therefore agreed between the trustees on the one hand and the Home Mission Committee on the other, that we should pay the sum of £7,500 for the freehold, and then have the sole right to use or dispose of the property as we thought proper. This sum was therefore paid for it, and when certain alterations had been made and the college had been renovated and suitably furnished, a total sum of £12,634 had been expended. The revered founder of the Joyful News Mission died in 1905, and it was thought

desirable to associate his name for ever with Cliff College. The accommodation for students was not equal to the demand, and it was resolved to provide for thirty additional men by adding what was called 'The Champness Memorial Wing.' This was done at a further cost of £10,408, including the enlargement of the chapel. Other items of expenditure brought up the total cost of the completed premises, including the chapel enlargement, the organ, and all the furniture, to the round figure of £25,000.

Since Mr. Cook's death a small sanatorium has been built in memory of him, it having been his desire to see this done when the means were forthcoming. The cost of this Cook Memorial was about £1,100, and the total amount was quickly provided by the spontaneous gifts of many friends who wished in this way to pay their tribute to his memory. Towards the total expenditure the Twentieth Century Fund made a grant of £3,000, the Home Mission Committee contributed £2,457, the Joyful News Mission handed over a balance of £1,337, and a considerable sum was obtained from donations, which were increased by one or two legacies. The Home Mission Fund made a further grant of £1,625 towards the cost of the Champness Memorial Wing. A sum of £155 was received in pennies for this Memorial from readers of *Joyful News*, a proof of affection from the poor which would have deeply touched the heart of Thomas Champness.

In the list of donations the names of most, if not all, of our generous wealthy friends are included. It would be invidious to mention some perhaps, and impossible to mention all. It may, however, be permitted to name some who have now passed away

and others who do not belong to our own communion. Thus Mr. T. Walker gave £250, Mr. E. Carrington £50, Dr. J. Wood £100, Mr. T. H. Bainbridge £125, Mr. R. Cory £50, Mr. J. Cory £250, Mr. T. A. Denny £100, Sir W. P. Hartley £50, Anonymous £500. Some of these names appear twice and three times in the lists, and of course many others are found there for equally handsome amounts ; indeed, almost every layman who is accustomed to help large connexional objects came to the aid of Thomas Cook once and again.

Amongst the smaller contributors are included supporters of the mission and admirers of Thomas Champness and Thomas Cook, who could not afford to send more than shillings, half-crowns, crowns and guineas, their number being very large. Sums as small as threepence were received, and proof was given that the movement was broad-based on the affections of the rich and the poor ; the former gave of their abundance, the latter of their penury. From the first day Thomas Champness began the mission to the last day of his successor's life the work has never suffered for want of money. The barrel of meal has never wasted and the cruse of oil has never failed. Jehovah-Jireh was the motto of both men, and the result is seen in the noble property where the mission has its home, all free from debt, and in the army of preachers it has trained for work in this and other lands.

The Annual Income

During Thomas Cook's tenure of office from £4,500 to £5,000 from all sources were needed annually to meet the exigencies of the mission and

prevent the occurrence of debt. The students themselves have always been encouraged to contribute, either personally or through their friends, towards the cost of their training according to their ability, and it is interesting to know that although they have all been young and most of them without financial resources, they have given, during the eight years or rather more of Mr. Cook's Principalship, a total sum of £7,000, an average of, say, £875 per annum. We shall all agree that this is an excellent principle. As is well known, in Canada, for example, students at the various universities who are preparing for the different professions, raise much of the cost of their education by following their ordinary avocations during the holidays. Thus when I was in Canada I was taken round the city of Toronto, by the kindness of a friend, in a motor-car which I found was in charge of a chauffeur who was a university student, and who was in that way earning money wherewith to pay his fees. Other students I saw working as guards on the railways, and I was told in some of the large stores that I visited, that as Christmas drew near and the pressure of business increased, the regular army of assistants would be augmented by numbers of students who would use the opportunity of earning money to provide for their education. Those young men will know the value of their education when they leave their colleges, for we prize most that which has been purchased at a considerable cost. There is no reason why this example should not be followed in this country by young preachers who wish to fit themselves for the great work to which they believe God has called them. 'Neither will I

offer burnt offerings unto the Lord my God which cost me nothing.'

The annual income of the college was provided during Mr. Cook's régime in part by the unfailing generosity of some of the wealthy men and women of Methodism. Names of living men must not be published, for if some were mentioned, others equally munificent would be overlooked. But I wish to bear my tribute to the splendid generosity of the many friends who provided Mr. Cook with the larger contributions he received; some of them in particular never allowed any project he had in hand to languish for want of support. He had only to make his wants known and it seemed as if their cheque-books were placed at his disposal. They had unbounded confidence in his judgement and equally in his conscientious use of the funds with which he was entrusted. How worthy he was of that confidence is well known, as much by the present writer as by any one. During his Principalship not less than, say, £60,000 must have passed through his hands, including the outlay on the property and the maintenance of the Gospel Car Mission. All the accounts were audited every year by professional accountants, and thus care was taken to carry out that important business principle of the New Testament, 'Take thought for things honourable in the sight of all men.' 'The eleventh commandment,' Dr. Dale used to say, 'is, Thou shalt make a balance-sheet.'

Thomas Cook acted on this principle, and he could at any time have submitted his balance-sheet to his Divine Employer, in the firm belief that he would be pronounced faithful in his use of the un-

righteous mammon as well as in his trust of the true riches. It is not, of course, suggested that he was more faithful than his brethren who also had to administer the affairs of their departments, but his fidelity is perhaps the more noticeable because more was left to his discretion and less oversight was taken of his administration by the committee under whose direction he served than is usual in similar cases. Like Mr. Champness, Thomas Cook believed in a committee of one, and in his case as well as in the case of the first-mentioned, the arrangement worked out well. We all remember Carlyle's opinion that the surest way of getting round Cape Horn was to find the one man best able to navigate the ship, and to leave him unfettered by any committee, even a committee of proprietors. Having seen the working of the plan from the inside, and been one of the nominal treasurers of the institution from the first, I have no hesitation in saying that had the establishment been Thomas Cook's private property and the funds his own, the estate could not have been managed with greater economy, always supposing, of course, that the same efficiency had been maintained. The utmost care was taken in the purchase of all commodities, and in the sale of the produce of the farm, and in the management of the commissariat to avoid loss and waste ; and one had the greater pleasure in helping to support the enterprise because he knew perfectly well that every penny would be made to go as far as it possibly could. In this part of his work Thomas Cook was greatly helped by his wife, who controlled the domestic arrangements of the college with great ability, her bringing up as a farmer's daughter

having admirably prepared her for the position she so well filled.

The Gifts of the Poor

The annual reports of Cliff College are not only interesting but pathetic reading, because they are full of beautiful incidents not unworthy of being placed by the side of the story of the widow's mites in the gospel, an instance of self-denying generosity that won commendation from lips that never flattered. Cliff College, like the Joyful News Mission which it absorbed, has been from the first a democratic institution; it has existed for the benefit of poor men and men of slender means, and for the spiritual interests of poor men in the villages who, out of their small weekly wage of fourteen shillings, are not able to pay seat-rents, buy hymn-books, and adequately support their ministers; and it has had the distinction of being supported to a considerable extent by the offerings of the poor. A large number of poor people have been in the habit of sending by post their annual subscriptions of one shilling. Others equally poor as to the world and rich in faith have without ceasing sent small sums as thank-offerings or as the accompaniments of requests for prayer. 'In Memoriam' offerings, too, have frequently been received from this greatly appreciated class of contributors, as also have birthday gifts. In the Reports we find many donations accounted for in these and similar ways: 'Tailor's Clippings,' 'Gamekeeper,' 'Discount,' 'Gratitude,' 'Tithes,' 'Profits on the Sale of *Joyful News*,' 'Non-Smoker,' 'For Answered Prayer,' 'A Rustic Rascal' (apparently a lover ot alliteration),

'A Young Girl's Society Class,' 'A Penny a Day for Two Months,' 'Sunday laid eggs,' 'Do-without Box,' 'First-Fruits,' 'Converted Gambler,' 'A Poor Woman' (6*d*), 'To Help to Grease the Chariot Wheels,' 'First Week's Wages,' 'In Memory of the late Rev. Thomas Vasey, £35' (repeated more than once), 'In Memory of Christian Parents, from Two Sisters, £33,' 'By Special Wish of a Dear Father just before he went to heaven, 5*s*.' (How pleasant to think that a good man's dying thoughts were of Cliff College!), 'Old Age Pension, 5*s*.' 'In Memory of Parents who loved *Joyful News*, 5*s*., 'Langley Mothers' Meeting, £1.' It is not often that a contribution is sent to a Connexional Fund from a Mothers' Meeting, but here is one, and it was appropriately sent to Cliff College, for that institution has greatly helped many a poor mother's son.

Thomas Cook would sometimes say with pardonable pride that Cliff College was the most democratic institution in Methodism, and he would often refer to the sacrifices made by the poor in order to help to keep it up. Thus, a number of poor Methodists requested Thomas Cook to admit a youth who could not afford to pay anything towards the cost of his training, but they undertook that 150 of them who were interested in the youth should send a penny a week each in aid of his support. Imagine 150 poor Methodists joining together to give 12*s*. 6*d*. a week towards the support of the son of one of their number, whilst he was being trained to save the souls of men. Contrast 150 working people who spare a penny a week out of their small earnings to help to secure some training for the man who wishes to save souls and is anxious to learn how to

do it efficiently, with 150 working-class families who, each, according to Messrs. J. Rowntree and A. Sherwell, M.P., spend 6*s.* 10*d.* per week on alcoholic liquors out of an average income of 35*s.* per week! A poor working woman sent 15*s.* 3*d.* once, and said, 'Call it "Hot Water." In the mill where I work they charge us 3*d.* a week for hot water, but I drink my tea cold and send the money thus saved to help you in your work.' For more than a year that good woman would have to drink cold tea instead of warm, whilst engaged all the time in manual labour, in order to save the sum she sent to help to make better preachers for the Methodist Church; 'and look,' what she laid out would be 'paid' her 'again' in the more efficient service rendered to the cause of Christ by the young men trained at the college. A youth came from a village, and while he was in residence three farm labourers gave him sixpence a week out of their scanty earnings to help him with his personal expenditure. Thomas Champness used to acknowledge a large number of donations in *Joyful News* thus: 'Put into the Editor's hand at ———.' Thomas Cook kept up the practice. Often the sum given was small in itself, a shilling perhaps, or two shillings, but it was a large expression of love to God and confidence in the man in whose hand it was placed. Gifts of socks, shirts, and vests have always been sent regularly by good women who could not afford to give money, but who cheerfully gave their labour. One dear woman, in sending a pair of socks, said she had offered a prayer to God for the work at the college with every stitch she had put in. It is not surprising that when Mrs. Cook gave

the student these socks she told him their history, and urged him to live up to the socks he was going to wear. A young fellow must indeed be mean who would live an unworthy life while wearing a sacrificial offering like that. Shortly before the close of his life Mr. Cook needed, as he thought, £60 to close the financial year free of debt. Of course, prayer was offered about it. At the close of the Summer School one of the men who had attended it saw Mr. Cook privately, and told him he had a sum of money which he had kept laid by for some years waiting for guidance in the disposition of it. The guidance had come, and he handed Mr. Cook £60, no more and no less. It afterwards turned out that there had been a little miscalculation, and rather more was needed. But Mr. Cook got at the moment all he had asked for, and the rest came in due course. Sometimes help would come in kind from friends who were not poor, as, for example, linoleum, bags of oatmeal, and, unless I am mistaken, a horse and trap.

I am aware that there are kindly-disposed persons who rather object to small sums being received for such purposes as those which Cliff College stands for, and at the cost of so much self-sacrifice. They think it unfeeling, if not brutal, to take threepence a week from a poor working woman who has been obliged to drink cold tea every afternoon in order to save the amount. But surely such well-meaning people are mistaken in the view they take of giving. The Lord said, 'It is more blessed to give than to receive'; no animal could be made to understand that, nor could any savage be led to believe it. Those who object to widows' mites being given would seem

to take the animal or savage view of giving, for if their counsel was taken, the poor would be deprived of all the blessedness that comes from giving. The man who never gives, be he rich or poor, is selfish, hard, unlovable; whereas the man who gives, whether poor or rich, becomes forgetful of self, tender, refined in nature, and so benign that God Himself loves him, especially if he gives cheerfully, as the supporters of Cliff College have always done, seeing that their gifts have mostly come unsolicited and through the post office.

An Object-Lesson in Raising Money

Perhaps Cliff College and the Joyful News Mission which gave birth to the college are calculated to teach us nothing more effectively than how to raise money by scriptural methods for the cause for which the Redeemer of the world died. Thomas Champness, as we have seen, received nearly £90,000 in all for the movement which he started and controlled; and yet, with one insignificant exception, he never asked mortal man for a single donation. Nor was a public collection ever made for his work with his approval. Nor did he issue appeals or write begging letters. The most that he did in this way was occasionally to write to some trusted supporter and state his case (though even this he would in some cases decline to do, even when asked to do it by the individual himself); and perhaps more frequently make his wants known in his little newspaper. Thomas Cook followed this example in the main, though not slavishly. He would now and then write to some special friend with whom

he was hand-in-glove, and ask, possibly, for a definite sum; but, like his predecessor, he raised the income he needed by prayer. Cliff College, more than any other institution in Methodism, depends upon the free-will offerings of the people; other Principals have no responsibility for the incomes of their departments; or, if some have a measure of responsibility, their burdens are shared by committees, and in the event of unusual pressure they are helped out by Connexional financiers. Not so with the Principal of Cliff College. As a matter of fact he is solely responsible not only for the disbursement of approximately, £5,000 a year, but also for raising it. He is left to swim or sink as he may be able—that is, by the organization of which he is a part, for I do not speak of individuals, many having from the first taken the utmost care to prevent Cliff College from sinking, and to such purpose that it stands, like Scotland, in 1913 where it stood in 1903. No collections are made for Cliff College, nor are public meetings held for it in various parts of the Connexion, as, for example, is the case with some of the large missions.

Mr. Champness and Mr. Cook must have received, apart from the grants from Connexional funds which the latter but not the former obtained, much more than £100,000, and yet they never had recourse to the usual methods of raising money. They did not cry nor lift up their voice in the streets; they left bazaars, concerts, entertainments, and even collections alone; they did not worry the wealthy nor embarrass the poor; they relied solely on Him to whom the silver and the gold belong. Müller would sometimes say in prayer when pleading for

his Orphanages, 'Lord, if Thou dost not want this orphanage, I do not want it.'

The plea was overwhelming. If the Lord *did* want it, He might be trusted to send His servant the means for carrying it on. If He did not want it, Müller was content to give it up. Thomas Cook acted on the same principle. Thus, when he had been in charge of Cliff College for two years, and the cost of the building and the repairs had been raised, he had so many applications which he was obliged to refuse owing to lack of room from young men who wished to enter as students, and who seemed to him worthy of help, that he was led to the conclusion that he ought to add a wing to the building. As, however, the effort of raising the cost of the purchase and renovation of the premises had only been completed a short time before, his Committee counselled delay, but consented to his going on with the enlargement if he first secured the cost. In the following week he inserted a notice in *Joyful News* to the effect that he needed a thousand pounds for this purpose, and that if any one was led to send him the amount he should conclude it was the will of God that the project should be carried out. The day after this intimation appeared, he chanced to go to Manchester on his Master's business, and it was his hap to meet a friend at the station who does not belong to the Methodist Church, but who had often succoured him. The friend asked about Cliff College: was it full? had he any difficulty in getting students? He replied that it was overfull, and he had to turn away many eligible candidates. 'Why not enlarge it?' said the friend. 'Because I have not the money,' was his answer.

A slight pause followed, and then the friend said, 'I have a thousand pounds of the Lord's money in the bank; I will give it you.' He asked, 'Have you seen *Joyful News* this week?' The lady said she had not. Mr. Cook then told her of his appeal, and she closed the incident by saying, 'I am glad to have a share in the work; this interview is evidently of God; I will send you a cheque for the amount in the morning.'

I do not know that this pretty story should surprise us. Faith removes mountains, and the size of the mountain is immaterial. If the Christian Churches believed this, what a difference it would make! Of course liabilities should not be lightly incurred by God's servants, and unreasonable debts should be avoided. Müller, Champness and Cook were daring believers in prayer, and each in his time did exploits. But none of them left their successors any debts to pay; on the contrary they left them considerable assets. The appalling debts that some good people have left posterity to pay are no proof of faith in God; they are rather evidences of culpable rashness.

