

THOMAS COOK

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Evangelical Revivals in New Zealand. (with Roy McKenzie.)

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Her Career in Australia and Great Britain. (2nd Volume.)

Thomas Cook – British Evangelist in Australia and New Zealand in 1894 and 1895. (3rd Volume.)

THOMAS COOK

—

BRITISH EVANGELIST

in AUSTRALIA

and NEW ZEALAND

in 1894 and 1895.

by

Robert Evans

Research in Evangelical Revivals.

2007

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Or from the Author:

Rev. Robert Evans OAM.

P.O. Box 131

Hazelbrook

NSW 2779

Australia.

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ISBN 978-0-9756733-3-1

**Comment upon this book by
The Rev. Dr. G. Howard Mellor,
Principal of Cliff College, 1994 – 2004.**

Robert Evans has an insatiable appetite for the early pioneers of evangelism in Australia. He gathers otherwise rare sources into a comprehensive and readable narrative for which all future students of mission history will be indebted. *Thomas Cook, Evangelist* is remarkable for the extensive number of primary sources which give contemporary evidence of the work and effectiveness of Cook's ministry. It has taken significant time, energy and determination to assemble this information.

However it is in the first section of the book that the reader will find the greatest illumination. Evans has reviewed the material and sets before the reader an evaluation of the method, theology and values which Thomas Cook espoused in his ministry. All this is set in a brief survey of the culture in which the preaching tour took place.

This book is a significant contribution not simply to mission history, though it is certainly that, but to any serious student of evangelistic proclamation seeking to translate effective principles into the third millennia. It is also simply a remarkable story of one of Methodism's most effective evangelists of all time.

Any reader will have immense gratitude to Robert Evans for assembling this book, but also to God who blessed the ministry of the remarkable and faithful Thomas Cook.

Revd Dr Howard Mellor
Winchester
Principal of Cliff College 1994 - 2004

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INTRODUCTION

This research into the ministry of the Rev. Thomas Cook during his visit to Australia and New Zealand in 1894 and 1895 has depended very largely upon the extensive collection of materials in my own private library, and upon the resources in the Archives of the Uniting Church in Australia, held in New South Wales and Victoria.

My own library includes a number of relevant books, plus many reels of microfilms purchased from the State Library of Victoria, the Mortlock Library of South Australia, and from New Zealand Micrographic Services.

Copies of the Tasmanian *Methodist Recorder* for these years have not survived.

The Uniting Church's Archives at North Parramatta (N.S.W.) holds copies of the Methodist papers published in Sydney during Cook's visit. The Archivist at the Uniting Church's Archives in Melbourne has kindly loaned me several microfilms of the Victorian Methodist papers for that period. I thank the Archivists at both of those places for their interest and help, namely Mr. Daryl Lightfoot and the Rev. Dr. Ian Breward, and also the Synods of New South Wales and Victoria for maintaining these Archival collections – a costly enterprise. I thank the State Library of Queensland for photocopies from the *Queensland Christian Witness and Methodist Journal*, and Jackqueline Hargreaves, of the Uniting Church's Queensland Synod office for her help.

I am indebted to Dr. Stuart Piggin, of the Centre for the History of Christian Thought and Experience at Macquarie University, for his supervision of a thesis of mine in this area of interest; for criticising my efforts, and re-directing them. I have also been glad for the encouragement of the Rev. Dr. Howard Mellor, now of the United Church, Winchester, and previously Principal of Cliff College, in accepting a visit from me on my recent visit to England with my wife, and urging me to publish what I could about Thomas Cook.

Perhaps this is as good a place as any for me to emphasise that I wanted to produce a more extensive study of Thomas Cook's

evangelism, including a study of some parts and aspects of his work in England, as well as of his work in Australia and New Zealand. I was particularly interested in the missions that he conducted in Cornwall, and in those missions in other parts of England where very large numbers of professed conversions were reported. I would have liked to visit the churches where some of these things happened. My efforts in these directions have been stymied because none of the relevant copies of the British papers, the *Methodist Recorder*, or of *Joyful News*, or of *Out and Out*, have been microfilmed. These are the newspapers upon which I would have had to rely most directly in such a wider project. As a result, I had no access to them. British microfilms are very expensive to purchase, and much more expensive again if they have to be specially made for you. But it is even more expensive again to go and live in England while you do the research, unless (of course) you can get someone else to pay the bill for you. Although I am not poor, I certainly could not afford such expenses. So the extended research project has not happened.

The other side is also true, that there is a chapter about Cook's Cornish evangelism prior to 1892 in Henry Smart's earlier biography of Thomas Cook,¹ and the other more successful missions (up to 1892) are at least mentioned in this book, although no other details appear. What historians know little or nothing about is whether there were even more significant missions in England after Cook returned from Australia. No historical research seems to have been done on any of these.

Soon after I left High School in 1954, I became keenly interested in the history of Protestant evangelical revival movements and the Great Awakenings, especially since the Reformation. Through the next four decades, when I was firstly a student, then a Methodist circuit minister, and then a Uniting Church parish minister, largely in country locations, I slowly developed a substantial library of books and other materials around this area of interest, until it eventually became a research collection of high

¹ Henry Smart. *Thomas Cook's Early Ministry*. London. Charles H. Kelly. 1892.

quality. In 1979, Dr. J. Edwin Orr saw the library, and said it was even then one of the best collections on the subject in this part of the world. Dr. Orr was the best known student of Christian revival movements in the Twentieth Century, and was a professor at Fuller Theological Seminary.

I retired from parish work in 1998. It was my aim in retirement to use this library to carry out historical research in my area of interest. The library has been further substantially improved since 1998, probably doubling in size. Despite being a private library, within this special area of interest the collection surpasses the vast majority of university and Government libraries around the world. Although the collection seeks to cover these spiritual movements worldwide, its main strengths are in the history of American revivals and awakenings, and in Australian primary documents regarding evangelism.