The saying, 'Borrowing blunts the edge of husbandry' applies to religious enterprises as well as to domestic expenditure. But when the proposed expenditure is moderate, and there is good reason for incurring it, reliance should be placed on prayer and scriptural methods for raising the amount, and all doubtful means should be avoided as a dishonour to Almighty God. On another occasion Mr. Cook needed £500, to complete some scheme he had in hand. He was led by God, as he believed, to write to a friend at a distance and ask her to

give it him. On his way to see the lady it was borne in upon him that she would not give him the whole amount, but would give him half of it, and then tell him where to go for the other half. When he reached the house the friend at once told him she should not give him the £500, but she would give him £250, and she added, 'If you will apply to —— (naming a friend of her own)—I think she will give you the other half.'

Mr. Cook accepted the £250 gratefully, and followed the directions given, with the result that he got the whole sum at once, only in two halves instead of in one sum. But this was what he expected as the result of the second impression that came to him. These things are the Lord's doing, and they should not be marvellous in our eyes, seeing that we believe that 'a good man's inspired intercession has mighty power.' Prayer made Thomas Cook a personality. It was his habit to spend hours in prayer for Cliff College, and for the men who had been, and others who were connected with it. To him God was as real and as accessible as is one's next-door neighbour.

Telephone and Prayer

In 1906 Mr. Cook was led to do a good work in a neighbouring village; he built a new chapel in the old and well-known village of Eyam, famous for the great plague that once raged there. The building is a pleasant one, well suited to the neighbourhood, and its erection was a work of love to Mr. Cook. Many of his friends supported him well, and he was able to raise the entire cost of the effort in due course. The little chapel will be one of his memorials,

as the chapel at Lutterworth is one of Thomas Champness's memorials. One of the evangelists who was working under Mr. Cook's direction when this Eyam chapel was being built informs me that he was with Mr. Cook one day at that time in his study, when the telephone bell rang. Mr. Cook answered it. It proved to be the contractor who was building the chapel; the evangelist offered to retire, but Mr. Cook wished him to stay, and he therefore heard the conversation that ensued. Mr. Cook had promised the builder a certain payment two days later, and he now rung up to ask if he could have the amount that day. Mr. Cook replied that he could not pay the instalment before the appointed time, and he added that he had no money at the bank; he had scraped the barrel, and it was empty. But God had promised him the amount when it became due, and it should then be paid. My informant tells me that the contractor seemed scarcely to understand the language of Canaan, and we can easily believe he was not accustomed to receive messages by telephone couched in these terms. Thomas Cook, however, knew his God, and was aware that

> He never is before His time,
> And never is behind.

Hence as he rung off he cheerily told the business man not to worry, and assured him that he should have the sum promised at the time named. He then asked my correspondent to excuse him for a quarter of an hour, as he wished to retire and lay the matter before God in prayer. He did so; and, when, twenty minutes later, the two men met again,

Mr. Cook confided in his visitor that he believed God would send him more than he needed.

When the evangelist waited upon his chief a week afterwards, to give in his report again, he naturally inquired concerning the result of this incident. Mr. Cook replied, with a smile on his face and joy in his heart, 'Oh, it ended all right. God kept His promise and answered my prayer; He sent me £50 more than I needed at the given time.' 'Interpreting spiritual things to spiritual men,' says St. Paul.

Mrs. Cook, in a few jottings made at my request, remarks that her late husband was accustomed to say that God had been good in giving him not only what he asked, but much beside that he had thought he should like to have. She adds:

> Prayer with him was always talking with God. He believed in closing the financial year at the college free from debt. One year there was a good deal wanted as the critical time approached, and he was obliged to go to Southport to take part in the Convention. He left instructions for his letters to be forwarded, and when he was at Southport he watched the post as Elijah's servant watched the clouds for his master. The last three days came, and he was still short of a hundred pounds. He entered the tent at the usual time and before the service began prayed privately once more for what he needed. Looking up, he saw a lady beckoning to him, and when he went to her she said, 'Mr. Cook, the Lord told me to give this to you this morning,' at the same time placing an envelope in his hand. He took the letter and put it in his pocket without opening it. When the ser-

vice was over he opened it and found it contained a banknote for one hundred pounds for his work, that being just the amount he needed to balance his accounts for the year. The next day the same friend gave him a hundred pounds again, towards the debt on the tutor's house, then in course of liquidation.

Interpositions like these—and they often occurred—led Mr. Cook to quote often and firmly believe that passage in Isaiah which declares that the Lord God shall be to His people as 'broad rivers and streams.' He became an expert in prayer, as Müller was, and hundreds of people resorted to him as patients do to experts, and asked him to pray for them in times of mental, spiritual, physical and financial difficulty. Dr. J. R. Mott has said that the talent of intercession is buried in the earth; but it was not so in the case of Thomas Cook. Two things he did which also we all ought to do: he kept his lamp burning and oil in the vessel wherewith to replenish the lamp; for it was his custom, as his widow reports, to spend some time at the close of the day in his room, walking to and fro, and settling things with God. And he also diligently used the talents with which he was entrusted, including that of intercession. The one thing he did and the other he did not leave undone. 'Blessed is that servant, whom his lord when he cometh shall find so doing.' That blessedness was Thomas Cook's.

CHAPTER XIII

PRINCIPAL OF CLIFF COLLEGE

ENOUGH has now been written concerning the way in which Mr. Cook raised the considerable sums of money he needed for carrying on the work of Cliff College and the mission associated with it. We turn now to the purposes for which the institution was founded. Its primary object is to provide young local preachers with such training as may be possible under the conditions that prevail, in order to render them more effective in their own circuits. It also aims at helping lay evangelists and employing them in this and other countries in evangelistic work, especially in the rural parts of England. It was never intended to be a preparatory college for the Wesleyan Ministry, although as things have turned out it has rendered great service in this way, a very considerable number of men being in our ministry at home who received their first training at Cliff College, and many more being engaged likewise, in other parts of the world. There is good reason to believe that not a few men who are now doing excellent work for God in the ministry at home and abroad would not have been discovered and utilized had it not been for this institution. We heard a young minister who was ordained at the Plymouth Conference, and is now appointed

to an honourable position in our work at home, say, 'It's a long way from the coal-pit to the Ordination Service.' From the coal-pit he went to Cliff College, and thence to the Institution, and unless we are mistaken he will prove himself a valuable preacher of the Word. He is a representative of many, and we mention him because we have lately been brought into contact with him. It was somewhat strange that Mr. Cook, at the last meeting he attended of the Cliff College Committee, which was held on May 23, 1912, and which was the last the late Dr. Pope attended, gave a short epitome of the history of the students who had passed through the college during the first seven years of its existence, which practically brought it down to within a year of the close of his life. I believe he was not in possession of the information relating to the last year or year and a half previous to the date of the meeting. He then reported to the Committee that during the seven years referred to 725 students had passed through the college. Of these, 119 had been accepted for the ministry at home; 79 were in the Canadian ministry; 62 in the ministry of the United States; 42 in the ministry in Australia, and 10 in the ministry in South Africa, and other parts of the world; 61 were lay agents and evangelists in this country, and 352 had gone back to their circuits as local preachers. It will thus be seen that almost one half of the students returned to their circuits, and the hope is well grounded that every one of them has served the cause of God all the more effectively since his return as the result of the mental and spiritual help he received during his

brief residence at Cliff College. In the case of the others the training they received has doubtless enabled them to profit all the more from the advantages they have since enjoyed at the Institution; whilst those who have gone abroad have been much more efficient ministers than they would otherwise have been, and the evangelists have been more successful soul-winners because of the instruction and stimulus they got from one of the most richly blessed evangelists God ever gave Methodism, and from one of the most capable biblical tutors that our Church possesses.

It is scarcely necessary to dwell at length upon the need that exists for this training. Cliff College has never essayed to make preachers; Almighty God makes them. But it does seek to improve them, and make them workmen that will not need to be ashamed. It does not follow that because a young man has been truly converted to God and seized with a passion for souls that he will be equipped for the work of preaching the gospel. He will need an increase of secular knowledge, much instruction in the Holy Scriptures, and counsel as to the best way of influencing a congregation, and winning souls for Christ. This kind of help has been given from the first at Cliff College. Thomas Cook himself gave occasional lectures, his early training as a day-school teacher fitting him all the more for the duty. He made no pretence of being a trained theologian, but he was something more—he was deeply versed in the things of God. He was, indeed, as has been stated before, an expert, much prayer and the devotional reading of the Scriptures having made him wise unto salvation.

He was from the first assisted in some measure by his friend and colleague, the Rev. S. Chadwick, and after a while Mr. Chadwick came into residence as biblical tutor, and bore the burden of the tutorial work. Samuel Chadwick is so well known that he needs no praise from the present writer; his students have arisen in this and other lands, and praised him most impressively by their ministry. In appointing these two brethren for successive years to Cliff College, the Conference showed unmistakably the great sense it had of the importance of the institution. This book is not a history of Cliff College, but a memoir of Thomas Cook. It does not, therefore, fall within its scope to record the invaluable services that have been rendered to the college first of all, and above all, by Mr. Chadwick, and also by Mr. C. E. O. Rush, B.A., who from the beginning has been of the greatest service as a lay tutor. Nor is it necessary that I should stop to mention the names of the many ministers who have been occasional lecturers and visiting tutors. This only will I say—without the aid of these assistants it would have been impossible for Mr. Cook to carry on the college, and much of its success is to be attributed to their able and self-sacrificing co-operation. They were not hirelings, but fellow labourers with God.

Bare justice requires that I should add that Mrs. Cook's services have been simply priceless. It would seem that she was predestined for the position she filled with such remarkable efficiency and, like Queen Esther, came to the Kingdom for the express purpose of doing what she undertook. A fine *esprit de corps* has been maintained at the college,

and during the ten years of its existence as a Wesleyan Training Home the blessing of God which maketh rich has manifestly rested upon it. If the readers of this biography will mark well the bulwarks of Cliff College, and consider its arrangements, they will be able to tell the generation following that the whole atmosphere of the place has been charged with the spirit of prayer, and that God has been pleased to use it for the advancement of the interests of His Kingdom. 'Destroy it not, for a blessing is in it.'

A Staffordshire Miner

Amongst others who were under Mr. Cook's care was a miner from Staffordshire, a type of the men the college was especially intended to help. His mother was a widow, and his education had been imperfect; but the root of the matter was in him. In his classes he met with difficulties, verbs and nouns appearing to him to be much the same. But he was in dead earnest. Mr. Cook realized this. Calling him into his study one day Mr. Cook made him a present of the six volumes of Benson's *Commentary*. He has repaid the college by his subsequent usefulness. He is now a minister in Newfoundland.

A Lincolnshire Farm Labourer

Having a little money at his disposal, received from the Connexional Local Preachers' Committee for the purpose of helping men, Thomas Cook remembered during the meeting of the Summer School one year, a young farm labourer who had been in residence for a few weeks some time before.

Mr. Cook sent for him to come to the Summer School free of charge, and leaving the hay he was making, as the Samaritan woman left her water-pot, he went at once, and afterwards was grateful for the help he had received. If ' his little nameless, unremembered acts of kindness and of love ' are the ' best portion of a good man's life,' these kindnesses to individual men should not be overlooked.

A Heavy Thunderstorm

One of the old students informs me that when he was in residence a severe storm once broke over the college. A service was arranged for seven o'clock, and about ten minutes before the hour Mr. Cook appeared in the hall and called ten of the men to go with him, taking in his hand a strong rope. The storm had blown down two trees, and as they were lying athwart the path it was necessary to remove them out of the way. With a strong pull and a pull all together, this was done, and then the Principal and his men wended their way to the service, their brows wet with honest sweat. Like a true Methodist preacher, he minded every point, great and small, and hence was content to be foreman of a gang of lumbermen for the nonce.

Testing Men for Colonial Work

Mr. Cook, as we have seen, sent many men to the United States and to the Colonies. Such was the confidence reposed in him by the representatives of the Conferences abroad, that not seldom the passage money was sent to him and *carte blanche* given him to send the men whom he judged suitable, and whom he could spare. He never misused the

trust thus placed in him. On one occasion when he had to send a batch of men to the Colonies, he picked out a number and, saying nothing to them, pointed to a tree that had been blown down and was lying in a hollow from which it was extremely difficult to remove it. He directed the men to get the tree out of the ditch and place it on the road. When they asked him to go on and say *how* they were to fulfil the task, he told them that they were to find that out for themselves. He left them to their own resources, and they began to cudgel their brains and that to purpose, for soon the job was finished. When this was reported to the Principal he surprised them by telling them that they would do for Colonial work, as evidently they were men of resource and had all their wits about them. Gideon's three hundred men were chosen by a not dissimilar *ruse*, which is not surprising, seeing all we do is characteristic. Carlyle said he could tell how men would fight by the way they sung in church, and Thomas Cook thought he could discern how men would comport themselves in the wilds of Australia or the remote parts of Western Canada by the way in which they confronted difficulties at home.

SOME IMPRESSIONS BY REV. W. SCOTT PAGE

Tact

At a Committee Meeting held at Cliff College, I remember Dr. Henry J. Pope remarking that Mr. Cook's work as an evangelist had been a divine preparation for the post which he was finally called upon to fill. This was obvious enough to those who were familiar with both, but to many not thus favoured, the tact of the

Principal of Cliff College came as a great surprise, as also his practical wisdom in the management of its financial and other affairs. It is well known that he won the complete confidence of the best business heads of the Connexion.

It must not be forgotten that Cliff College has sent a large number of men to the Colonies. Australia and Canada have both been helped substantially in this way. Mr. Cook watched the students closely with an eye to these requirements, and his selections were invariably approved by our Methodist cousins abroad.

On one occasion, a tree was blown down which had stood for many years on the estate. Mr. Cook sent for a timber merchant from Sheffield and asked him to make an offer for it. The man said he could not, for it would require the services of several horses and men to get it out of the awkward position in which it was lying.

'What will you give me for it,' said Mr. Cook, 'if I have it ready for you on the road to take away?'

'Oh!' said the merchant, 'that's a different matter,' and named a sum.

'Come here on Monday and it shall be ready for you,' was the answer.

And so it was.

The students were put on the job, and by ingenuity and strength, pulled the tree up and trimmed it, and it was paid for and carted away on the day named.

Timely Help

It was a favourite expression of Mr. Cook's, 'So long as we do the Lord's work here He will provide the money for us.' More than

once I have heard him say solemnly, 'If the money does not come in, I shall begin to fear that we are failing in our duty, that we are not carrying out God's purposes.' For many years in succession the accounts of Cliff College were closed without any debt.

Premonitions

As is often the case with those who live near to God, indications of what was about to take place were more than once given to Thomas Cook. Inquiring as to how he could distinguish between such intimations and the imaginations of his own mind, it appeared to be in the deep conviction that it was a communication from an outside source, and in the feeling of inward certainty that he should prove it so.

Father Ignatius

Mr. Cook's reputation brought him into strange company at times, but he was never more surprised than when he received a pressing invitation from the 'Monk of Llanthony' to pay him a visit. Mr. Cook had been preaching in the neighbourhood, and Father Ignatius, as he was generally called, had heard of it and sent the invitation.

Nothing could exceed the cordiality of the Father's reception, and soon they were deep in interesting and profitable conversation. To Mr. Cook's surprise it appeared that Father Ignatius had heard him preach, and, like so many others, had been spiritually benefited by so doing. He even expressed his regret that he could not ask his visitor to address the brotherhood, but it was the time when the monks had retired for meditation.

The subject, however, which engrossed the greater part of their conversation was that of holiness. Father Ignatius stated his difficulties, which Mr. Cook endeavoured to meet. The Greek Testament was requisitioned, and the 'present tense of cleansing' emphasized. The evangelist explained that what he taught was 'a moment-by-moment salvation consequent upon a moment-by-moment obedience and trust. "The blood of Jesus Christ cleanseth us from all sin," *all the time* by cleansing us every *now*.'

Father Ignatius appeared to be much impressed by this putting of the case, which, apparently, he had not noticed before. Widely different as the two were from each other in many ways, they parted with mutual esteem and regard.

In the Thickening Shadows

I had many conversations with Mr. Cook on the subject of his health, but although he was the victim of a most painful complaint and at times his agony was great, I never heard a murmuring word or the least doubt expressed of the all-wise government of God. The faith which was so simple yet so mighty in his work as an evangelist, and which, I believe, was the secret of his great success, did not fail him when he had to turn aside from the beloved work and face days of weary weakness and suffering.

'He being dead, yet speaketh,' and the messages are many and important; to me, however, the testimony of his last days is the clearest and brightest of all. Thomas Cook was then not the talker but the doer. Men

saw in him 'religion in action.' He showed that the grace which he had so powerfully proclaimed was sufficient for him in his dire necessity. The heat of the furnace was indeed great, but with him undoubtedly was the presence of One whose form was like the Son of God, and so the fire injured him not, nay, it still further refined and purified him, fitting him for that exalted service into which he has entered and in which he will be engaged for evermore.

Supplementing what Mr. Page has said about that singular man, Father Ignatius, I may add that Mr. Cook told me some further particulars about the visit he paid to the monastery. Ignatius showed him what he called 'The Altar.' It was adorned with precious stones, and seemed a costly and beautiful work of art. The monk pointing to it, said, 'Some people call this waste, but it is not waste; I wish it were far more lovely and precious than it is.' Dr. H. B. Workman's *The Evolution of Monasticism* lies before me as I write. In that learned work there is no reference to the monastery at Llanthony, for the author could not be sufficiently microscopic to embrace every phase of monasticism. But Dr. Workman shows conclusively, what indeed we did not doubt before but did not know as thoroughly as we do now, thanks to the author of the book, that many of the monks were men of God, and indeed we feel scarcely worthy to have untied the latchet of the shoes of some of them. Ignatius, too, was a servant of God and an ardent lover of his Saviour, and it is interesting to see him and the Methodist evangelist face to face with each other, and to hear that they consulted the Greek

Testament together, to ascertain its precise teaching on the subject of holiness. Both men are to-day with Christ, and we cannot doubt that they see eye to eye now more exactly than they did when they were here. 'Christ is not divided.'

The monk told the evangelist that in that monastery no Christian work was done, all the time being spent in prayer and intercession. He remarked that there was much work being done for God outside, but that not much intercession was offered; and therefore, on the principle that work is prayer, he and his fellows spent their days and nights in pleading with God. It is scarcely necessary to say that that example cannot be widely followed, for obvious reasons; the happy mean is described in the familiar lines—

> Works of love on man bestowed,
> Secret intercourse with God.

But outside that monastery, at all events, we have not found any one who has seemed to us to spend too much time in prayer or to expect too much to be wrought by it.

Dr. Workman writes thus on the subject:—

> In an age when religion was tending more and more to the external, the monks laid emphasis upon prayer. 'What the sword is to the huntsman, prayer is to the monk,' claimed Chrysostom, and certainly, the intercession of the monks was unceasing. The key-note had been struck in the earliest document. Anthony spent long nights in prayer, and still was not satisfied. 'O sun,' he cried, 'why dost thou rise already, and turn me from contemplating the splendour of the true Light?' There

were monasteries not a few in which, if the Master of the House had come at midnight, or at cockcrow, or at even, He would have found the inmates still engaged in prayer, in the round of vigils, primes, tierces, sexts, nones, vespers, and complines, which marked for the monk the division of the day. 'To occupy oneself with God,' said St. Bernard, 'is not to be idle; it is the one occupation of all occupations' (p. 344).

CHAPTER XIV

THE DISCIPLINE OF CLIFF COLLEGE

THE Cliff College estate covers twenty-two acres, and includes a small farm as well as an extensive kitchen and flower garden. There are also many long footpaths to be kept in order, as well as trees and bushes. There is also the observatory, to which we have referred, fitted up with suitable apparatus. It follows that the property requires a great deal of labour to be expended upon it, if it is to be kept in order, and a stranger might suppose that a large amount of money is devoted to this purpose, especially as he will find on examination that the entire estate is always beautifully kept. By a very happy inspiration it was arranged at the first that the students themselves should do the greater part of this manual labour. Hitherto that plan has been adhered to, with excellent results. For one thing, it has effected a great saving of money. This itself is no small gain. The Lord's money should always be used economically, especially when much of it comes from the poor and is given at the cost of great self-denial, as is the case with the revenue of Cliff College. It is right to accept the widow's two mites, for we have the sanction of our Lord for so doing; but it is

incumbent upon us to lay them out with the utmost care. This was Thomas Cook's invariable habit. A lady who noticed his extreme carefulness as perhaps no mere man would have done, remarked, 'Not a penny is wasted at the college. If a mat is outside the hall-door when it begins to rain, Mr. Cook will order it to be taken indoors. He sees that all the money is well used.' This rule was observed at the table. There never was any scarcity, much less meanness, at Cliff College table, but care was taken to avoid wastefulness in small things. Each man was welcome to all that he needed, but no man was allowed to take, for example, more butter than he could eat, or to leave surplus food on his plate. With nearly a hundred adults to feed every day, the importance of this appears very clearly. It was therefore in harmony with the spirit of the place that the men should be required to do two hours' manual work on four or five days of the week. And lest it should be supposed by the hyper-critical that this method of utilizing the labour of students must result in a sort of home-made and amateur appearance of the estate, I may say that it has invariably been found that the young men possess a great deal of technical knowledge of various trades, and that it is possible to turn this varied ability to the great advantage of the college. Thus, for example, one man is a mason by trade; he is, therefore, told off to see to the walls and the masonry of the property. Another is a florist, and the garden becomes his special charge. A third is a baker, a fourth has been accustomed to look after horses, and so on. The Jews had a proverb to the effect that he who did not teach his son a trade

taught him to steal. The young men who go to Cliff College have been brought up on that principle, and as the work of the place is varied and extensive, it is strange if every man cannot find his *mêtier*; and many hands make light work. I do not believe that the grounds of Chatsworth House are better kept than the grounds of Cliff College, and I do not hesitate to say that in the management of the crops and the raising and sale of stock, the farm compared well with the best farms in the neighbourhood. No doubt if we were to plough with the Principal's heifer we might find out his riddle; but be that as it may, the administration of this estate, largely by means of unpaid labour, fills us with admiration. One day Mr. Cook took a gentleman to see the observatory, and they found the student whose duty it was to keep the building clean, on his knees, scrubbing the floor and singing. That would have pleased Carlyle, who used to say, 'Give me a man who sings at his work.' The student was singing 'O happy day that fixed my choice,' and probably he kept time with his scrubbing-brush. The visitor remarked, 'He seems happy; do you pay him to do this work?' 'Oh, no,' said the Principal, 'he pays us two pounds a week to be allowed to do it.' The explanation of this is that every man contributes to the College according to his means, much or little as the case may be. This brother contributed much, but no difference is made between the man who pays more than his share of the cost and the man who pays nothing at all: each works according to his several ability. Mr. Cook himself was as painstaking in selling his pigs and buying his meat as he was in making his

sermons: no part of his work was common or unclean to him.

> This is the famous stone,
> That turneth all to gold;
> For that which God doth touch and own
> Cannot for less be told.

These being the principles of the Governor, it is nor surprising that the students caught his spirit, and did with their might whatever their hand found them to do. A letter lies before me from a former student who had the honour to be the hewer of wood for the college. His office was no sinecure, the number of fires being legion. He informs me that the Principal called him into his study one day and told him he had been to Bakewell and had bought a new axe for him, as even good workmen could not succeed with bad tools. A few days later the Principal asked this honorary wood-chopper how the new axe was working, and the young man was naturally impressed with the Principal's vitality. He certainly was a live wire, whether on the farm or in the class-room or in the pulpit, no man on the estate being more alive than he. It is well known that Ruskin was not only Slade Professor of Art at the University of Oxford, but was also head of a gang of street-sweepers, set up in business by himself, whose duty it was to cleanse the streets. Thomas Cook, on another but not lower plane, was not only Principal of Cliff College, but he was also the Labour Superintendent of sixty or seventy lusty young men who were trained in various handicrafts. He used to say that sometimes he was told, almost as a complaint, that Cliff College was the



THE CHAMPNESS MEMORIAL WING.

(See page 205.)

best college in the Connexion, and his reply was, 'Why should it not be the best? There are only 2,000 ministers in the Connexion, but there are 20,000 local preachers.' If, therefore, Cliff College is to the other colleges as 20,000 are to 2,000, who has reason to complain? Thomas Champness was in the habit of saying that in every home in which he stayed he noticed that the cream-jug was the smallest jug in the house. But it would seem in the case of Cliff College to be otherwise. The cream is given to the 20,000 and the milk to the 2,000; which reminds us of a Methodist girl, who having lived all her life in a Lincolnshire village, where she heard local preachers every Sunday, removed to the town, where she attended the circuit chapel and never heard a local preacher. Asked how she liked the chapel, the country maid replied, 'Not at all; they've nowt there but ministers.'

The Indirect Benefits of Manual Labour

The economical benefits of this system of manual labour are the least of its advantages; its best results are seen in the good the students themselves derive from it. 'In all labour there is profit,' and the chief profit is the physical and moral results that accrue to the labourer, and not in the wages he receives.

Carlyle, writing of his father, who, it will be remembered, was a stonemason, said, 'As a man of speculation—had culture ever unfolded him—he must have gone wild and desperate as Burns; but he was a man of conduct, and work keeps all right. What strange shapeable creatures we are!'

In Dr. Workman's *The Evolution of Monasticism*

there are some valuable remarks on accidie, which, being translated into French, is *ennui*, and into English heedlessness. According to an old writer whose words are cited by Dr. Workman, this disease leads the man who suffers from it to gaze up frequently at the sun as if it were too slow in setting. The cure for accidie, according to Cassian, is manual labour, the remedy which Benedict applied more fully at a later date. In this connexion Cassian relates an old saying of the monks of Egypt: 'A man who works is attacked by but one devil: an idler is tormented by countless spirits.' The born student, much less his foil, cannot possibly keep to his studies all the live-long day; the bow must be unbent. For grown men remunerative manual labour is to be preferred to innocent sports. Even Mr. Gladstone could not read blue-books all day, not even when he varied his reading for a while with a Greek poem. He was obliged to change his employment. He did not, however, have recourse to football, nor even to golf; he found his relaxation in felling trees. Tennyson thought that perpetual idleness must be one of the punishments of hell, and even occasional unemployment must be a sort of purgatory to men who cry, 'Fie on this quiet life; I want work.' The students at Cliff College are greatly benefited by being in the open air two hours a day, and by the various kinds of manual labour they are permitted to do. The last time I was at the college it was a hot day, and I saw a number of students in the afternoon in their shirt-sleeves, digging in the grounds. In reply to my passing remark that it seemed hot work one of the band cheerily replied:

'Yes, sir, so it is, but we are enjoying it.' God bless the men who enjoy hard study in the morning and hard digging in the afternoon; 'they shall stand before kings, they shall not stand before mean men.'

A Pleasant Seriousness

Thomas Cook was never light and trifling; he had, however, what John Howe called 'a pleasant seriousness,' and it made him a welcome and beloved guest in the homes he visited, and a genial companion. Moroseness and depression were foreign to his renewed and sanctified nature: the joy of the Lord was his strength. On one occasion, when he was going to Scotland to preach, and had given each student his directions for the manual labour, he found that he had left one brother without any task. 'What can you do, Brother Blank?' he asked. Without waiting for a reply he said, 'I can't think of anything particular for you to do; but I'll tell you what to do. On Monday act as my foreman, and see that all the others carry out their instructions.' The student accepted the duty with a smile, and when Monday came the brethren were amused to see him superintending all the work as to the manner born. He had managed to get a coat which seemed the fellow of the one the Principal usually wore on his rounds, and a hat and stick like his, and thus he did his best to represent his chief for the time being. 'The apparel oft proclaims the man.' On his return the Principal did not fail to ask his subaltern for an account of his stewardship, and then he complimented him on the way in which he had discharged the temporary duty.

A Blockhead of a Word

When one of his soldiers described something which Napoleon ordered him to do as impossible, the great man rebuked him, and told him never to use that blockhead of a word again in his conversations with him. Thomas Cook seemed to regard that word with similar disdain, only his refusal to believe in impossibilities was grounded upon his fine faith in God. Thus when one of the students, referring to the manual labour that had been assigned to the brethren for the day, told the Principal some alteration in the programme would be necessary, as the heavy rains had loosened the soil, and made the work dangerous, and practically impossible for the time being, Mr. Cook replied, 'Never have that word "impossible" in your vocabulary. Never say "I can't." When I was quite a youth and was holding a mission, I was the guest of a gentleman, and found when we came to the table that a chicken was placed before me, and I was expected to carve it, the butler standing behind me all the time. I had never carved a chicken before in my life, but I did not say I could not do it. The butler had probably never before seen a chicken cut up as I cut up that one, but I took the job in hand, and got through it somehow.' In this homely way Thomas Cook urged his students to *do* whatever their hands found them to do, and not to be pusillanimous. 'Difficulties fall before determined men' was one of his favourite aphorisms. He was fond of saying:

> Gideons must Isaiahs be,
> Visions first, then Victory.

Conchology

Thomas Cook was a conchologist as well as an evangelist, and in his travels in other lands he had gathered a very fine collection of shells which adorned the observatory. He would sometimes take visitors, and the students also, into the observatory and show them his treasures, and then it would often happen that his friends would be surprised at the knowledge he displayed of the shells, and of the living organisms that had once lived in them. He had accumulated much knowledge, and all he had acquired he turned to practical account. All was grist that came to his mill.

Presence of Mind

He would say to his students, ' Do not lose your presence of mind when conducting mission services. Once when I was preaching and felt I had gripped the congregation, I thought of a poetical quotation which seemed to suit my purpose, and intending to cite it, I remarked, " You remember what the poet said " ; but just then I forgot altogether what I was going to say, and so I simply said, " But never mind what the poet said," and proceeded to press home the point without the illustration, and no one was aware of my temporary embarrassment.'

The Element of Fear in Preaching

He often advised his students not to eliminate the element of fear from their ministry. On one occasion he told them that a brother minister of his, walking one night in the streets of London, was accosted by some unhappy woman, and said

to her, 'My dear child, I have daughters of my own about your age; do you not wish to lead a different life?' The poor girl, who seemed to be only twenty-three years of age, turned on her heel and said with a hysterical laugh, 'Dean Farrar says there is no hell; a short life and a merry one, that's the life for me,' and so she passed on into the utter Darkness. He also referred to some navvies who had been engaged in constructing the water-works in the locality, one of whom was overheard to say to another, 'I say, Bill, we can do as we like; parson says there ain't no hell, so we can please ourselves.'

Such incidents would be used by the Principal to impress upon his men the necessity of warning their hearers against the possibility of dying in their sins, with the result that where Christ was, there they could never be. He was firmly convinced that some men would never repent unless they were warned to flee from the wrath to come. It is perfectly true that fury is not in God, as Chalmers used to delight in declaring, that being his favourite text; nevertheless it is imperative that we give their proper place to such scriptures as that which tells us to 'Kiss the Son, lest He be angry, and ye perish in the way, for His wrath will soon be kindled.' Thomas Cook, like the early Methodist preachers, taught his congregations the truth expressed in the two lines—

> I must be born again or die
> To all eternity;

and he, in common with them, saw such results as we all may envy. I remember hearing the late Dr.

George Osborn urge young preachers in his day to preach this solemn truth, 'and then,' said he, 'you will preach to purpose.'

Christian Sanity

Thomas Cook was no doubt an emotional evangelist, as indeed we have just been reminded, and he often saw in his services displays of spiritual excitement and animal spirits that reminded him of the phenomena that attended Wesley's preaching, and indeed the Day of Pentecost also, when the spectators said of the exultant believers, 'These men are full of new wine.' This was especially noticeable in the services he held at times in Cornwall, and also amongst the Kaffirs in South Africa. But he never sought to evoke these manifestations of feeling, and when they broke out he was quick to repress them. Thus, when one day he was in his own room at Cliff College, a messenger came in an evident state of excitement and told him the brethren were holding a prayer-meeting and were becoming disorderly; would he not go and guide them? This, however, he declined to do, saying he would leave them to their own discretion. But a second time the messenger came and urged the Principal to go, as the disorder kept increasing. He then went, and when he got into the room he found the brethren more excited than stockbrokers are when prices are rapidly rising and falling, and large sums of money are being gained and lost. Some of the students were prostrate on the ground, and the scene was one of great excitement. The Principal kept his head and at once ordered the men to rise from prayer and take their seats. He

secured perfect order and silence in a moment, and introduced into the meeting the spirit embodied in that verse in our hymn-book which reads thus :—

From the world of sin, and noise,
And hurry, I withdraw ;
For the small and inward voice
I wait with humble awe ;
Silent am I now and still,
Dare not in Thy presence move ;
To my waiting soul reveal
The secret of Thy love.

As a rule our religious services are too cold. Christ came to bring fire on earth, and when it is kindled in the heart we need not be surprised if it causes some exhilaration. When David danced before the Lord he did it with all his might. We, too, should pray and praise and preach with all our might,

And *force* our passage to the skies,
And scale the mount of God.