Since 1998, I have written and published five books in this area. The first book was *Evangelical Revivals in New Zealand*, written jointly with the Rev. Roy McKenzie, a similarly retired Presbyterian minister from New Zealand. We published this together in 1999.

In 2000, I published my own first substantial book, entitled *Early Evangelical Revivals in Australia*. This book attempted to cover evangelism and revivals in Australian history up to 1880, using surviving published materials, mainly from Methodist sources.

In 2005, I published two more books. The one which relates to our present subject was titled *Evangelical Revivals in Australia, 1880 to 1914. (First Volume)*. During the work upon this book it became evident that the various subjects and personalities could not all be dealt with adequately in one book, and so a possible second volume was flagged. Privately, I thought even this would not be adequate, and this belief has grown with time. In 2005 and 2006 I tried to pursue a Master's thesis at Macquarie University, under the supervision of Dr. Stuart Piggin. This thesis involved research into two of the personalities from the period, and an in-depth study about their work in Australia. These two were the converted Jewess, Mrs. Emilia Baeyertz, and the English Wesleyan evangelist, the Rev.

Thomas Cook. Flowing from the work involved in preparing for this thesis, in January, 2007, a book was published on the career of Mrs. Baeyertz in both Australia and Great Britain. This present volume uses material assembled in preparation for the thesis, along with some of the material from the thesis, to present a new picture of the work of Thomas Cook in Australia. An effort is also made to show something of the context of his career in British evangelism.

As mentioned, early in Thomas Cook's career, the Rev. Henry Smart wrote a biographical work about Cook, which circulated widely, and helped to make him and his style of work better understood². Two biographies were written about Cook after his death in 1912.³

This book contains, therefore, the materials that I could assemble about Thomas Cook's missions in Australia and New Zealand. A small number of other observations are included, although the value of some of them may be questioned because the wider context of the more extended study does not exist.

The reports on Cook's missions which appeared in the Methodist newspapers at that time have been reproduced in full. This is because many of my readers would not be able to gain easy access to this material. It is the first time that any serious and specific historical study has been made into Cook's visit to Australia since he published his own account of it in 1896. So this study has particular value and importance for these reasons.

CHAPTER ONE

² Henry Smart. *Thomas Cook's Early Ministry*. London. Charles H. Kelly. 1892.

³ Henry Smart. *The Life of Thomas Cook*. London. Charles H. Kelly. 1913. Vallance Cook. *Thomas Cook: Evangelist – Saint*. London. Charles H. Kelly. 1913.

HISTORIOGRAPHY AND SOURCES

Thomas Cook published his own account of his tour of Australia in his book *Days of God's Right Hand*.⁴ As mentioned, three biographies were also published about Thomas Cook. Two were written by a close personal friend, the Rev. Henry T. Smart, one in 1892, and the other in 1913, shortly after Cook's death. Thomas Cook's younger brother, Vallance Cook, also published a laudatory but very insightful biography in 1913.⁵

The meetings of Cook's Australian tour in 1894 and 1895 are generally covered fairly well in the Australian Wesleyan papers which were published in South Australia, Victoria, New South Wales and Queensland. The four and a half months that he spent in New Zealand are covered very well in the *New Zealand Methodist Advocate*. Fairly early in his ministry, Cook had commenced a fellowship in England called the "Out and Out Group." The name was intended to epitomise the degree of dedication to Christ that members were encouraged to have. Scattered throughout England, this group was fed by a monthly periodical called *Out and Out*, to which Thomas Cook contributed liberally. The only copies to be found now seem to be a partial set in the Bodleian Library, Oxford. The Rev. Thomas Champness founded the "Joyful News Mission," part of which included an effort to train young lay people in evangelism and missionary work. As part of this effort, he founded the *Joyful News* weekly newspaper. When, in 1903, Thomas Cook became Principal of Cliff College he took over the management of this paper, and contributed two columns to each issue, because the College was the successor to this whole aspect of Champness's work. Copies of the *Joyful News* are in the Cliff College Library, near Sheffield, England. They are not available on microfilm, so I have not been able to see any of them. Reports about many of

⁴ Thomas Cook. *Days of God's Right Hand*. London. Charles H. Kelly. 1896.

⁵ See footnotes 2 and 3.

Thomas Cook's missions in England could no doubt be found in the British Methodist papers, and in some cases are also found in *The Christian*. The main Methodist paper in England during Cook's lifetime was *The Methodist Recorder*, and this is not available on microfilm. Neither are copies of *The Christian*, except for the years 1904 and 1905.

Thomas Cook also published several other books, which are very significant for this study. Before his tour of Australia, he had previously published a similar account of his tour of parts of South Africa.⁶ Cook also published *New Testament Holiness*,⁷ which contained a simple outline of his teaching on this subject. Cheap copies were sold in massed numbers. He also published a book which described his aims as a preacher, and this is called *Soul-Saving Preaching*.⁸ Cook also published and circulated a number of smaller booklets which sold for a penny. These contained Gospel messages or encouragements to converts. They could be up to thirty pages in length. Over the time of his ministry, many thousands of copies were sold. I have only been able to find a copy of **one** of these smaller booklets.⁹ It has not been possible to track down the full range of these booklets with any certainty. Copies, however, do not seem to exist, even in the Cliff College library.

CHAPTER TWO

⁶ Thomas Cook. *My Mission in South Africa*. London. Charles H. Kelly and Marshall Bros. 1893.

⁷ Thomas Cook. *New Testament Holiness*. London. Charles H. Kelly. 1902.

⁸ Thomas Cook. *Soul-Saving Preaching*. London. Charles H. Kelly. The original edition probably appeared in 1902, although Rowe's *Methodist Union Catalog* says "1889?" Another edition was published in the United States in 1992 by the Holiness publisher, H. E. Schmul. See footnote 60.