Nevertheless, ' God is not a God of confusion but of peace ; as in all the churches of the saints.' Thomas Cook ever kept this in mind, and led his congregations in all parts of the world that he visited to offer ' service well pleasing to God with reverence and awe : for our God is a consuming fire.'

The International Christian Police Association

In compliance with the urgent request of Miss Gurney, which came to him supported by his friend, Mr. T. D. Wallace, Mr. Cook consented to address this association at the annual meeting. The occasion is all the more interesting and pathetic because

it came to him very near the close of his life, and was, I believe, the last time he addressed a men's meeting. During his ministry he must have preached to scores of thousands of men in the many men's meetings he held in various parts of the world, it being his custom to have such a special service on the second Sunday afternoon of his missions ; and very remarkable seasons they usually were.

This gathering of policemen was supposed to be a meeting rather than an evangelistic service, but in Thomas Cook's hands it became in reality a mission service, being rich in spiritual results and furnishing a beautiful close to the evangelist's soul-saving labours. He was at the time far from well, his illness having left deep marks upon him. But his friend Mr. T. D. Wallace, who accompanied him, reported that the old fire came back to him when he found himself face to face with hundreds of picked men, all in the prime of life and having before them fine opportunities of Christian service if only they were ' meet for the Master's use.'

The evangelist forgot his pain and poured out his soul in an impassioned appeal to the men to save their *lives* as well as their souls. When he finished his address he pleaded with the policemen to come out on the Lord's side there and then. Nor did he plead in vain. All over the room men stood up in proof that they had been apprehended of God in Christ Jesus, while believers praised God for these tokens of His saving power. It was the last great occasion of his life, for in less than six months from that day his tongue lay silent in the grave, and it is beautiful to see that the passion for souls which inspired him when he began his ministry

in his second decade, still impelled him in his sixth decade.

In his case, as we may well pray it may be in ours, the prayer was answered which is expressed in the verse we often sing :

> The gladness of that happy day,
> O may it ever with us stay !
> Nor let our faith forsake its hold,
> Our hope decline, our love grow cold.

The 'noontide demon,' as some of the elders declared 'the destruction that wasteth at noonday' was, never impaired the vigour of his spiritual life, and the fervour of his first love remained with him until he saw the King in His beauty, and his eyes beheld the land which had been far off. Miss Gurney wrote to him on later occasions to say that she was constantly receiving letters from policemen, in different parts of the country, who were present at that memorable service, and who acknowledged that the address, given them had been the means of their conversion. Miss Gurney asked leave to publish the address, and permission was given. It was printed in the form of a small booklet, and a copy lies before me as I write. On the front page there is a picture of two policemen in uniform, while underneath is the title of the address, 'Life —Lost or Saved.' The burden of the message was the solemnity of life, and as a whole he could not have given it in his early days, because only by experience could a man learn what are the perils and possibilities of life. 'We go,' said the preacher, 'each to his own place.' He told the policemen that Augustine dated his age from his conversion,

saying that the previous part of his existence had been lost. Alluding to his own conversion, he remarked that he was sure that if he had not been saved in his youth, but had postponed decision till he was twenty-one, he never would have been a minister of the gospel.

Almost every life is profitable to others when it is won for God, but a policeman has more opportunities of doing service for Christ than have many others, hence the importance of securing their conversion to God. As an instance of this it may be said that a police-constable has lately retired from the Metropolitan police force, who has long been known as 'The Children's Friend.' During eight years he rescued 600 children from depraved conditions of life, one of his early captures being now a quartermaster-sergeant in the Indian Army. At his own expense he has maintained correspondence with almost all of his old 'children,' and every Christmas sends them a card or a book as a reminder of past days. Men of that stamp are worth saving, and many of Thomas Cook's converts are found amongst that useful class of public servants. It was a policeman in Wales who, when asked by a stranger in a Welsh town where the Revival was, answered, pointing to his broad chest, 'Beneath these buttons, sir.'

A Fulfilled Benediction

'I laid my hand,' said the evangelist, 'thirty years ago on the curly head of a little boy, when I was just beginning to preach, and offered the prayer for him, "God bless the lad, and if it please Thee, call him to be a minister." I had forgotten the

incident, but a few years ago a graduate of one of our Universities asked me if I remembered the circumstance. I replied that he had brought it back to my recollection. "I am that boy," said the young man. "I have felt your hand upon my head ever since, and have helped God to answer your prayer."'

A Reminiscence of a Mission at Banbury

In the same address he told his hearers that he was preaching at Tewkesbury a few years ago, and the gentleman whose guest he was, asked if he remembered holding a mission at Banbury, when six boys belonging to the Sunday school were converted. 'Yes, I do,' was the reply. 'Would you like to know what has become of those boys?' the gentleman asked. Then he said, 'Two are in the ministry, two are local preachers, one has gone to heaven, and I am the sixth.' 'Beautiful work,' added the preacher, 'was done at that Children's service.' 'Thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.'

Good News from a Far Country

In the course of this address, which so deeply stirred the men who heard it, the preacher related how, a few months before, he had been seriously ill, and when recovering was proceeding to Brighton with his wife to stay with a friend, when he was met at St. Pancras station by a gentleman who showed him great kindness. Asking where Mr. Cook was going, the friend referred to engaged a taxi-cab, saw the baggage put into it himself, and offered

to take Mr. Cook to see some of the sights as they rode to Victoria station; arriving there the gentleman provided tea for the travellers, set them up with magazines to read on the journey, and saw the baggage again placed in the van. Mr. Cook proceeded to say, 'I could not understand these courteous and hospitable attentions, and so, after my friend had got me my ticket, I said to him, "Tell me, what does this mean?" He replied, "I will. Years ago my mother was dying, and she felt she could not die in peace because she had a prodigal son. She said to me, 'If you will undertake to look after him, I can die in comfort!' I promised her I would, and so she died. A few weeks after her death the lad came to me and asked for £300, on the ground that I had promised to help him, and he then wanted to go to South Africa. I got the money and gave it him, and he sailed thither and was soon going to the devil very fast. He spent all he had, and then began to be in want. Just about that time you held a mission in the part where he was; in a state of well-nigh despair he went to the service, and the same evening was converted. That is the reason why I have carried your baggage."'

A Personal Reference

Appealing to the men again to let God have them at their best, Mr. Cook said that when, not long before, he was very ill, he got as he thought to death's door. It seemed to him at the time that he was about to cross the river. 'But,' said he, 'I felt unspeakable comfort in reflecting that if I was going home to God, I had given Him the best I could.' A few months later the end came, and

if he was at the last conscious of approaching dissolution there is no doubt that he would be sustained by the same happy reflection, as indeed Paul was when he exclaimed in prospect of death, 'I have fought a good fight.' St. Paul was deeply conscious of his sinfulness; none more so than he; and yet he felt that it would not be an unjust act on the part of God to give him 'a crown of righteousness.' Had he not felt that, the thought of the crown would have given him no pleasure. Victoria Crosses are sometimes sold when their owners have died, but however much money a man may have given for one as a relic, he could never find any satisfaction in wearing the decoration if he was conscious that he had not won it. At the last, as at the first, salvation is by grace, and what is of grace cannot possibly be of works, nevertheless faith is shown by works both to God and man. Hence the unspeakable comfort of which Thomas Cook spoke so late in life. Mr. Honest in his lifetime had spoken to one, Good-conscience, to meet him at the river, the which he also did, and lent him his hand, and so helped him over. But for all that the last words of Mr. Honest were 'grace reigns.' So he left the world. The seeming contradiction is harmonized when we understand St. Paul's other word, 'I, yet not I, but the grace of God which was with me.' Thus Thomas Cook spoke in April, and early in September he was before the Throne of God and the Lamb, and with those servants of whom it is said, they 'shall do Him service.' He knew not when he spoke on this wise that his Master had but little more for him to do in this sphere; but had he known it he could

have scarcely watched more diligently than he did. 'Blessed is that servant whom his lord when he cometh, shall find so doing. Verily I say unto you, that he will set him over all that he hath.'

CHAPTER XV

AUTHOR AND JOURNALIST

No account of Mr. Cook would be complete which left out his varied activities as a writer. Like all other evangelists who have tried to influence great masses of men—notably Wesley, whose writings he naïvely tells us made him rich in spite of himself, but who whether rich or poor, gave all he had, practically, away ; and Spurgeon, in modern times, who belted the globe with his sermons, and literally published them by the million—Mr. Cook was a great believer in the power of the Press. He published an account of his South African tour, for example, and that was followed by a narrative of his work in Australia, with the title, *Days of God's Right Hand.* He also published a book on New Testament Holiness, and another on Soul-saving Preaching. All these books circulated widely, and no doubt did much to further the cause Mr. Cook had at heart. But perhaps his penny booklets were the best service he rendered to the cause of evangelism by his pen. These were addressed chiefly to young converts, and were intended to ground them in the faith, though some of them were meant for Christians of riper years. They circulated very largely, scores and scores of thousands of them being sold, and they were made a great blessing. He also was one of the editors of

the *Out-and-Out* Magazine, a monthly publication which treated of the deeper things of God, and was intended to help its readers to 'be not sluggish, but imitators of them who through faith and patience inherit the promises.'

When Mr. Champness found it necessary to retire from the mission he had founded, he deemed it desirable also to give up the editorship and control of the *Joyful News*, a weekly evangelistic newspaper which he himself started, and which he and his wife conducted for many years. This little journal was the organ of the Joyful News Mission, and it was the medium of communication between the head of that mission and his supporters, especially his less well-to-do supporters, who were informed every week of 'the state of the poll,' or, in other words, the fund which was used to maintain the varied activities of the mission. Mr. and Mrs. Champness conducted this 'Methodist War-Cry' with the greatest ability, and when it is remembered that it had during his connexion with it quite a large circulation and was its founder's own creation and pet child, it will be seen that perhaps Thomas Champness never did a greater thing in his active ministry than in the conduct of his weekly newspaper. The half-penny newspaper is now the popular journal. One London half-penny daily newspaper advertises its circulation as close upon a million a day, and other daily journals at the same price enjoy immense sales. But when Mr. Champness started his paper this development had not begun, and it must be said that his action in this respect was a stroke of genius, and a proof that the children of light are, sometimes at all events, as

prudent in their generation as the children of this world.

As Mr. Cook had become the successor of the proprietor and editor of *Joyful News* in the management of the mission, it seemed desirable that he should also be connected with the newspaper that had been so useful to the mission as its organ. He was nothing loth, and in conjunction with his colleague, the Rev. S. Chadwick, and the present writer, he took over the management of the paper and used two columns of it week by week to acknowledge the contributions he had received for the funds of the college and to report the doings of the 'angelic ferrets' who were now in his employ. He had his reward. The paper proved to be as useful and indeed as indispensable to him as the Principal of Cliff College as it had been to its founder as the head of the Joyful News Mission. It brought much grist to Cliff College mill, for it kept up the interest of the Methodist people in the institution, and what is more, it was the means of securing for the college the precious prayers of thousands of God's children. Mr. Cook's colleagues in the management of the newspaper recognized his remarkable business aptitudes, and at their request he acted for several years as the business manager of their joint property. In this capacity he was as faithful and as efficient as in every other, and his colleagues remember their association with him in this enterprise with unqualified satisfaction and admiration. The last duty he discharged before going in at the door of the Nursing Home, out of which he never came till he was carried to his burial, was connected with the management of this evangelistic paper.

CHAPTER XVI

THOMAS COOK'S THEOLOGY

MR. COOK was, of course, essentially a preacher; and if preaching is to be judged by its effects, it is certain that he was one of the most powerful preachers of his generation. It is, therefore, worth our while to consider what was the special character of the message which he preached. St. Paul spoke of what he called 'my gospel,' although in the main he preached the same gospel as his brother Apostles, as is clear from his own words, 'Whether, then, it be I or they, so we preach, and so ye believed;' yet it is clear that he had his own definite message to deliver, and that his gospel was stamped with his own individuality. It was not otherwise with Mr. Cook, and I propose in this chapter to describe what I conceive to have been *his* gospel.

The Fear of the Lord

In his address to the South African Conference in 1892 he expressed some fear that the sterner truths of the gospel were not preached in his day, and this leads me to remark that in his own ministry the austere doctrines of the New Testament always had their place, and indeed, in the estimation of some of his brethren, were unduly emphasized. I do not believe that he ever dilated on the awful subject of the future penalties of unforgiven sin in

a gross and repulsive manner, as was often done by former generations, but he never failed to warn his hearers to flee from that wrath which he was convinced would come on those who do not 'obey the gospel of our Lord Jesus.' The late Rev. Hugh Price Hughes was in the deepest sympathy with Thomas Cook, as of course he could not but be, seeing that they both aimed at the same results and both desired to see Methodism a great evangelistic Church whatever else it might be. I remember when Mr. Price Hughes was once my guest he intimated to me in private conversation that he was afraid that Mr. Cook dwelt too frequently and too bluntly on the dark side of the gospel, and that in this respect his preaching was not so well adapted to the generation to which he belonged as was to be desired. Yet it will be remembered that Hugh Price Hughes did not shun to declare this part of the counsel of God. In his published sermons there is one on the ominous word 'Impossible' which confirms what I have stated; and this makes his opinion of Thomas Cook's preaching the more significant. Besides, there is no doubt that in this friendly criticism of the evangelist Mr. Hughes gave expression to the view which many other competent and devout brethren shared. Thomas Cook belonged to a generation that has now passed away. His theological views were formed about thirty-five years ago, and were not materially modified in his last days. He was in truth an old-fashioned Methodist preacher, and that in more respects than one. He was old-fashioned in his views, as old-fashioned as William Arthur, for example, judging by his *Tongue of Fire*; and he was old-fashioned in his

success. Like Stoner, Smith, Peter McOwan, Robert Young, Samuel Romilly Hall, Thomas Vasey, John Rattenbury, and others of that school, Mr. Cook preached to some purpose. In Jesus Christ through the gospel he begot thousands of souls, as is proved by portions of his voluminous correspondence lying before me as I write, addressed to him by his children in the gospel of both sexes, all ages, different classes, and various nationalities. Perhaps it would be a fair retort to make to his critics if we were to ask them to explain how it is that with their newer and more authentic gospel (as they judge it to be) they achieve no such results as those which Thomas Cook won with his cruder message, as they esteem it to have been.

Some Views of Dr. Beet

The Rev. Dr. Beet, writing in the *London Quarterly Review*, January, 1913, expressed his view on the general subject thus :—

> Careful examination of the Bible . . . has banished from the pulpit repulsive and unwarranted pictures of the torments of the lost, so common in our fathers' day.

In a communication he sent to the *Methodist Recorder* a week or two later, Dr. Beet did not hesitate to affirm that the endless suffering of the lost is now almost universally repudiated. Thomas Cook, however, did not repudiate that doctrine ; he firmly believed it, and consequently he preached it with no uncertain sound.

The Late Rev. Dr. G. Osborn's View

The writer once heard the late Dr. Osborn say in the Chair of the Synod over which he presided,

'Methodism cannot live without hell.' He also heard him from the Chair of the Conference, into which his brethren put him for the second time, challenge the late Rev. Dr. W. B. Pope to disprove the statement that he (Dr. Osborn) made, namely, that the word 'torment' is *the* word which is used in the New Testament to describe the punishment of the finally impenitent. Dr. W. B. Pope was not disposed to argue the point with the President of the Conference, for obvious reasons, but he did not protest against the dictum; nor did any other member of the Conference express dissent, whatever may have been thought.

The Late Rev. John Brash's View

In the edifying *Memorials of John Brash*, published by the Rev. I. E. Page, we are told that when Mr. Brash reviewed his ministry late in life, he reflected that when he first began his career he did not allow the element of fear to enter into his preaching. As a result he was told by the Manx people, among whom he laboured, that his sermons lacked weight. He took the hint, and began to warn as well as to woo, and the consequence was that he at once saw conversions take place on a large scale at his ordinary services. Thus he gave 300 notes on trial in one quarter to people who, as he supposed, would all have claimed him as their father in the gospel. But John Brash confessed that these severe sermons cost him a great deal. They were foreign to his temperament, which was essentially benignant, and were remote from the motives that had influenced his own heart and life. Moreover, his own wife and many of his personal

friends protested against them. But he felt at the time that necessity was laid upon him, he could do no other; and, further, large numbers of people were turned to God by them, and it was hard to believe that God would put His seal upon a presentation of the gospel which seriously misrepresented His administration of it. John Brash declared that these 'black sermons' of his were 'steeped in love.' He referred to one he preached in the large Keighley chapel from the awful text, 'The wicked shall be turned into hell,' and described it as the darkest sermon he ever preached, and said that it brought the people to tears, and elicited pathetic responses from all parts of the building. Mr. Brash adds these significant words:—

> But all that belongs to an age dead and never to be resurrected. There is not the least good in all the mourning I hear from old men over the change. We have to reach men as they are, and to learn how to do it.