⁹ Thomas Cook. *Looking Unto Jesus*. London. T. Woolmer. 1886.

Another booklet was called *Full Salvation*. London. Charles H. Kelly. 1899, and a third was entitled *Entire Cleansing*. The text of *Entire Cleansing* was reproduced in Henry Smart's early biography of Cook, (*Thomas Cook's Early Ministry*, pages 134 – 151). Smart said that it had been published as a separate booklet, but it is not listed in Rowe's *Methodist Union Catalog*.

METHODISM IN LATE NINETEENTH CENTURY AUSTRALIA

In the middle and later periods of the Nineteenth Century, Methodists arrived in Australia in large numbers from Cornwall, Wales and Yorkshire to work in the mines. But, in order to grow, the Methodists generally had to rely upon making conversions to Christ from amongst the general population, as they had done back in England. And this is what they managed to do to some degree through their prayers, their enthusiasm for evangelistic work, and through their great desire to see God working in Pentecostal power in “revivals.” Methodist leaders all knew that Methodism had been born in revivals, and that its only hope of growth was also through revivals. The leaders believed that God had raised up Methodism to “spread Scriptural holiness throughout the land.” They believed that this could only be done through aggressive evangelism, and through revivals. Although localised revivals occurred in many parts of Australia in the Nineteenth Century, the main area where the Methodists achieved success in this way was in South Australia, where, generally speaking, 25% of the population declared themselves as Methodists between 1876 and 1947.¹⁰

Generally speaking, Evangelicalism can be defined as that form of Protestantism which arose in England as a result of Puritanism, and of the Methodist revival in the Eighteenth Century. It follows the Reformation’s emphasis on the Bible, and on salvation through the death of Christ only, emphasising the need for conversion to Christ through hearing the Gospel message, and the need for personal and social holiness. It is not sacramentalist, in the sense that the sacraments are seen as the means of delivering salvation to any individual. Evangelicalism was actually the dominating outlook on the nature of Christianity in all of the Protestant denominations in Australia at the end of the Nineteenth Century. The denominations all employed one or more of their ministers as full-time evangelists, and there were also several inter-

¹⁰ Arnold Hunt. *This Side of Heaven*. page 432.

denominational organisations, such as the Evangelisation Society of Victoria, which employed evangelists to conduct evangelistic mission meetings anywhere they were asked to go. To some degree, this also included the Roman Catholics, who used special orders of priests and brothers to conduct special meetings, retreats, and missions in many of their churches, for the purpose of gaining deeper commitments to Christ and to their church.¹¹

Naturally, the health, strength and wealth of the various churches fluctuated with the economic prosperity of the different colonies. When incomes declined, jobs were lost, and many people had to move in order to find work, the churches always felt resulting impacts. In a good many cases the churches declined and disappeared, especially in country areas. But economic factors did not explain everything. For example, the 1881 revival in the Burra, in South Australia, occurred at a time when the local economy was in decline, and was going through serious changes.¹² Neither did newly acquired wealth from the gold-rush promote personal religion. The activities of the itinerant preachers were more relevant to that.¹³

In the early chapters of my book, *Evangelism and Revivals in Australia. 1880 to 1914*, I sought to show that a growing prayer movement was slowly working its way through many of the churches after 1880, which not only supported the long list of localised revivals, and many other activities, which occurred in different parts of the country in those years, but led to a period of greater spiritual prosperity for the churches culminating in the first decade of the Twentieth Century. In that decade particularly, church membership figures grew as they had never grown beforehand.¹⁴ In this way it is possible to see that there was a fluctuating degree of revival widespread in Australia during those years, which worked as

¹¹ Austin Cooper. *The Heart-stir of Revivalist Religion*. In Hutchinson, Champion and Piggin (eds.) *Reviving Australia*. page 262.

¹² Robert Evans. *Evangelism and Revivals in Australia. 1880-1914*. pages 146 – 157.

¹³ For example, in the White Hills revival in 1853. see Evans. *Early Evangelical Revivals in Australia*. page 161.

¹⁴ Evans. *Evangelism and Revivals in Australia*. Chapter 18.

a kind of grass-roots spiritual movement, and which supported the more obvious evangelistic activities. Naturally, it was reports about the aggressive evangelism of those years which found their way into the denominational papers of the time, as well as in some of the secular papers. The prayer movement was not reported upon as such an obvious thing at the time. It did not have the attraction and excitement of the special meetings and special preachers, so it did not appear in the church newspapers very much. But a discerning historian can recognise the signs, nevertheless.

The Methodists had always had a special interest in the doctrines of holiness, from the influence of their founder, John Wesley, and following the saintly examples of many of their forebears in the early years of the Nineteenth Century.¹⁵ The American holiness preacher, Miss Isabella Leonard arrived in New South Wales in 1884, believing that God had called her to proclaim her message there. Over the next two years, her influence slowly worked upon some of the Wesleyan circuits and ministers in New South Wales, leading up to the formation of the Methodist Holiness Association in 1886. This marked a resurgence of interest in holiness, affecting in due course many parts of the country. Other leaders of the American holiness movement had visited parts of Australia briefly several years beforehand. For instance, the Rev. John S. Inskip and several of his friends had seen some revival in Ballarat in 1881, as a result. But it was the much longer visit of Miss Leonard, and the more concentrated impact of her work, which really promoted the holiness movement in Australia. The arrival of the Rev. George Grubb and his team, in 1890, saw the beginning of the Keswick movement in Australia, which bore many similar fruits in the interests of holiness. This was another foundational factor in the groundswell of spiritual life which affected the Protestant evangelical churches in Australia in these few decades before the First World War.¹⁶

¹⁵ For example: William Carvosso, Thomas Collins, Gideon Ouseley, William Bramwell and John Hunt.

¹⁶ Evans. *Evangelism and Revivals in Australia*. Chapter 4.

The revivals which had occurred in many parts of the world before 1860 slowly became institutionalised and formalised into organised efforts at mass evangelism, which did not always have the same spiritual qualities as the earlier movements. This mass evangelism, or “revivalism,” as it came to be called, developed somewhat different characteristics from the previous revivals, although the degree of these differences varied considerably from time to time, and also depended upon the personality of the leading preacher or organiser, and the tactics used by that person. There was usually a much greater human element in these efforts, a much greater degree of organisation, a greater reliance upon human plans and ideas, a much greater scope for “the flesh” to become apparent, and more room for strong egos to impact the situation, all of which could, at times, produce much less desirable features and results in the work, and much less of the pure work of the Holy Spirit.

CHAPTER THREE

GENERAL SOCIAL FEATURES

The social, political, and cultural factors which bore upon the churches at that time have been well explored by previous historians, such as David Bollen, Richard Broome, H. R. Jackson, Walter Phillips, W. J. Lawton, as well as by many other more historians who looked only or mostly at the secular parts of Australian history.

Professor Manning Clark used the expression “The Age of the Bourgeoisie” to describe the period of Australian history immediately after the gold rushes in New South Wales and Victoria. The secondary industries in the era of the gold rushes did so well that a period of prosperity was created. Clark claimed that a display of “superfluous wealth and conspicuous waste” appeared in some of the architecture of the period.¹⁷ He said that the years from 1883 to 1900 were ones in which many people struggled to state “a secular creed to replace the creeds of organised religion.”¹⁸ Thus the Radicals and Nationalists would try to show that in one hundred years in a new country they had established a new and better order, after having escaped from the bondage of the social structure in Britain.

The populations of all the colonies were growing steadily. The total for all the colonies in 1881 was 2,306,736, with 777,025 in New South Wales; 873,965 in Victoria; 221,849 in Queensland; 285,971 in South Australia; 30,156 in Western Australia, and 117,770 in Tasmania. By the year 1901, the total had grown by 1,400,000.¹⁹

The 1870s and 1880s were marked by general prosperity, although this fluctuated a great deal in local areas. When the Burra mine closed in 1877, there were very difficult times for many of the people in that area. The same applied at Moonta when the lode became more difficult to extract, and rapid expansion occurred at Broken Hill instead.

The 1890s were different. This decade was marked by very pronounced economic difficulties and depression, and life became

¹⁷ Manning Clark. *A Short History of Australia*. page 148.

¹⁸ *ibid.* page 162.

¹⁹ *ibid.* page 164.

much harder for many. But it was also a time when there was a great deal of debate about Federation, and many other factors had to take a back seat.

Professor Clark saw the first decade of the new Century as a period of much optimism, before the coming of the First World War.

CHAPTER FOUR

A SHORT BIOGRAPHY

Thomas Cook was born in Middlesbrough, Yorkshire, on the 20th August, 1859. His mother was a very devout Christian, but could not be a full member of the Wesleyan Church because her family commitments prevented her from attending the weekly class meeting. Attendance at the class meeting was the one condition of membership in the church at that time.²⁰

When he was ten years old, his family moved to the country where there was no Methodist church, and the family attended the services of the Church of England. During this time he had no particular religious impressions, but neither did he embark upon any major course of bad behaviour. At thirteen years of age, he returned to Middlesbrough, attended the South Bank Wesleyan Chapel, and joined the Sunday School.

Thomas Cook was converted to Christ at the age of sixteen. The local preachers of the circuit decided to hold a series of special evangelistic meetings in the South Bank Church. There was very little celebration at the end of the series because the only professed convert at the meetings was a boy of sixteen named Cook, and this was considered to be a very poor result. More exploration showed that he was not converted through anything the preacher did or said, which further disappointed the local preachers. The conversion was the culmination of a number of events, including much input from his Sunday-school teacher, and probably his mother. The mission simply provided the occasion for the climax of those personal happenings, in the form of a full dedication of himself to Christ.²¹

Immediately after that, family prayer was instituted in the Cook home, led by Thomas. It was no fault of his mother that this had not happened before. This practice led in time to the conversions of several other members of his family.

Very soon after his conversion, Thomas Cook began preaching in the open-air with another young friend, and developed a great thirst to win others for Christ. All that he knew to preach was the simple message that he was a sinner, and that Christ had forgiven

²⁰ Henry Smart. *Thomas Cook's Early Ministry*. page 7.

²¹ *ibid.* page 9 – 17.

him.²²

Two years later, Thomas moved into Middlesbrough itself, and he joined a class meeting led by a Mr. Lynas, and also a local Mission Band. According to the biographer, the Rev. H. T. Smart,

Some of the truest and most spiritually-minded men that Mr. Cook has ever met were amongst the members of that humble organisation.²³ Over the next two years, in the special rooms operated by the Mission Band, conversions occurred every Sunday. Here, Thomas Cook was trained for the ministry.

The famous preacher, Dr. Morley Punshon, visited Middlesbrough, and appealed for men to enter the ministry. Thomas Cook made an inward response to that call, and he knew that God accepted this response. He was accepted by the Local Preachers meeting, and studied to quality fully. Seeing that he had already been preaching in the open-air for some time, he immediately began preaching in the chapels as well. The books he bought and studied in this period of preparation included Wesley's *Works*, Matthew Henry's *Bible Commentary*, and Field's *Handbook of Theology*.

Also, during this period, he had deeper experiences of entire sanctification, which corresponded to the Pentecostal baptisms that some of the earlier Methodist preachers had experienced. In Thomas Cook's case, these experiences were through the Garden and to the Cross, so far as personal repentance and total dedication was concerned, and did not necessarily follow the classical lines that he thought would happen. Also, he learned very early that these blessings came through faith, and did not necessarily involve much agony and long waiting. These experiences were influenced by many of the Methodist biographies that Thomas read in this period.