Probably these views of Mr. Brash are largely held by the brethren who have succeeded him in the ministry, and for that reason I crave the reader's leave to pursue the subject further. Is it not possible that in the reaction from the teaching concerning hell, which characterized John Brash's preaching fifty years ago and Thomas Cook's twenty and thirty years ago, we have gone too far, and allowed our hearers to suppose that it really is no matter of infinite moment whether they die in their sins (to use the solemn language of our Lord Himself), or repent and are converted and have their sins blotted out? Is there no vital and everlasting distinction between guilt and goodness? Is it true,

as the late Dr. C. A. Berry remarked to Dale, that no one *fears* God nowadays?

In Thomas Cook's ministry, for thirty years, conversions were the rule. If any Sunday, when he preached, did pass without his gathering some sheaves, he was immensely surprised; and as a matter of fact, such Sundays rarely, if ever, occurred, from the time when in his teens he began to call sinners to repentance to the day when in his sixth decade he closed his ministry. Furthermore, if sometimes he only saw a few conversions at one of his services, he would express surprise as well as disappointment. He expected sinners to be saved when he preached, and he was scarcely ever disappointed. It was much the same with the Methodist preachers whose names I have mentioned earlier in this chapter. Thus, for instance, I remember hearing the late Rev. Dr. Robert Newton Young say in the Conference that when he was a child at home and he had gone to bed on Sunday night before his father, Robert Young, had returned from his appointment, he, or one of the other members of the family, would call downstairs and ask how many conversions the soul-saving preacher had had that night. They never expected to hear their father say 'None,' and I believe he seldom had to make that announcement. Ought we not to consider whether it is not just possible that one reason why we do not see similar results follow modern preaching may be this, namely, modern preaching may lack one element which is essential to success?

Have preachers ceased to be *anxious* to save their hearers? When St. Augustine, Dante, Milton, Bunyan, Pascal, the early Methodist preachers, and

especially St. Paul, preached this solemn truth, that sin when it is finished bringeth forth death, were they all in a greater or less degree mistaken? Above all, are we prepared to 'repudiate' the express teaching of our Lord Jesus Christ Himself on this painful subject? I have referred to Dr. Osborn, and I may add that when the doctrine was under discussion in his time there appeared a small booklet with the title *The Master Saith*, written by one who called himself 'A Disciple.' It was understood that the author was George Osborn. In that publication all the recorded sayings of Christ concerning the future punishment of the wicked were placed in solemn array, and no one could read them in their entirety without being profoundly impressed by the lurid light they shed upon this question of infinite moment.

The Late Mr. Gladstone's View.

After his death, Lord Salisbury described W. E. Gladstone, in the House of Lords, as 'a great Christian'; as such his view on this subject is worthy of consideration. In his *Studies of Butler*, written in 1896, he refers to Butler's austere teaching in the *Analogy*, which he regards as a portion of divine truth, and which he declares even if secondary is needful. It appeared to him that this warning element was silently passing out of view, and he felt that the danger of losing it should be averted at all costs. This is what he said:—

> There is surely a side of the divine teaching set forth in the Scriptures, which shows that the Christian dispensation, when it fails in its grand purpose of operating as a savour of life

unto life, will be a savour of death unto death; and this under no new or arbitrary rule, but under the law, wide as the universe, that guilt deepens according to the knowledge with which it is incurred, and to the opportunities which it despises or neglects. Therefore, the great Apostle of the grace of God sets before us this side of his teaching: 'Knowing the terrors of the Lord, we persuade men.' Menace as well as promise; menace for those whom promise could not melt or move, formed an essential part of the provision for working out the redemption of the world. And I ask myself the question, what place, in the ordinary range of Christian teaching, is now found for 'the terrors of the Lord'? This instrument of persuasion, which St. Paul thought it needful to use with the Church in the stage of its first infancy, and in the environment of weakness, is it used as boldly now when she is armed with eighteen centuries of experience, and when social and public power are still largely arrayed on her behalf? If not, there is danger lest judgement, in a matter of great moment, should go against her by default. . . . If the 'terrors of the Lord' had an indispensable place in the apostolic system, it can hardly be that they ought to drop out of view in this or any later century, unless at the happy epoch when human thought and action shall present to the eye of the Judge of All nothing to which terror can attach.

It will be objected that Mr. Gladstone made a double error in his citation from the New Testament. He uses the word 'terrors,' whereas in the Authorized Version the word is 'terror,' while in the Revised Version the expression is softened again and changed

to 'fear.' Be it so. But if we do not know 'the *fear* of the Lord,' are we not preaching an emasculated gospel?

Dean Inge's View

The Dean of St. Paul's has recently said a few words on this theme which seem to me to be pertinent. He remarked that the modern Englishman is incredibly sentimentalist in religion, in politics, in charity, and in everything else. He is fast coming, he went on to say, to think that all punishment is unjustifiable, and he sheds maudlin tears over the criminal and the wastrel. 'We need,' said Dr. Inge, 'to emphasize the stern and austere aspect of Christianity.' Let those who think that Thomas Cook erred in this respect give due weight to Dr. Inge's judgement.

The Rev. W. A. Cornaby's View

As I am writing a Methodist biography and am dealing with the theological views of a Methodist preacher, who during many years was signally owned of God in the conversion of sinners, I will trespass a little longer on the reader's patience in order to introduce the view of one of our ablest missionaries. Many years ago the late Mr. T. P. Bunting, in his *Life of Dr. Bunting*, arrested my attention by remarking that the ultimate punishment of the ungodly is a manifestation of *mercy* on the part of God, the Judge of all.* In proof of this Mr. Bunting

* See also *The Doctrines of Grace*, by John Watson, and the final chapter, entitled 'The Mercy of Future Punishment,' which so commended itself to the late Thomas Champness that with the author's permission he published it at his own risk as a penny booklet. 'The Dark Line in God's Face,' a sermon by the Rev. W. M. Clow, B.D., in his *The Cross in Christian Experience*, deserves attention in this connexion.

cited Ps. lxii. 12, where it is written, 'Also unto Thee, O Lord, belongeth mercy, for Thou renderest to every man according to his work.' In his *Prayer and the Human Problem*, Mr. Cornaby illumines this rather perplexing text. To understand it, he declares, we must transport ourselves into the national life of the Orient. An Oriental potentate knows nothing of the very word 'rights,' while the word 'wrongs' is in daily use in the East. The ideal ruler is described in the seventy-second Psalm. This writer adds, 'We have to bless the coming of the Kingdom of God into our civil and criminal legislation for the fact that the surpassing value of divine justice can hardly, in our minds, be estimated from zero. It is none the less precious.' Mr. Cornaby concludes by saying, 'And in our wider outlook upon the tangled affairs of the world, it is still matter for exultation that authoritative Justice has the upper hand, with full powers of executive, as will be proved in the long run' (page 95).

Principal Forsyth's View

Lest it should be supposed that there is some contradiction between mercy and judgement in the divine nature, we may pause another moment to consider Dr. Forsyth's view, which will be found to confirm the exegesis of Mr. Cornaby. In *The Work of Christ*, Dr. Forsyth writes thus: 'There is nothing in the Bible about the strife of attributes. Rather remember 1 John i. 9, "He is faithful and just to forgive us our sins." It is in the exercise of His faithfulness to Himself and His observance of justice that He should forgive. It lies in the very holiness that condemns. There is a similar text in the

Psalms, " Thou art merciful ; Thou givest to every man according to his work." '

The Fatherhood of God

In the present day we rejoice to believe and proclaim the Fatherhood of God ; but it is necessary to remember that there is no want of harmony between that gracious truth and the punishment of sin. St. Peter writes : ' And if ye call on Him as Father, who without respect of persons, judgeth according to each man's work, pass the time of your sojourning in fear.' Concerning which scripture Dr. J. Scott Lidgett had this to say in his treatise on *The Fatherhood of God* :—

> If it be asked why this even and complete justice should be treated as a mark of Fatherhood, the answer is that it is a reminiscence of, and an advance upon, the ascription of the Psalmist, who appreciating the mercifulness—the fatherliness—of equity as contrasted with the tyranny, tempered with favouritism, of Oriental rulers, says, ' Also unto Thee, O Lord, belongeth mercy, for Thou renderest to every man according to his work.'

I have trespassed upon the patience of the reader in treating at some length this momentous doctrine, partly in order to justify the emphasis which Thomas Cook put upon it in his preaching, and partly that young preachers who read this memoir may be reminded of what some of the leading thinkers of the Churches to-day have said concerning it. It is of course not necessary to defend every particular expression that Thomas Cook may have used when declaring this doctrine during his ministry

of thirty years and more, which he fulfilled in several continents and amongst all classes of mankind ; but it is worth our while to inquire whether the glorious results that attended his ministry were due to his proclaiming ' the truth as it is in Jesus ' and nothing else, or were effected by a message which was an admixture of truth and error. I have cited Dr. Beet's declaration that we have repudiated the views which our fathers held and taught on this dread subject, and I cannot deny that a change of mind has passed over the Churches during the last generation or two in reference to this aspect of the gospel. Men have indeed ceased to believe that God inevitably doomed to perdition a portion of the human race, including unconscious infants. But it is right to add that our Methodist fathers never believed this. We do not teach that God banishes men from His presence for ever for external reasons, such as their not having been baptized, or their not belonging to some particular Church, or their not having accepted Christ when, as a matter of fact, they have never heard of Him, and that through no fault of their own. Here again it ought to be said that Wesley never taught that all pagans would be lost. He believed that such men as Marcus Antoninus would be among those who will come from the East and the West and sit down with Abraham and Isaac and Jacob in the Kingdom of God.

We do not believe in the torment of the impenitent by exposure to literal fire, as previous generations have done. But when all is said, we do still believe that the soul that sinneth it will die ; that if we die in our sins, where Christ is we cannot hope to be,

and that, as the Holy Spirit saith, '*To-day*, if ye will hear His voice, harden not your hearts'; we believe that *to-day* is the day of salvation, and that *now* is the acceptable time. We dread what the Rev. T. G. Selby describes in his sermon on the text, 'Whoso sinneth against Me wrongeth his own soul,' as 'the *inward* penalty of sin.' 'Myself am hell,' is the punishment of sin which we fear and against which we must warn our hearers with tears, night and day, as St. Paul did. John Bunyan is perhaps a rather ancient authority, but on some matters he is more to be trusted than many of our modern teachers, for he was deeply versed in the things of God. His way of expressing the truth of which we are thinking, although two hundred and fifty years old, is as true to-day as it was in the days of the Apostles; nor will it ever become 'quenched as tow.' This is it:—

> Sin is the worm of hell, the lasting fire;
> Hell would soon lose its heat should sin expire.
> Better sinless in hell than to be where
> Heaven is, and to be found a sinner there.

This is substantially the doctrine which Thomas Cook believed and preached. 'A faithful ambassador is health.'

The Doctrine of Conversion

Nothing was more essentially a part of Thomas Cook's gospel than the necessity of the new birth. In season and out of season, wherever he went and to whomsoever he preached, he always insisted on the absolute duty of being born anew. Dr. Johnson, it will be remembered, one evening surprised his friends by saying that he was much oppressed by

the fear of death. Dr. Adams suggested, as we should to-day, that God was infinitely good. Johnson, however, was not to be put off with a truism, and said he was afraid he might be one of those who would be damned. 'What do you mean by "damned"?' said Adams. 'Sent to hell, sir, and punished everlastingly,' answered Johnson, loudly and passionately. Adams replied as many would now, 'I don't believe that doctrine.' Conversation ensued, and Mrs. Adams interposed: 'You seem to forget, sir,' she said, 'the merits of our Redeemer.' Johnson's rejoinder was, 'Madam, I do not forget the merits of my Redeemer; but my Redeemer has said that He will set some on His right hand and some on His left.' Thomas Cook kept that consideration in mind every time he preached. Like all great evangelists, Wesley, Whitefield, Moody, Spurgeon, Mr. Cook sharply divided mankind into two classes—saints and sinners—and he never varied his testimony that the former would go away into life eternal and the latter into everlasting punishment. He did not require that men should believe in no conversions except instantaneous ones. They might be gradual and quiet as was Lydia's; or sudden and violent as was Saul of Tarsus's; but they must take place. In the House of Commons there are, I suppose, endless varieties of opinion and many parties; but there are only two lobbies, and every member must pass into one or the other if he is to vote at all. Thus it seemed to be with the kingdom of God to Thomas Cook. There was, in his belief, a broad way and a narrow way, a wide gate and a straight one, and all must be in the one and go through the one or the other. No doubt

this rigid distinction of all men into two classes and no more has always offended the world and does so perhaps now almost more than ever. But the question is not, Does it offend? but, Is it true? Is it part of the counsel of God, which we must not shun to declare whether men hear or forbear? The Rev. R. C. Gillie in *Evangelicalism: Has it a Future?* is inclined on the whole to believe it has, but he thinks it worth while to raise the question. The doctrine of conversion is of the essence of Evangelicalism, and in the judgement of many persons nowadays, it is one of those features of Evangelicalism which militate against its permanence. Spurgeon said in his homespun language, 'I want to get Lot out of Sodom; when I have succeeded, you can black his boots if you like.' Most of the Christian Churches seem to be engaged in this business of boot-blacking, except perhaps the Missions, where (God be thanked for it!) the brethren in charge seem to have an *even*, strong desire—

> To save poor souls out of the fire,
> To snatch them from the verge of hell,
> And turn them to a pardoning God,
> And quench the brands in Jesu's blood.

The *tendency*, at all events, seems to be to make the Churches educational agencies or philanthropic societies, rather than 'converting furnaces.' Some time ago the writer attended two Methodist services on successive Sunday evenings. The congregations were large, there was a spirit of expectation abroad, and many praying men and women were present. In addition, there must have been numbers of unconverted people at both services, or the congrega-

tions were unlike any that the writer has ever seen. The conditions all seemed favourable to what our fathers would have called 'a breakdown.' But there was no breakdown. One of the services was immediately followed by a musical performance, and the other closed without a prayer-meeting. Had Thomas Cook been presented with that 'opportunity' he would have 'bought it up.' He would have preached at the one service from some such text as 'Son, remember!' and at the other possibly from that passage which he so often used: 'Whatsoever a man soweth, that shall he also reap.' Then he would have pulled the nets to the shore, dragging them with fishes, and would have rejoiced over scores, perhaps hundreds, of conversions. What does the devout reader think? Which is the more excellent way for Methodism to follow?

The Theological Characteristic of Methodism

According to Dr. Dale, who understood our system so well, 'the theological characteristic of Methodism is, perhaps, the emphasis with which it has insisted on the necessity and the instantaneousness of the new birth.' Quite so. This explains how it came to pass that when, for example, Jay of Bath attended Methodist services even for a time only, he was drawn to Christ by them; and when Henry Allon attended our services at Beverley, and Alexander Raleigh went to one at Brunswick Chapel, Liverpool, they were both brought to God as the result. It explains further how Dr. Stoughton found help and comfort in St. Peter's Wesleyan Chapel, Norwich, where he was for a while a member of society, meeting in

class with the grandfather of the Rev. F. Luke Wiseman, B.A. And it also explains how it was that Thomas Binney, the eminent Congregational minister, acknowledged late in life his indebtedness to a Methodist workman, and declared that he himself should have offered for the Wesleyan ministry, only at that time the Connexion had no Theological Institution, and he felt his need of training so much that he went perforce to some other Church where it was to be had. Moreover this 'theological characteristic' accounts for the circumstance that in the premises attached to the Wesleyan Chapel in Broad Street, Nottingham, there is a tablet erected to record the fact that when the Lord writes up the people He will count that William Booth, the founder of the Salvation Army, was born *there*. The same characteristic will enable us to understand how it was that Catherine Booth, the Mother of the Salvation Army, first opened her lips in public prayer at a Methodist class-meeting to which she belonged in the Brixton Hill circuit. Methodism was the rock whence these devoted servants of God were hewn, and the pit whence they were digged; and this was so because in the time in which they lived Methodist preachers followed apostolic example, and said to their congregations all over the land, 'Repent ye and be baptized, *every one of you* in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.'