He preached many evangelistic sermons, aiming always at immediate response to the Gospel. Other denominations began to approach him to join their ranks, but he felt a loyalty to the Wesleyan Methodists. He even preached in other towns occasionally, up to as far as away as Newcastle, and began to conduct a few short missions.

²² *ibid.* page 26.

²³ *ibid.* page 24.

His education was seriously defective, so far as entering the ministry was concerned, but, about this time, he got a job as a trainee day-school teacher, and through this job he acquired a good deal of useful information which stood him in good stead later on. He had the opportunity to enter the Westminster Training College, to be a qualified teacher, but this would have involved him in some years of commitment to the teaching profession, and it conflicted with his belief that God had called him to the ministry.

After two years as a fully accredited local preacher, he applied to enter the ministry. The Middlesbrough Circuit Quarterly Meeting backed him enthusiastically. The District meeting heard his trial sermon, and examined him in theology, and passed him on to the Conference, although there were questions about his testimony in the sermon that he had experienced and enjoyed entire sanctification. At the Conference [1880] it was found that the supply of candidates for the ministry was greater than the immediate need, so his application to enter the ministry was denied.²⁴

Following this rejection, Cook was involved in several missions where a good deal of success was enjoyed, and in November, 1880, the Chairman of the Halifax and Bradford Wesleyan District asked Cook to become a lay evangelist in this District. Thomas Cook recognised the hand of God in this invitation, and he promptly accepted the offer. He commenced this work on 21st November.

He was sent to some of the smallest and most unfruitful circuits in the District, where revivals were only known about in history books, and he also worked in some of the largest churches. Everywhere he went the reports were similar. Unusually large congregations gathered, sometimes crowded congregations, and great numbers of men and women were converted to God.²⁵

His youthful age and appearance were a hindrance, as well as the fact that his application at the Conference on the previous July had been rejected. Some of his evangelistic methods were also unusual, and were criticised. But the critics could not deny that he

²⁴ *ibid.* page 47 – 49.

²⁵ *ibid.* page 50.

enjoyed the blessing of God upon his work.

One of the missions conducted in this period was in the Manningham Circuit, Bradford. Meetings were held in four of the five chapels in the Circuit. Altogether, around five hundred people professed conversion.

Methodists in the Bradford area had a prejudice in favour of using mission halls, and against ornate Gothic architecture in church buildings. One of the chapels in the Manningham Circuit was the St. John's Chapel, which was one of the most ornate and expensive structures in all of the English Wesleyan denomination at that time. Many people believed that no converts could ever be won in such a place as that. Nevertheless, as soon as Mr. Cook began his mission in St. John's Chapel, the power of the Lord was displayed, and neither Gothic architecture, nor the use of the liturgy, nor the gowns of the choir, prevented the Spirit of the Lord from working amongst the congregation, and [adding many converts] to the Society. ²⁶

The District Home Mission Sub-committee's report said that

Mr. Cook's labours were remarkably owned of God. The Churches were quickened, believers were sanctified and many sinners were converted to God. During the first six months it was found, on careful enquiry, that 2000 persons above fifteen years of age, and a large number of younger people, had been helped in the inquiry-rooms and, taking the whole of the first year, it is quite within the mark to say that 3000 persons professed to find peace with God. Of these, over 1000 adults were reported by the superintendent ministers of their respective Circuits as having begun to meet in class. Three hundred joined junior Society classes, and large numbers became connected with other Churches. ²⁷

Thomas Cook applied again to the July Conference of 1881 to train for the ministry, and this time he was accepted. But, instead of sending him to a Theological College, he was sent back to the Halifax and Bradford District to continue his evangelism.

During the second year, Edward Davidson worked with Cook as a colleague. Thirty-one missions were held in this second

²⁶ *ibid.* page 55.

²⁷ *ibid.* pages 67 – 68.

year. Well over 3000 inquirers were reported, plus a large number of children. About 2000 people joined the classes, and 800 joined other Churches.

At the Conference of 1882 Thomas Cook was accepted as a minister on trial, or as a probationer. While there continued to be an effort by some to send him to a College for theological training, he was appointed to work as an evangelist under the direction of the Home Mission Committee of the denomination.

The appointment of Thomas Cook in this way was the first time a Connexional Evangelist had been appointed by the English Wesleyan Conference, despite the fact that evangelists had already been employed by some of the other denominations, and by many para-church organisations. This appointment was soon followed by the appointing of two other men, Thomas Waugh and Edward Davidson. Many thousands of conversions, and additions to the class meetings, occurred as a result of the work of these men.

As a summary of the results which flowed from Thomas Cook's evangelistic work in England, his biographer said that, in Cook's various missions in his first year as Connexional Evangelist, 3,700 adults and nearly 2,000 young people were alleged to have sought salvation. The second year saw greater triumphs, because he visited larger places and had bigger congregations. The third year was even more remarkable. And this level of success continued without abatement throughout his career in England while he held that position.²⁸

Some of his missions were especially successful. The places where these occurred included Cardiff, Sheffield, Stockport, Walsall, West Bromwich, Pendleton (Manchester), Oldham and Portsmouth. Outstanding results also occurred during his several visits to Cornwall.

Thomas Cook married Mary Ann Dawson on June 28, 1888. His first and only child was born in October, 1889, but his wife suffered a very short illness while he was away conducting a mission, and died at her father's home in Weardale the following February, 1890, just as Cook arrived at the house. He married again

²⁸ *ibid.* pages 103 - 104.

on 10th January, 1894, to Jessie Foster, and she became his widow nineteen years later.²⁹

There were three main overseas evangelistic tours. The first tour was to Norway, and occurred in 1886. The second was to South Africa, from April, 1892 through to November. During this mission he addressed 220 meetings and saw about 6,000 people profess conversion, of which about 2,000 were natives.³⁰ The third tour was to Australasia and Ceylon, and covered the best part of two years. It is the Australian part of this tour which will be our concern here.

After returning to England, he continued in evangelistic work for several years. But, as time passed, it became evident that his health had been undermined, and was becoming badly affected by the strenuous nature of his work. In due course, he withdrew from direct evangelism and became Principal of Cliff College. He played a major role in the development of this College into a training place for lay evangelists, and the College has had a pervasive effect upon many parts of Methodism, and upon Christian work in many places, for many years, until today.³¹

He died on 21st September, 1912, aged 53, and is buried in the church yard near the College.

CHAPTER FIVE

THE THEOLOGY OF THOMAS COOK

Thomas Cook preached the core evangelical Gospel of that day that the creation belonged to God; the basic problem was human sin which separated and alienated us from God; redemption was to be obtained only through Christ's sacrificial death on the

²⁹ Smart. *Life of Thomas Cook*. pages 90 – 92.

³⁰ *ibid.* pages 95 – 98 (Norway), chapter 7 (South Africa), chapter 8 (Australia.)

³¹ *ibid.* pages 185 – 191.

Cross; the Holy Spirit created in people a sense of their need of God, and brought them to rely upon Christ's death as the means of their salvation; this new faith should produce a new way of life based upon a complete dedication of one's self to God; the Christian's life becomes one of love for God, especially involving evangelism and the transformation of society; God's gift is everlasting life, and the Christian has a wonderful hope in heaven, where all of God's purposes for mankind would be fulfilled. In evangelical theology, the sacraments are NOT seen as being the means by which salvation is communicated to people. On the other hand, people who do not repent and accept the Gospel do not have such prospects, but must suffer eternal damnation for their sins.

Thomas Cook's theology was often declared to be orthodox Methodist teaching similar to what had been strongly believed a generation earlier.

In previous generations, many evangelists had been known for using the fear of the Lord, and of everlasting punishment, as a means of causing deep consternation in people, which might lead them to repentance and faith. By Cook's time, this was no longer generally done, in fact, many preachers no longer mentioned these subjects at all. Many preachers proclaimed that they no longer even believed in hell. Cook, however, was not afraid to make this subject a part of his sermons when that fitted in naturally with the progress of the subjects being preached about in his missions. The subject seems to have been mentioned more often in his earlier ministry.³² Cook emphasised that if people incurred punishment from God against their sins, it was something that they had done to themselves. He believed, with many others, that there was no conflict between the mercy and the wrath of God.³³

Wesley's theology was basically a Gospel of God's grace. It was God who called people to Himself, and created within people a desire to know him. It was God who had acted in love to redeem the world, through His only Son, Jesus Christ.

One of the great characteristic doctrines of Methodism up to

³² Henry Smart. *The Life of Thomas Cook*. page 261.

³³ *ibid.* page 269.

that time was the need for the New Birth. This was clearly one of the main themes of Cook's preaching, and all of the services that he ever conducted were arranged with the view that members of the congregation could and should be converted as a result.³⁴ The clear emphasis on the new birth, however, tended to disappear with some of the Methodist preachers by Cook's time.

A natural corollary of the New Birth is John Wesley's doctrine of Christian Perfection. This doctrine began with the idea that sins only consisted of breaches of God's law that we were aware of, or knew that we were committing. Wesley taught that if a person is completely trusting in the cleansing power of Christ, and lived close to Him, then it is possible to live without committing any sins that we were aware of. The problem was that the word perfection seemed naturally to carry innuendoes about a totally sinless perfection and other states of the soul which many recognised as impossible in this earthly life, although Wesley had never intended it to carry this meaning. Over the years following Wesley's death, other terms came to be used for this doctrine which did not carry misleading inferences and meanings flowing from the name to the same degree as this. Sainly people like John Hunt called it Entire Sanctification. Others called it Perfect Love. Thomas Cook was one of these. He also called it Evangelical Perfection. But he preferred the term Scriptural Holiness, or New Testament Holiness. It was this last title which he used for his book, in order to emphasise that whatever peculiar features, in the eyes of some, the teaching might have, it was simple Bible teaching, and that was its main quality. To show that no absolute, static state of perfection was being considered, Thomas Cook said that Evangelical Perfection embraced two things:-

(1.) a perfection of love proportioned to the Powers of each individual;

(2.) and a steady progress in love harmonizing with our circumstances and our increasing capacity and ability.³⁵

Biographer, Henry Smart, said that Cook taught that sin

³⁴ *ibid.* page 274.

³⁵ Thomas Cook, *New Testament Holiness.* page 61.

could be eradicated from a person in this life, if enough attention is paid to practising God's presence. Although Cook did not use this analogy, Smart says that 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.³⁶ Despite facts such as this, it does not always follow that a preacher is fully aware of the logical consequences of his teaching, nor that he will always express himself with the happiest and most suitable expressions and words.

In his chapter entitled Sin [is] Not a Necessity, Cook criticised the Westminster Confession for saying, No man even by the aid of Divine grace, can avoid sinning, but daily sins in thought, word and deed. Cook opposed to this statement the view that

Christ came to save His people from their sins.³⁷ And add that if Christians cannot be saved from sinning then the plan of redemption is a failure.³⁸

Thomas Cook was not theologically trained, and he knew it. Cook failed to recognise that two very different views of the nature of sin are being used here. The Calvinist Puritan view being used by the Westminster Divines is that sin is an inherent contamination of the person and character arising from our links to Adam, which produces in us sinful thoughts, words and actions, which can include many unconscious factors in our lives, and is a basic feature of our makeup. This contamination is with us to death.