Thomas Cook preached this truth consistently; he was himself a confirmation of it; he verified the theory of conversion in thousands of instances, and has left us an example which we ought to follow

as Methodists. The *Spectator*, in a review of Dr. Fitchett's *Life of Wesley*, in 1906, remarked that it is too late in the day to deny the phenomena of conversion; but the writer of the article expressed surprise that a sober-minded man of to-day (such as Dr. Fitchett) should regard conversion as an essential, indeed as the essential feature of the Christian life. Nevertheless, such it is, or the New Testament, which is an authority upon *that* subject at all events, is a misleading book. At the beginning of the Connexional year, 1913, the Rev. Frank Cox stated in the course of an interview which the representative of the *Methodist Recorder* had with him on the subject of 'The Methodist Doctrine of Conversion,' that this doctrine is the most up-to-date thing any man can preach. Philosophy is interested in it, he goes on to say; 'science is investigating it, and literature is achieving some of its greatest successes by dealing with it—as, for instance, Mr. Masefield's *The Everlasting Mercy*, Mr. Harold Begbie's *Broken Earthenware*, and many other works.' Mr. Cox adds, 'We must preach a real and a full salvation, beginning in a real conversion, the conditions being repentance toward God and faith in our Lord Jesus Christ. This gospel we must preach with the converting power of the Holy Spirit, expecting conversions among all classes.' To all of which Thomas Cook would have heartily said amen. We do not insist that all conversions must be sudden, nor that they must be attended by outward and visible or audible phenomena: the Spirit bloweth as He listeth. But if Methodism should ever disown the type of preaching of which Mr. Cook's was a conspicuous example, its candle-

stick will be moved out of its place, unless indeed, that calamity should be averted by repentance.

In this connexion it may be useful to direct attention to some admonitory words published by the Rev. W. M. Clow, B.D., in his volume entitled *The Cross in Christian Experience.* He writes thus :

> A few years ago Henry Drummond, a for ever endeared name, himself a fully consenting believer, was preaching a gospel which did not focus on the Cross. His brilliant gifts and his mesmeric personality gave his message a potent charm. Crowds of young men flocked to his meetings. The movement has passed, and is little more than a tender memory.

Doctrine of Perfect Love

As we have seen, Mr. Cook was led shortly after his conversion into the enjoyment of what Methodists sometimes call ' the second blessing,' and this practically determined the nature of his entire ministry. Dr. W. B. Pope, in his *Compendium of Theology,* raised an objection to this term. He wrote thus :

> The Spirit of entire sanctification is only the Spirit of the beginning of grace exerting an ampler power. Never do we read of a higher life that is other than the intensification of the lower ; never of a second blessing that is more than the unrestrained outpouring of the same Spirit who gave the first (Vol. iii, p. 44).

As there is some reason to believe that Dr. W. B. Pope has not as yet come to his own as a theologian, and that in the days that are to

come his works will be more valued than they have hitherto been, it may be useful to remark that he did not retain to the end the view he expressed in the paragraph cited above. In a Holiness Convention he addressed in Bradford, about the time when Thomas Cook began his ministry, I heard Dr. W. B. Pope utter a recantation of some of these words, and say with characteristic humility, that he stood there 'as a penitent,' for having written them. What he meant is made clear by some subsequent remarks at a meeting for deepening the spiritual life :

> I have sometimes very delicately scrupled at this, that, and the other expression, and I have wondered whether it is right to speak of 'a second blessing' ; and I have chosen a text in which our Saviour takes a blind man and partially restores his sight, and then holding the man up before us for a little while, that we may study his state, which is a great advance upon what it was, that we may watch him in this struggle between sin and the flesh. He touches him again, and he sees every man clearly. In the face of this text, and in the face of the experience of multitudes of our fathers, and in the face of testimonies of multitudes now living, and in the face of the deep instinct, the hope and desire of my own unworthy heart, I will never again write against the phraseology referred to therein.

This citation is taken from a religious journal which reported the address at the time, and is probably not verbally correct ; but it substantially expresses what Dr. W. B. Pope thought on the subject

in his later days as I myself can testify from words I heard him utter.

The last sermon I heard him preach was based on the incident at Bethsaida, to which he referred in his confession, and I know from that particular discourse, and from the use he makes of the progressive miracle in his theological works, how great was the importance he attached to the narrative as an illustration of our Lord's method of saving His people from their sins. Whatever Dr. W. B. Pope may have written in his earlier days, he saw no objection in his later days to the way in which this great blessing is described in a lovely hymn which belonged to the old Hymn-book :

> Speak the second time, ' Be clean ! '
> Take away my inbred sin ;
> Every stumbling-block remove ;
> Cast it out by perfect love.

This was the doctrine Thomas Cook preached, and which it pleased God signally to bless when His servant bore witness to it. Other ministers, of course, like the late Rev. W. H. Tindall, and John Brash, not to mention his brother Connexional evangelists, and many living brethren, proclaimed this glorious gospel as well as the subject of this memoir, but no man in the Wesleyan ministry during the last thirty years has made that truth such a conspicuous part of his preaching as brother Cook did. It was essentially part of *his* gospel, and perhaps the most prominent part also. His correspondence shows what a great hunger there was for this blessing, and also the infinite difference it made when believers were fully sanctified and ' favoured with God's peculiar smile,' and ' with

every blessing blessed.' It would certainly be useful if we could ascertain how far his teaching on this subject was in agreement with Scripture—how far the holiness he taught was *scriptural* holiness—and whether his experience of it may be shared by his brother ministers and the generality of Christians, or is to be regarded as the special privilege of the élite of God's people.

It cannot be denied that on minor points equally good men do not agree. But no Methodist—and especially no Methodist preacher—should ever allow himself to disparage the doctrine of Perfect Love. A year before his death Wesley wrote thus to Adam Clarke :

> To retain the grace of God is much more than to gain it. Hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love. If we can prove that any of our local preachers or class-leaders, either directly or indirectly, speak against it, let him be a local preacher or leader no longer. I doubt whether he should continue in the Society, because he that could speak thus in our congregations cannot be an honest man.

According to this, of those who receive this unspeakable blessing scarcely one in three retains it. We need not, therefore, lose our faith in the doctrine because some one who has professed to enjoy the blessing, and has himself taught the truth to others, has fallen from grace; one might as well lose his faith in religion altogether because some one who has professed it has made shipwreck of faith and of a good conscience.

Thomas Cook and other Methodist Writers

Mr. Cook published his views on the subject of Perfect Love in a small book with the title *New Testament Holiness.* Subsequently Dr. Beet published his views on the same subject in a little work called *Holiness: Symbolic and Real.* It is interesting to see, when these two books are compared, that the fervid evangelist and the learned theologian are in agreement on this vital question. Dr. Beet affirms as much as this in the preface to his book. He writes:

> As a good example of a different method, I may refer to an inspiring volume on New Testament Holiness by my friend the Rev. T. Cook. My book is a bag of seed for patient sowing in good soil; his, a sharp sickle for an immediate harvest. I notice with pleasure, amid differences in detail, a substantial agreement.

It is well known that Dr. Beet calls no man father on earth; and the same may be said of Mr. Cook. The evangelist had not the learning of the expert theologian, but he was taught of God, and hence in his own way was as original a teacher as Dr. Beet, or any other Professor. The Spirit that searches all things revealed to him the deep things of God, and the result was that in these things of the Spirit, he, too, was an expert and preached a gospel which he neither received of men nor was he taught it, but by the revelation of Jesus Christ. And as we have now seen, the Evangelist and the Theologian came to the same conclusion concerning holiness of heart and life, though they reached the end by the use of different methods.

Thomas Champness on Perfection

In some minor details Thomas Champness differed from Thomas Cook and his school concerning holiness, but the evangelist never controverted the older man's view, nor did Mr. Champness discuss Mr. Cook's theory. Thomas Cook freely admitted to me in conversation, that whatever might be Thomas Champness's opinions, he undoubtedly enjoyed and practised all that was meant by the doctrine of entire sanctification. The tree is known by its fruits. He was a living illustration of the verse,

> End of my every action Thou,
> In all things Thee I see;
> Accept my hallowed labour now,
> I do it unto Thee.

Mr. Champness published his views in a book he entitled *Plain Talks on Perfection*. Of course he did not treat the doctrine as Dr. Beet does; nor as Mr. Cook did; he treated it in his own way. But it in no wise comes into conflict with Thomas Cook's teaching; it only presents the truth in another aspect. Mr. Champness taught that perfection is a matter of growth, which indeed, it certainly is; first the blade, then the ear, then the full-grown corn in the ear. 'Let us cheer up,' he wrote. 'We have to do with One who loves us so much that He watches our every step with delight, and who sees the perfect man growing out of the lad who was but yesterday a babe in arms, yet had perfect limbs and senses, though he was weak and helpless.'

The Eradication Theory

Thomas Champness did not believe in what has been called 'the eradication theory,' whereas Thomas Cook did. John Brash thought the phrase unscriptural, and that the figure had no application to the case, and no correspondence to anything the Spirit does in a human heart.

Such expressions as 'the principle of sin,' or 'the root of sin,' he maintained, do not occur in the Scriptures, and he thought they led to misconception. Mr. Cook's view was that sin is a sort of microbe, and that it is to be destroyed by the indwelling of the Spirit of God. Mr. Champness could not accept this 'microbe' theory (the metaphor is not Thomas Cook's). When I conversed with Mr. Champness on the subject I cited the verse,

> Slay the *dire root* and seed of sin;
> Prepare for Thyself the holiest place.
> Then, O essential Love, come in,
> And fill the house with endless praise.

My late dear friend would not allow the first line, and insisted that after all the Methodist Hymn-Book is not of equal authority with the Word of God. Differences of this kind must prevail, but in the main we are of one mind, whether we belong to the Keswick School or the Southport School or to the larger Methodist family.

> What now is my object and aim?
> What now is my hope and desire?
> To follow the Heavenly Lamb,
> And after His image aspire;
> My hope is all centred in Thee,
> I trust to recover Thy love,
> On earth Thy salvation to see,
> And then to enjoy it above.

A Modern Dictionary

In a recent standard English Dictionary the word Christianity is defined, the last definition of it being, 'Conformity to the teaching of Christ in life and conduct.' It is an admirable definition, whether written by a layman or a cleric. Unfortunately, however, the writer felt it necessary to add the word 'Rare' to this definition. The author of the Bampton Lectures for 1907 would agree with that qualification, for he does not hesitate to say in his searching book on *The Reproach of the Gospel* that the disparity between the lives of Christians and the precepts of Christ which they profess to accept forms the great reproach of the gospel of our Lord and Saviour Jesus Christ. Ought we not to strive to roll this reproach away? Is it well to teach that the higher Christian life, as it is called, and the lower Christian life are both allowable in the Church? Should we not take the view which the late Rev. Benjamin Hellier expressed when he said, 'The idea that there is one rule of life for one Christian and another for another, is to be utterly abhorred and driven out of the Church'? I have said so much because I wished to show that in preaching Perfect Love, as Thomas Cook persistently did, he was only being true to the traditions of his Church; his doctrine was in truth the Methodist doctrine. It seemed desirable to make this clear, although in so doing we have condemned ourselves. Thomas à Kempis says, 'If thou canst not make thyself such an one as thou wouldest, how canst thou expect to have another in all things to thy liking?'

CHAPTER XVII

THE CLIFF COLLEGE SUMMER SCHOOL

IT will be easily understood that Cliff College is a large establishment, seeing that it provides for seventy students, and as a consequence a large staff of maid-servants has to be continually employed, as well as some men-servants, who are required to look after the horses and attend to the farm. But the students are in residence for not more than nine months altogether out of the twelve, and there are therefore intervals during the year when the college is not used for its primary purpose. Yet it is impossible to close it and disband the men-servants and women-servants when the terms are over, and the expenses for up-keep of the institution go on much the same. Under these circumstances, the late Principal used the college during the vacations in other ways, though always with a view to further the ends for which it existed.

Mr. Cook arranged to hold in the month of July a summer school at the college, with a view to help local preachers especially who could not leave their business to enter as students for a term, but who could get away from home for a week or ten days, and combine a holiday with the means of obtaining valuable instruction on biblical subjects. The terms imposed were not based on commercial principles, but owing to financial help given by loyal

and generous supporters of the movement were low enough to bring the privilege of attending the school within the reach of young men of only very moderate means. The idea soon 'caught on.' For one thing, the neighbourhood is almost the perfection of beauty, and for the purposes of a holiday and a 'retreat' combined it is admirably fitted. Whoever made the town, it is certain God made the country, and of this fact one is distinctly conscious when he is in the midst of the hills that surround Cliff College. 'The strength of the hills is His also.' Furthermore, the intellectual provision was always of the highest quality. The tutors from the Theological Institution willingly placed their services at the disposal of Thomas Cook. Dr. Findlay, Dr. Moss, and Dr. James Hope Moulton, and several of their colleagues, consented to serve as lecturers, and Mr. Chadwick was on the ground, and was always ready to give the school the advantage of his abilities. It would be impertinent for me to praise brethren of this order, but it will be seen that it was really an inestimable boon for young preachers, many of whom came from the villages and had never seen these scholars before, to sit, even for a few days, at their feet, and receive instruction from their lips. Circuit ministers gave talks to the men on the construction of a sermon, and a man like Mr. Josiah Nix gave them demonstrations on successful open-air work. Then, to crown all, the Principal himself enforced the duty of holiness, and showed the visitors the connexion that exists between the baptism of the Spirit and soul-winning. Of course, 'the bill of fare' only attracted the cream of the young men of Methodism;

but this was a gain, for it kept away all triflers and secured for the teachers pupils who were desperately in earnest in seeking knowledge, and who had gone there for that purpose, and generally at the cost of some little self-denial. In addition to the honoured brethren named above, help was often given by men like the late Dr. Pierson, Professor R. G. Moulton, of Chicago, and Dr. Tasker, and everything was done to enable the men to see what priceless stores of wisdom and knowledge there are in the Holy Scriptures, what fullness there is in Christ, and 'all for wretched man'; and what possibilities there are in the Indwelling Spirit of God. Not all the seed would fall on fruitful ground, but a good deal of it did. Five out of seven pulpits in Methodism are said to be filled by local preachers every Sunday, and for that reason it is of the first importance that the Connexion should do all it can to help these lay preachers to become workmen that need not to be ashamed. The Cliff College Summer School could not do much in ten days, but it did *something*; and this was due to the initiative ability of its late Principal, who always considered that the thing his hand found him to do was the thing to be done.

CHAPTER XVIII

CLIFF COLLEGE VISITORS

THE summer vacation being a long one, it became customary with Mr. Cook to throw open the college to paying visitors during five or six weeks of the holidays. This was made possible by the largeness of the premises, the permanent staff of servants employed, and the quiet rural beauty of the neighbourhood. Had the training-home, for instance, remained at Rochdale where it was started, it would have been impossible to have carried out an arrangement of this kind. Rochdale no doubt is not a mean town, but it is not exactly a health resort, nor one to which wearied visitors go in search of rest and change. But Calver is ideal in these respects, and therefore Mr. Cook used the college for this purpose year after year. The visitors usually numbered between sixty and seventy; they came from many different parts of the country, and not all of them were members of our own Church. But they were all in sympathy with the objects for which the college stands, and they found it pleasant to avoid everything that would have been deemed to be incongruous with the traditions of the establishment. It was, of course, no light task to cater year by year for sixty or seventy visitors; and the committee in charge of the college often sympathized with the Principal, and especially with

his wife, in the burdens they imposed on themselves by undertaking this superfluity of beneficent activity; but at the same time they had to acknowledge that the innovation contributed in more ways than one to promote the usefulness of the institution. The financial results were considerable, nearly £400 a year representing the grist which was thus brought to the mill. In addition, some of the visitors were led to take a practical interest in the work of the college after they had returned to their homes; and by sending donations of their own, and making the home known in circles where it had not been introduced, these paying guests greatly helped Mr. Cook to carry on his great enterprise. There was one other gain that accrued, and by which the late Principal set much store—many of the visitors from time to time acknowledged that their brief residence at the College had been the means of leading them into the enjoyment of a higher Christian life than they had previously enjoyed. Thomas Cook was always about his Father's business. In his time he certainly played many parts. He was, foremost of all, an evangelist; he was also principal of a training-college. In this latter capacity he found it necessary to be a farmer, and also to be a sort of manager of a kind of hydropathic institution; but whatever he was for the time being, his feet were always 'shod with the preparation of the gospel of peace.' Eating and drinking are not exactly Christian work, like preaching and praying for example; but they may be done to the glory of God, according to the apostle; and if that is so, land may be cultivated, and crops grown, and stock raised and sold, and

visitors entertained to the glory of God. And this was unquestionably the case with Thomas Cook's multifarious duties.