John Wesley used a very different definition, which Cook followed. Sin includes thoughts, words and actions which are contrary to God's commandments, and of which we are aware. Sinful deeds must involve the will, and choosing evil. Using this second definition, living without sin is much more of a possibility. Overcoming and eliminating the factors within us which make us fall before conscious temptations is much more possible. Ability to do this is achieved by the moment-by-moment walk with Christ, and thus we need not sin. Thomas Cook quotes with approval the principle that Christians need not, and do not sin, but capability to

³⁶ Smart. *The Life of Thomas Cook*. page 281.

³⁷ Matthew i. 23.

³⁸ Cook. *New Testament Holiness*. page 17.

sin remains.³⁹ The Heart which prompts our thoughts, words and actions, can be purified by Christ. Salvation involves a full surrender to Christ. Love for Christ will fill us. This love will cause us to want to do those things which please Him, and avoid what displeases Him, and so we will not sin.

This approach to the subject has much to commend it. It seemed to work well for Thomas Cook, and for many others who embraced it. But it is not as simple as it sounds. Many others might come to the conclusion that it portrays an oversimplified view of human nature. Many people have more complex personalities, and, although they might love Christ deeply, they still do not always succeed in doing what pleases Him. For example, some people do indeed have much more complex personalities than others. Someone with a serious addiction of some kind could think that Thomas Cook's theory of human nature, and of sin, did not always work, at least not for them.

Cook taught that the experience of this holiness was the greatest form of happiness that a believer could have, which is also what Jesus taught us in the Beatitudes.⁴⁰

Thomas Cook also seemed to emphasise more strongly than John Wesley had done that the experience of this holiness was a crisis experience. Gordon Wakefield tells us that Wesley's emphasis on the crisis experience was modified by his interest in the writings of the Desert Fathers in the Early Church, such as Macarius the Egyptian, who was more aware of the gradual growth aspects in holiness. Thomas Cook made the "second blessing" idea more popular, flowing on from such luminaries before him as Phoebe Palmer and Charles Finney, who, some think, tended to overemphasise the crisis aspect and diminish the more gradual growth aspects of it.⁴¹

There is no doubt that slow growth in holiness was strongly present in Cook's teaching. Perhaps the "crisis" aspect became too

³⁹ *ibid.* page 19.

⁴⁰ *ibid.* chapter 14 entitled *Beulah Land*.

⁴¹ 4

Wakefield. *Methodist Devotion*. page 67.

strongly emphasised partly for tactical reasons – because at the end of the sermon he was always going to ask everyone to make a full surrender to Christ. That was always his aim, and it was always his task as a revivalistic evangelist. The “second blessing” emphasis would also have helped in that same direction, of over-emphasising the “crisis” aspect of his teaching.

According to Thomas Cook, the crisis experience of Holiness was also the key to knowing the power of God in Christian service. Both holiness and power for service came with the Baptism of the Spirit. This point may be related to Thomas Cook’s own personal experience of the Holy Spirit, but, nevertheless, it represents a difference between his views and those of John Wesley and others. Wesley had believed that these two experiences were not necessarily related at all. Other followers of Wesley had taken a similar approach. While Cook’s views on this matter were not original, they were more akin to the rising Pentecostal views which were then beginning to appear. Perhaps we see a foretaste of them in Thomas Cook.

CHAPTER SIX

HIS SPIRITUALITY

For the purposes of this study, spirituality will be defined as that area of one’s religious life which relates to one’s actual, personal experiences of God.

Throughout the history of Methodism there have been a small number of people who have been recognized as truly saintly people, much more than the average.

The first of these was the Rev. John Fletcher, who was early a Methodist itinerant preacher, and later became the clergyman for

the otherwise insignificant parish of Madeley. John Wesley recognized his saintliness, and chose him to be his successor as leader of the Methodists. But Fletcher died too early for this. The famous story is told regarding the French philosopher, Voltaire, who was once asked if he had ever met anyone who reminded him of Jesus Christ. After brief thought, he replied, "Yes." He had once met John Fletcher. Fletcher's wife, Mary Bosanquet, was recognized by many people as another such saint.

In later generations, there were a number of others. The Rev. John Hunt, missionary to Fiji, was one of these. Amidst the blood-curdling atrocities of Fijian cannibalism, Hunt lived and died. Toward the end of his short life he saw a wonderful movement of the Holy Spirit amongst the local Fijians, resulting in the conversion of many cannibals into shining-faced Christians who were willing to die for their faith. His best-known book was entitled "Entire Sanctification." It consisted of a series of letters sent to a friend. The chapters were also given in the form of addresses to his fellow missionaries, their wives and some Fijian converts. John Watsford said that he heard these addresses given from Hunt's own mouth in Fiji.⁴²

Many of Thomas Cook's contemporaries believed that he also was one of these especially saintly people. For example, after Cook's death, the Rev. Dr. James Hope Moulton wrote:-

"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 thankfulness at the wonderful work he has done."⁴³

The younger brother, Vallance Cook, published an appreciation of his older brother soon after Thomas's death. As already noted, this biographical appreciation is very laudatory, although Vallance was simply trying to tell the truth about his brother, as he saw it, and as many others saw it. Henry Smart noted in his 1913 biography that Mrs. Cook, and Grace Cook, the daughter from the first marriage, received hundreds of letters of sympathy and

⁴² John Watsford. *Glorious Gospel Triumphs*. London. Charles H. Kelly. 1900. pages 60 – 63.

⁴³ Smart. *The Life of Thomas Cook*. pages 304 – 305.

love after Thomas's death. Smart did not make a great deal of use of them in his book. But Vallance was in a position to say many more things about Thomas from his own experience, as well as having access to letters of appreciation such as these. It is from this book that we get the clearest picture of Thomas Cook's saintliness of character. In his Preface, Vallance has the following statement:-

“The love of God transfigured his countenance, and irradiated his life. He was the most winsome of men, and all I write shall be but to show how he lived the beautiful Gospel that he preached, and how he magnified the grace of God in all he spoke or wrote or did.”⁴⁴

Vallance tells the story of how Thomas introduced family prayers into the home immediately after his conversion, and with his father's agreement.⁴⁵ This led to a string of conversions amongst various family members.