> Who sweeps a room as for Thy laws,
> Makes that and th' action fine.

Everything that Thomas Cook did was done *well*; whether it was a sermon he preached, a society class he conducted, or a farm that he cultivated, or an improvised hotel that he managed. Had all his work as Principal of Cliff College been valued on a system of marks by numbers from one to seven there is reason to believe that he would not have been in the Pass Division, but always in the Honours Division, and that he would usually have been in the first grade of that division. For example, he deserved the mark 1 for the way in which he took his pigs to market; and had the writer been his examiner he would have given him nothing less for the way in which he bought the provisions for the larder. Spurgeon would sometimes chaff his lay friends, and tell them it was well for some of them that he was not in their line of business, because if he had been he would have run them close in competition. No doubt he was right. The top of the tree was the place to which he was predestined. I draw no comparison between Spurgeon and Cook, but I have no hesitation in saying that if Thomas Cook had worked for money as he worked for God whilst he was at Clift College, and had enjoyed favourable conditions, he would not have been at the bottom of the tree whatever the nature of his business might have been. He was an *able* man, and the truth is, if once you find an able man you

can put him where you will; he will prove efficient. He that is faithful in much will generally be faithful in little. My own feeling is that Mr. Cook's Employer and Judge will say to him, concerning his work as an evangelist, 'Well done!' And I believe He will not say less than that to him concerning his work as Principal of Cliff College.

His Last Speech

It so happened that Thomas Cook's birthday came during the period when the visitors were at the college, and this being known, it became the custom to give him a birthday gift. This they did on his last and fifty-third birthday, August 20, 1912, just a month before his death.

The Rev. Dr. Moss was the spokesman of the friends, and in making the presentation spoke warmly of Mr. Cook's many gifts. Mr. Cook acknowledged the kindness of Dr. Moss and the other visitors in what proved to be his last public speech. This is the substance of his brief address:

> The years are rolling on. The last year has been one of great trial. But it has been a year of wonderful mercies. The Heavenly Father has never failed in His promises. It has been wonderful how God has sustained us in a critical time. I can bear my testimony to His faithfulness, and I am quite sure that what He has been He will be. I have no doubt about that. My life has been full of mercy, and it has been a very happy life. I often look back and praise God. I have scarcely had a day that has not been a happy day, and I believe that God who has been our help will continue to be our help,

and that He will take care of us. I regard it as one of God's greatest gifts that we have so many good friends who are interested in us; how much we owe them we shall never know till we get to the Homeland. I am sure they pray for us, and God has answered their prayers.

It has pleased our Heavenly Father to cause us to pass through the fire. I believe these experiences are necessary parts of the divine programme if we are to be all we possibly can be by-and-by; and I believe that going through the fire I shall not derive harm but blessing. God speaks to us in the cloud as He does in no other way. I only want His will in my life, and I believe His will is best. I hope the friendships we have begun on earth will be continued beyond the River.

A month later he crossed the River, one or two others who were present soon following him.



LAST PHOTOGRAPH OF THOMAS COOK.

CHAPTER XIX

SUNSET AND EVENING STAR

Two or three years before the end came it is now clear that Mr. Cook was 'stepping westwards,' although at the time it was not apparent even to his intimate friends. He had been a preacher for nearly a quarter of a century before he went to Cliff College; and preaching is a healthy occupation, always supposing that it is accompanied with plenty of physical exercise. Unfortunately Thomas Cook always neglected physical exercise. When he was a Connexional evangelist his days were largely taken up with services and preparation for them, and recuperation after them; he never walked much in those days, nor did he indulge in any kind of bodily recreation. It was not otherwise with him when he went to Cliff College. His friends would sometimes urge him to play golf, but he would say that he could never bring his mind to going out in the afternoon to enjoy himself on the links while his students were digging the land or getting in the potatoes. And so it came to pass that all the exercise he took was in the college grounds, whilst he directed the work of the men. The event proved that this was not enough. A painful affliction befell him, and in spite of all that was done, it proved to be inveterate.

Operations were resorted to under the best conditions. Twice Mr. Cook went direct from my house to a nursing home in West London for this purpose, and a third time, in company with his colleague, Mr. Chadwick, and Mr. J. Crowle-Smith, I went with him to that home for a final operation. He was invariably cheerful, and indeed optimistic. Murmuring was entirely foreign to his sanctified nature; he had faith in God, and was content to leave himself in His hands. Whilst the Conference of 1912 was sitting Mr. Cook officiated at the marriage of his daughter (his only child), Grace, to Mr. Percy Groves, of Leicester. The ceremony took place in the chapel attached to the college, and there were several relatives and friends from a distance, present as guests. He was then suffering a great deal, but no one foresaw that the end was approaching. This, however, was the last domestic event of importance in which he took part.

At the Liverpool Conference (1912) his colleague, Mr. Chadwick, was taken from Cliff College and appointed superintendent of the new South Yorkshire Coalfields Mission, and for this purpose removed to Sheffield. Mr. Cook was naturally disappointed at the arrangement, although he consented to it, not thinking it right to block the way even in the interests of the College he loved so well. It had not been found possible to secure a successor to Mr. Chadwick, and it was therefore decided to leave the office of biblical tutor at Cliff College vacant for the year, in the hope that during that time a suitable minister would be found for the important position, the arrangement being that meantime temporary tutorial assistance should be obtained. The prospect,

however, did not seem bright. Mr. Chadwick was removed; no one was appointed in his place, and Mr. Cook's own health was so impaired that in the college time-table that was prepared for the year beginning October, 1912, no lectures were appointed to be given by the Principal. It was, however, expected that Mr. Chadwick would lecture frequently during the year, although he would no longer be on the staff; and the Rev. W. Fiddian Moulton, M.A., was not far away. Under these circumstances Mr. Cook rendered the College one more service—almost the last service that he did it—he secured the Rev. J. Shrimpton as a tutor for the year, the arrangement being that he should live in the Tutor's house, and help to supply the vacancy caused by Mr. Chadwick's removal. Mr. Shrimpton had just retired from active work, and had been occupied with house-hunting in Bedford, but, strange to say, had not been able to find what suited him; he therefore was free to fall in with the proposal that was made to him.

Before the time came for Mr. Shrimpton to take up his duties, the Principal had been removed by death, and it can only be said that if it had been foreseen that this sore bereavement was to befall the college, no better arrangement could have been made under all the circumstances. Mr. Shrimpton stepped into a much larger gap than he or Mr. Cook supposed he would fill when he consented to serve the college for the year. Then it was only contemplated that he would supply in part for Mr. Chadwick; but when the time came it was necessary for him to take the place of Mr. Cook also, to some extent. This he did, with great

acceptance to all parties; and the arrangement is here dwelt upon at some length, because it illustrates the unfailing judgement of Thomas Cook in the selection of so suitable a minister; and also serves to show that a kind Providence was watching over the interests of the work, and providing for its continuance when the chief workman would not be able any longer to control it. In the day of the east wind the rough wind was stayed, and the college was preserved from a calamity that otherwise would have befallen it.

I have said that the fatal termination of Mr. Cook's illness was not foreseen—either by his friends or, as far as I am able to judge, by himself. He wrote to me on the eve of coming to London for the operation which ended his life, in a cheerful and hopeful spirit, and alluding to the return of the students at the commencement of October, said: 'I shall be back home long before then.' When we left him at the door of the nursing home, in the West of London, the last words he addressed to us in his usual pleasant manner were: 'Good-bye; I shall soon be out again.' I mention this because it is significant of much. Thomas Cook dwelt in the secret place of the Most High; he was accustomed to have what he regarded as intimations of the Divine will; an event was impending of the greatest possible interest to him, and one which would greatly affect the arrangements made for the work of God. It might, therefore, have been supposed that God would not hide from His servant what was about to occur. But as far as is known the thing *was* hidden from him. It is true that he left everything at the college in perfect order;

had he foreknown that he would not return to it alive he could not have finished up his own work more completely ; he set his house in order, in every sense of the phrase. And, furthermore, it is remembered that on the Saturday previous to his coming away on the following Monday, he walked in the grounds alone, which he was not accustomed to do, and seemed as if he were conscious of the gravity of the situation. But he neither spoke nor wrote a single word that indicated any prevision of the solemn event that was looming in the distance. Perhaps he too could have said then what probably he had often sung before :

> I know not what awaits me,
> God kindly veils my eyes.

Certainly it would seem his eyes were veiled. I draw attention to this the more willingly because I was struck with the same limitation of knowledge on the part of my late dear friend, Thomas Champness. Early in the year of his death he spoke to me in my own house quite confidently about the future, and amongst other expressions of a like kind, he told me that he believed he had ' a good lease of life.' But the lease expired within eight months of the time when he spoke on that wise. Yet he, too, walked with God, as Enoch did. One wonders whether Enoch in his day had any intimation of his approaching translation, or whether, or ever he was aware of it, God took him. Few of God's children are permitted to see ' the distant scene.' ' What if thou didst know it, what wouldest thou do ? Do now what thou wouldest do then, and thou shalt be secure ' (*Imitation of Christ*).

In the Nursing Home

On Monday, September 2, 1912, Mr. Cook, accompanied by Mr. Chadwick, came to London. With a lay friend I met him at St. Pancras Station. I found him suffering a great deal of pain, as he had been doing for months, but he was cheerful. Business connected with the *Joyful News* newspaper occupied him with his colleagues for an hour or two, and he discussed with them questions of great Connexional interest with some of his old vigour, but in evident pain. This was the last duty to which he directed his attention.

We took him to the Home, where he was expected and where he had been before for a similar purpose, and he went inside for a moment and then returned, telling us that one of the nurses had said to him, 'I am sorry to see you here again.' He did not desire us to go in with him, and therefore said 'Good-bye' to us as we sat in the taxi-cab, his last words being, just as he entered the door of the Home, 'I shall soon be out again.' Then he disappeared, and we drove away. He went to his room, never to come out of it again alive, and when I next saw him he was unconscious, so that I never heard him speak again. The operation was performed, it being one of the most painful that a man can undergo, as I have since learned from a medical authority who thus described the same operation when it was performed upon George Meredith. Mr. Cook suffered a great deal; still, he cherished the hope that time would heal the wound and that soon he would be well. There were fluctuations in his condition, but in the course of a few days I received a message from Mrs. Cook to

the effect that she thought her husband had turned the corner, and we were all much encouraged. The improvement, however, if real, was not maintained. He evidently wished to live, for when one day the doctor had pronounced him better and had left the house, he repeated the doctor's opinion to Mrs. Cook, who had herself heard it, and said, 'Let us praise God for that!' By-and-by these hopes were dashed to the ground, and at the doctor's suggestion his relatives were sent for. His brother, the Rev. Vallance Cook, soon arrived, as did also his daughter and her husband, Mr. and Mrs. Percy Groves. He was, however, so ill when Mrs. Percy Groves arrived that it was deemed best he should not see her, and unfortunately she had no interview with her father in his last illness. Mr. Cook's venerable mother was too infirm to take the melancholy journey from the north of England, but two of her daughters came to see their brother. They came too late to be recognized by the sufferer. Sunday, September the 8th, was a specially trying day. He asked his devoted wife, who scarcely ever left her husband's side for a moment, to read the forty-second Psalm, and she did so. When the words 'All Thy waves and billows are gone over me,' he replied, 'Yes, all the waves and all the billows are gone over me, but they are God's waves and God's billows.' The two prayed and talked together. The dying man said, 'I feel so calm and restful. I am in God's hands, and I leave myself there.' Just before he fell asleep he exclaimed, 'I will never leave thee nor forsake thee—no, never.' The next day his much valued friend, Mr. T. Downing Wallace, of Brighton, the friend who was so much blessed under his

ministry in South Africa, and who is mentioned in the chapter which deals with that part of the evangelist's life, came to see him. The patient was extremely ill, but Mr. Wallace spoke to him and said, 'The best news I have for you to-day is, Jesus saves, Jesus saves.' 'Yes,' said the dear sufferer, 'that is the best of all news, Jesus saves, Jesus saves.' After that he scarcely said anything more, and thus in death he cried in effect, 'Behold, behold the Lamb!' He had frequent paroxysms of pain, so dreadful to witness that when one was over his dear ones could not but wish that rather than have another he might be taken home to be with God. I saw him in the afternoon of that day, but he appeared to be quite unconscious, and though his eyes were open all the time, no sign of recognition and no response to anything that was said to him came from his lips or eyes. His two sisters, Mrs. Robert Mascall and Mrs. Arthur Pickering, his son-in-law, and his brother Vallance were by his side during the later part of the day, but his daughter was too unwell to leave her home in Leicester. At ten o'clock in the evening it was plain that the end was very near, though he was physically a strong man, and disease could not quickly overcome him. But at 12.40 a.m. on Saturday, September 21, 1912, Thomas Cook breathed his last and went to be with that Saviour whom he had so long and so faithfully loved and served, and whose 'tremendous name' he had proclaimed in many lands and to many, many thousands of people.

I am free to confess that there was something mysterious about his protracted illness and his

painful death. When Dr. R. W. Dale was dying he was asked if he was not conscious of the mystery of death. 'No,' he said, 'not the mystery of death, but the mystery of suffering.' The remark was a natural one. As far as one could judge, Thomas Cook, before this illness began, was fully given to God. The grace of God had chastened and refined his nature to such an extent that he seemed to us to be meet to see the blessed face of his Redeemer. And yet he was subjected to many months of distressing suffering, which culminated at last in such pains of death that we can easily understand how it came to pass that the last words Charles Kingsley was heard to say were, 'Suffer us not, for any pains of death, to fall from Thee.' It is easy to have recourse to platitudes when confronted with circumstances like these; but if one is to be frank he must confess that the mystery is greater than he can solve. 'My God, My God,' said the dying Saviour, '*why* hast Thou forsaken Me?' Yes, why indeed? No answer came to that heart-breaking exclamation; nor is any answer vouch-safed to a similar inquiry when it is made in the present days. The murderers of Christ said when He was dying, 'He trusteth on God; let Him deliver Him now, if he desireth Him.' And God did deliver Him, though not in the way they expected. Thomas Cook trusted on God, and God delivered *him*, though He permitted him to enter His Kingdom through much tribulation. 'What is that to thee? Follow thou Me!'

CHAPTER XX

THE FUNERAL

IT was decided that the interment should be in the graveyard attached to the village church that adjoins the grounds of Cliff College, and consequently the remains of the beloved and honoured evangelist and principal were taken, under the charge of his brother, the Rev. Vallance Cook, to Cliff College. The party arrived at the college late on Sunday evening, and when they had placed their precious burden in its temporary resting-place, the family joined in an act of prayer and praise. Before, however, they did this, an old man with white hair was seen to step quietly inside, and raise his hat, and then quickly disappear, not saying a word to any one. No one knew who the stranger was nor whence he came, but it was a beautiful and affecting tribute to the saint of God from one who probably had been blessed under him and who certainly reverenced him for his works' sake. 'We needs must love the highest when we see it.'

The funeral took place on September 25, and it was indeed of an impressive and solemn character. In addition to the widow and daughter and other relatives of the family, there were hosts of ministers and friends present who had loved the departed saint with a deep and tender affection. The Presi-

dent-Designate, the Rev. S. F. Collier, was there, as were also the Revs. S. Chadwick, Dr. James Hope Moulton, C. W. Andrews, B.A., Edward Davidson, the deceased minister's oldest friend, T. Kirkup and J. H. Bateson, representing the Home Mission Committee, and many other ministers and so many laymen that it would be impossible to name them. The people, too, were there in large numbers, as well they might be, for Thomas Cook was chosen out of them and sent to them.

The address was given by Mr. Chadwick, and was of a touching nature, and a pathetic prayer was offered by Mr. Davidson, who remembered the aged and bereaved mother, who was too stricken in years to make it possible for her to take the long journey and pass through the ordeal of the service.

No tears were shed for Thomas Cook. How could there be, seeing that in his case, as with all who die in the faith, to die was gain? The writer was invited by the kindness of the family and with the concurrence of his brethren, to commit the body of his revered friend to the grave, and though conscious of his unworthiness, he considered it to be one of the greatest honours of his life; the other being the honour that was done him when, at the request of his friend, Thomas Champness, given to the writer in person some long time before his death, and adhered to by his widow and children, he was called to discharge the same last office of love and respect for the founder of the Joyful News Mission. Methodism has had many noble sons, but among them all there are none who have served God with more whole-hearted devotion than these two

brethren, one of whom founded the Mission and Training Home, while the other with equal devotion developed the movement and left it as a legacy to the Church to which under God he owed his soul.

CHAPTER XXI

TESTIMONIES OF APPRECIATION AND SYMPATHY

MRS. COOK received hundreds of letters from ministers and laymen, and officials of societies, who wrote from different continents and many parts of the United Kingdom to express their sympathy with the widow and daughter in their bereavement, and their affection and admiration for the husband and father who had been taken home to God. These letters are now before me, and they could be incorporated in this volume, but if all of them were printed the book would be inconveniently large, while the task of choosing some to be published and others to be left out appears to be an invidious one. A few only can be mentioned, but it must not be supposed that those which are not named were not valued so much as those which are subjoined.

The President of the Conference for the year, the Rev. F. L. Wiseman, B.A., sent a brief letter which arrived just before Mr. Cook's death, but which he was then too ill to see. He referred to the love of the whole of the people of Methodism for Thomas Cook, and to the thousands of prayers offered to God for his recovery.

His successor in the Chair, the Rev. S. F. Collier, in a warm letter of appreciation, expressed himself thus: 'A great servant of God has passed to his

reward, and his loss will be mourned by thousands. He has left a noble record of godly life and untold influence for good. To know him was to esteem and love him.' The Secretary of the Conference, the Rev. Simpson Johnson, bore his testimony in the following terms :—

> While thousands on earth are mourning his death there are more thousands in heaven who have welcomed him and who rejoice that he has entered into life. Heaven will not be a lonely place to him, for by the blessing of God he had helped to make heaven fuller and brighter before he went. Cliff College was founded on prayer and strong faith in God. The day we resolved to buy the property and start the scheme we held a prayer-meeting in one of the upper rooms. Thomas Cook, Dr. H. J. Pope, Thomas Champness, Thomas Walker, and Simpson Johnson were present, and of them only I am now left. But God lives, and if we pray God will take care of your husband's noble work.

The Rev. W. Perkins, one of the Ex-Presidents, in his letter of deep sympathy, described the loss to Methodism caused by Mr. Cook's death as irreparable, and said there was no man amongst us who could exactly fill the vacant place. The elements which made him what he was are as much needed to-day as ever, said Mr. Perkins.

The Rev. Dr. James Hope Moulton, after being present at the funeral, wrote in these terms :—

> For many years past I have looked up to him as one of the holiest men I ever knew, and I have looked with astonishment and thankful-



THOMAS COOK'S GRAVE: THE STUDENTS' MEMORIAL.

ness at the wonderful work he has done. Why, for the sake of the Kingdom of God, we are not to have the twenty years more which might have been expected, is a mystery we cannot fathom ; but the very unfathomableness of the mystery is evidence that there must be work for him yonder so important as to account for his removal. There are multitudes who will long mourn for his early removal, and many of us who will always prize as a sacred memory the privilege of his friendship.

The Rev. Dr. George G. Findlay in the course of his letter refers to the blessing and honour God bestowed on Mr. Cook, and says that Cliff College will be provided for, though at the moment of writing it did not appear how the work was to be carried on. He adds, 'What a greeting for him on the other shore!'

The Rev. Dr. Henry Haigh wrote on the eve of his departure for China, thus :—

The mystery of the event is to me, as to yourself, quite impenetrable. That a man at once so childlike and so strong, absolutely unostentatious yet wielding an influence given to few, embodied gentleness yet of unflinching courage, should be taken in the midst of his days, is a mystery beyond interpretation. My faith is that some day, and before long, we shall find mercy even in this mystery, and that God, out of the dispensation, is bringing to the Church an effective summons to better devotion.

The Rev. Dr. J. Scott Lidgett wrote—

The departure of your husband has filled us all with the greatest sorrow. For we all loved

him and realized what a great gift of God he was. My own acquaintance with him goes back to almost the first days of his ministry, and the feelings of affection and regard with which he filled me then have grown stronger and deeper with the years. His loss is, humanly speaking, irreparable.

The Rev. Dr. R. W. Moss was associated with Mr. Cook for some years in work at Cliff College, and he wrote a letter full of kindest sympathy. He said—

The loss to the Church is nearly irreparable, as far as any loss can be; but of his own life he will be able to give indeed a good account. He has led men to Christ in many parts of the world, and what relief and peace he must be having now! All the suffering and pain of the recent months are over for him, and the day of his triumph has come.

The Rev. Marshall Hartley :—

All Methodism will sympathize with you, and give thanks to God for what He enabled His servant to be and to do. I have received much blessing through him, and shall always hold him in the highest esteem.

The Rev. Dr. J. A. Beet : —

My first thought was of a great personal loss to myself, and of an irreparable loss to our Church. My thoughts about Mr. Cook are that he was a living embodiment of the great secret, known only by those to whom God reveals it, namely, No longer do I live, but in me Christ lives, and the life which I now live in flesh I

live in faith. This has been justly called 'the summit and marrow of the gospel.' It made Luther and Wesley and Thomas Cook what they were.

The Rev. John Hornabrook :—

In common with all Methodist preachers I had a great love for Mr. Cook. He was a beautiful character, and his ministry was a great gift of God to us. The loss sustained by Methodism in his removal is incalculable.

The Rev. Dr. Barber wrote from the Leys School, Cambridge :—

When I entered the ministry in 1882 there were only four names among those 'now received.' One was a Welshman, another was for the Channel Islands work immediate, your husband and I were the other two. I always felt a special link in the fact that we two, so different in work and gifts, were thus associated. I had the most profound respect and liking for him. He was a holy man, and he commended holiness by his cheery, sunny ways. His great spiritual and business gifts will be sorely missed by the Church, and we can only bow before the mystery of our loss.

The Rev. Nehemiah Curnock expressed his deep reverence for Mr. Cook's life and work in the *Methodist Recorder* and the *Joyful News*, and repeated his sentiments to some extent in a private letter to Mrs. Cook. This sentence from his letter is perfectly true :—

We have all had in his life a goodly heritage.

The Rev. F. B. Meyer, B.A., sent a characteristic

communication, from which the following is a citation :—

> For years your husband's life and work have been as a bulwark, and one hoped for many more years of service. But *He* knows best. The wisdom of God is behind this great mystery which was ordained before the worlds for *His* and your glory.

The Rev. Thomas Waugh, his colleague for many years and an intimate friend, said in his letter of warm appreciation—

> We have prayed together, toiled together, and rejoiced together, and it is almost as difficult as it is painful to feel that he has gone. He was one of the very best men I ever knew, and I am only telling you what I have told him, that my association with him was a long big blessing to me. I owe more to his influence and example than words can tell.

Many more testimonies were sent and now lie before me as I write, but it is not necessary, nor indeed have we space to print them. It may, however, be added that in addition to the large number of letters received by Mrs. Cook from her late husband's brother ministers, many came from laymen, and not a few from circuit Quarterly Meetings, Leaders' Meetings, Local Preachers' Meetings, Ministers' Meetings, and some indeed from congregations, these last being resolutions of condolence passed at the close of some ordinary public service.

The Vicar of Baslow and the Vicar of Curbar showed much sympathy, which of course is not surprising, seeing that at bottom religion is one and the same, whether in the Anglican or Methodist or any other Church. The late Mr. T. H. Bainbridge of Newcastle-on-Tyne, who soon followed Thomas Cook, not living more than three or four weeks after his friend's decease, sent a kind and touching letter, as did Mr. J. Rank, the Rt. Hon. T. R. Ferens, M.P., and many other laymen who had stood by Cliff College nobly and made Mr. Cook's work possible. The rich trusted and loved him and helped him as well as the poor.

The Middlesbrough South Bank Circuit Quarterly Meeting, from which Mr. Cook went out, and in which town he was converted and first began to preach, sent a resolution of sympathy, which was supported by some friends who remembered the kindness of his youth and the love of his espousals, as many others were aware that his faith and love never grew cold, but were as vigorous when he died as when he first began to live for God. The Harrogate Quarterly Meeting sent an expression of sympathy, Mr. Cook having lived in that town many years. The Sheffield Ministers' Meeting did the same. It is some distance from Sheffield to Belfast, but the Belfast Methodist preachers also sent a kind and appreciative letter from their Monthly Meeting.

Amongst the circuit Quarterly Meetings which sent letters of this kind to Mrs. Cook were the following : Sheffield, Carver Street (in which grateful mention was made of service rendered within its area by the deceased), Swanage, Leeds (Richmond Hill), Ticehurst, Hinckley, Buckingham, Brackley,

and Matlock. In sending the Matlock resolution the Rev. J. C. W. Gostick, who was then the superintendent, said that Mr. Cook held a Mission in the Kirkdale Chapel, Liverpool, in 1882, the year in which he entered the ministry, Mr. Gostick being then the pastor of that Church. Ever since he had continued to take deep interest in the evangelist's ministry, and to rejoice in its far-reaching effects.

A few more circuits that sent resolutions may be named: Kendal, Andover, Bude, and Sheffield (Brunswick). The Boston Local Preachers' Quarterly Meeting sent a resolution in which they gratefully acknowledged the services Mr. Cook had rendered to the local preachers of the Connexion. The Whalley Bridge local preachers did the same, and the Rev. J. H. Corson, in forwarding it, took occasion to say that he was in the Halifax circuit in 1881–2, when Mr. Cook held a mission there just before he entered the ministry, and he remembered, and ever should remember, the promise Mr. Cook then gave of the great work which he afterwards did for God.

The Settle Leaders' Meeting sent a communication which was the more interesting because it contained a grateful reference to the mission Mr. Cook held at Settle in the days when he was a lay evangelist in the Halifax and Bradford District. The good that men do is *not* interred with their bones.

The Dumfries Leaders' Meeting did the same, Mr. Cook having fostered the work there for some few years.

The Oxford District Home Mission Committee passed a resolution of sympathy in which recognition was made of Mr. Cook's exceptional services.

At a large open-air service held in the North, at which it was said there might be 500 or 600 present, the congregation bowed their heads, the men having first uncovered theirs, and spent a moment or two in silent prayer, and intimated their wish that the evangelist who was presiding should express to Mrs. Cook their deep sense of the value of the work done by her late husband.

The congregation worshipping in the Bradworthy Wesleyan Chapel, North Devon, passed a similar resolution at the close of the Sunday evening service on September 29, and forwarded it duly signed by the society stewards, and the preacher who conducted the service on the occasion. It is beautiful to think of 500 working people in an open-air service in the North of England bowing their uncovered heads in reverential sympathy with the bereaved family, and a company of Methodists in a village chapel in Devonshire going out of their way at the close of public worship to express by resolution their sense of the value of the work done by the Principal of Cliff College. 'Them that honour Me I will honour.'

Another peculiarly interesting communication came, this time from the society and congregation connected with the village chapel of Eyam, in the vicinity of Cliff College. As already stated, Mr. Cook showed his love to the people in this village by promoting the erection of this place of worship in 1906; he begged most of the money, contributing himself towards the fund, notwithstanding the claims of the college, and other calls upon his purse, and he watched over its interests in many ways. This the society and congregation acknowledged

in their resolution, and at the same time they bore their testimony to his fidelity to Christian principle and to the uprightness and integrity which had marked his deportment. It is natural to recall the example of Thomas Champness in this connexion. He, too, was not content to send his evangelists to China and the South Seas, and to remote parts of England. He took a lively interest in the village in which he spent his closing days, and was the means of erecting the pretty chapel which we now have at Lutterworth. His remains lie under the eaves of that chapel

> Till the last and brightest Easter day be born.

And on the walls of the sanctuary there is a tablet erected to his memory. Lutterworth Chapel is one of his memorials, and Eyam Chapel is one of Thomas Cook's. In these two beloved brethren, as in the Apostle Andrew, the Home Missionary and the Foreign were combined.

It should, of course, be said that the letters referred to, and all the others not mentioned, contained the kindest and most sympathetic references to the bereaved widow and daughter; which were deeply appreciated. Testimonies from abroad came later on, when the news of the event had reached other countries, and there had been time for the letters to arrive. In the lands Mr. Cook had visited the news of his removal caused sincere regret for the work's sake, and the large number of old Cliff men who were in the Colonies heard with deepest feeling that the Lord had taken their head away from the college in which they received their training.



THE THOMAS COOK MEMORIAL.

MEMORIAL AT CLIFF COLLEGE

Soon after the death of Mr. Cook it occurred first to his old colleague, Mr. Chadwick, and through him to many others, that there ought to be some memorial of the first Principal in the place he loved so much, and served so well, and with which his name must always be associated. There was not much difficulty in deciding the form the memorial should take. He himself was nothing if not practical, and every one felt that it would not be congruous with his character to spend money in some useless object merely to perpetuate his name. It had been in his mind to provide a small sanatorium as soon as funds would allow. Hitherto the health of the college had been remarkably good, no serious epidemic having occurred. But he felt that with sixty or seventy men in residence, and a large staff of servants also, there were possibilities of sickness before them, for which due provision should be made. Mrs. Cook and Mr. Chadwick shared those feelings, and at their suggestion it was decided to add a small wing to the college for this purpose, and to build it in memory of him. A cycle shed was also needed, and the cost of this was included in the scheme; a sum of upwards of £1,100 being needed to complete the effort. No circulars were printed, nor were any appeals sent out for contributions; the case was stated fully in *Joyful News*, and, by the kindness of its conductors, in the *Methodist Recorder*, and the result was that within the prescribed time the whole of the money was easily raised. It was indeed a sort of love-offering to the memory of the beloved minister whose connexion with the college it was

intended to commemorate, and the subscriptions came spontaneously from rich and poor, the readers of *Joyful News*, and especially the less wealthy ones, giving freely and lovingly to the object, which commended itself to their judgement because it was not only a tribute of affection to the man whom they loved, but was also the provision of what was really necessary to complete the equipment of the institution. Mrs. Cook laid the foundation stone of the new wing, and by the kindness of some of her own personal friends was enabled to place a substantial offering on it. The Rev. S. Chadwick, who, at the request of the Committee, was acting as Principal, presided at the ceremony in the afternoon, and the writer had the honour of presiding at the evening meeting. The President of the Conference, the Rev. F. L. Wiseman, preached and spoke, bearing very warm testimony to the value of Thomas Cook's work, and the Revs. I. E. Page, Thomas Waugh, Dr. J. H. Moulton, and others, took part in the proceedings. Later on when the building was finished, Mrs. Percy Groves, Mr. Cook's daughter, opened the door, and another meeting, somewhat similar to the one just mentioned, was held, Mr. C. E. O. Rush, B.A., who had been on the college staff with Mr. Cook from the first, speaking of the late Principal in glowing terms. The students of the college, past and present, asked permission to erect at their expense a suitable head-stone for Mr. Cook's grave, and this they did with excellent taste, and in grateful appreciation of the man to whom, under God, they owed so much.

It only remains to add that when the first anniversary meeting of Cliff College was held, after the

death of the Principal, the accounts showed a small deficit, accounted for, in part at least, by the fact that during that year over £1,100 had been given, as we have seen, for the Memorial wing. But when this was known, loyal friends came to the help of Mr. Chadwick, and he was soon able to announce in *Joyful News* that as always in the past, so on this occasion, the balance-sheet was straight, the income having covered the expenditure once more.

The Conference followed shortly after this, and in the Memorial service which was held for deceased ministers, several references were made to Mr. Cook, Mr. Chadwick in particular speaking with much emotion of his late colleague, and bearing one more testimony to the purity of his Christian life, and the value of his varied work. He dwelt very truly with what he described as the extraordinary range of Thomas Cook's ministry, and the reader who has travelled with us from the beginning of this biography to the close will be in a position to appreciate that just observation.

THE NEW PRINCIPAL

It was necessary for the Conference to appoint some one to fill the place rendered vacant by Mr. Cook's lamented death, and as only one name seemed to suggest itself to all who were responsible for making the appointment, and that was the name of Samuel Chadwick, he was taken away from the Coalfields Mission, to which he had been sent a year before, and brought back to Cliff College as the Principal. The Rev. W. Fiddian Moulton, M.A., who had been an additional tutor during Mr. Cook's life time was appointed Mr. Chadwick's colleague

at the same time, and at the moment of writing these two ministers have taken possession of the college and the tutor's house adjoining, and are preparing to receive the students immediately for the first time under the new arrangement.

I do not doubt that many who read this Memoir will desire to do something to show their reverence for the man of God whose life and work it imperfectly describes. To such readers I ask leave to say in conclusion that I do not know of any way in which they can do this that would be so acceptable to our beloved and ascended brother, if he could express his mind to us, as the way open to all of us, namely, sustaining the hands of his successor and his colleague by our prayers and our contributions. Considering the issue of Thomas Cook's life, let us imitate his faith.

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