In his first few years as a Christian, Thomas searched for a deeper holiness and power for service. He was strongly influenced by Joshua Dawson, afterwards to become his father-in-law. Dawson of Weardale preached “Full Salvation” along the lines followed by John Wesley, John Fletcher, and the early Methodist preachers, and Thomas determined to know this holiness to its fullest degree. Apparently, Thomas's own later evaluation was that, at first, he sought this deeper holiness by works instead of by faith. Many times he went to the prayer meeting following a service, seeking for the fullness of blessing, but it did not happen to him. “Then at last, by a simple effort of faith, deliverance came, the last enemy was cast out, sin's stain was cleansed away, and great peace filled his soul.”⁴⁶ For thirty years after that, despite the ups and downs of life, he lived in this “Beulah Land,” where the sun never set, and his heart was filled with joy, and with love and gratitude to God. Throughout his life, Cook testified to this experience, although never boastfully.

The Rev. Arthur Hoyle wrote in the *Methodist Recorder* that:-

⁴⁴ Vallance Cook, *Thomas Cook – Evangelist – Saint*. page 5.

⁴⁵ *ibid.* page 42.

⁴⁶ *ibid.* pages 45 – 46.

“I have been accustomed to say that Thomas Cook was a man who professed entire sanctification, and that he was a man who seemed to me to have the right to profess entire sanctification. I never heard one word, one tone, at variance with the uttermost that a Christian should be.”⁴⁷

Vallance also tells of one of his own first experiences in prayer, at the unsuspecting hands of his older brother. As tea time approached, Vallance (aged ten) went up to his room to search for something. On hearing footsteps, he hid under the bed. Thomas entered, knelt down and prayed aloud “with such love-passion and filial devotion” that Vallance’s conception of prayer was transformed. Thomas’s habit of praying aloud also produced other situations in those early years where people overheard his prayers, and were blessed without Thomas knowing about it.⁴⁸

Vallance also spent some pages trying to describe how the love of God shone from Thomas’s face. He produces a number of instances where reference is made to this, and notes instances of some interesting results which flowed from it. His Christlikeness shone through him. A New Zealand reporter gives us an instance of the same thing, upon the occasion of Cook’s first appearance in the Pitt Street Church, in Auckland. Upon reaching the platform at the start of the meeting, the reporter said:-

“As he stands, erect, clean-limbed, and fearless, he has the bearing of an uplifted and sanctified son of a Yorkshire dalesman. One feels thankful for the entirely non-professional appearance of the man. – hasn’t even a shock head of hair to keep ruffling up.”⁴⁹

The role that “The Prayer of Faith” played in the life of Thomas Cook was similar to the role it played in the lives of many other evangelists.⁵⁰ On many occasions it seems that Thomas Cook led much of the service, and led especially in the opening prayer. In this prayer, he would simply pray that, because God had sent him to

⁴⁷ *ibid.* page 110.

⁴⁸ *ibid.* pages 98 – 99.

⁴⁹ *New Zealand Advocate*. February 2nd, 1895. page 415.

⁵⁰ For Example, see my book on Emilia Baeyertz. Robert Evans. *Emilia Baeyertz – Evangelist*. Hazelbrook. Published by the Author. 2007.

do this work, had given him talents for his work, and had given His blessing on the work on many occasions in the past, he would ask simply for God to provide His testimony to the Gospel that was to be preached. The prayer would be offered confidently, because Cook was convinced that God would answer the prayer just as he had asked.

“The opening prayer was that of a man who knew the way to the throne. ‘Thou hast given Thy servants credentials,’ he pleaded, ‘let it be seen that Thou art with him: and let a great hush come upon the people because God is in the midst.’” The reporter noted that Cook’s fellow-worshippers knew that God had heard.⁵¹

Much earlier, on Cook’s part, prayer had gone into the preparations for each meeting. But, as seen in the opening prayer, Cook not only asked, but was fully confident that God would answer his prayers, and these answers would be evident for everyone to see.

CHAPTER SEVEN

SOME MAJOR PREACHING THEMES

While we do not have the direct text of any of Cook’s sermons, we do have many comments about his sermons in the reports published in the church newspapers. We have the text of his books, which would have been some guide to his sermons, as he was primarily a preacher and not a writer. We can also estimate something about the content of his sermons in some cases from the content of sermons preached by many other evangelists of that period who often preached on the same themes.

When his missions commenced on a Saturday evening, the first address usually related to Christian dedication, and to the need for prayer and for the power of the Holy Spirit to make the mission

⁵¹ *New Zealand Advocate*. March 16th, 1895. page 487.

effort successful. Often the first evangelistic sermon was on the words “Son, remember...,” which appear in the story of the Rich Man and Lazarus (Luke xiv). This sermon emphasized the idea that in the world to come everyone will be able to remember clearly and vividly whatever had been done during one’s earthly life, and that there would be remorse over lost opportunities of many kinds, and especially remorse for lost opportunities to repent and have faith in Jesus Christ. Sometimes the sermon was given another title which emphasized that memory was eternal, but the intention of the sermon was the same in either case. This sermon not only made people especially open to a sense of blameworthiness and guilt in the eyes of a holy God, and of our accountability to Him, but created a concern for one’s own eternal spiritual welfare. As in all of his sermons, the need to repent immediately, and turn to God for forgiveness would be emphasized. It would also have been used to encourage people to make the best use of their future opportunities to serve God with a whole heart.⁵²

Another sermon which Cook used on many occasions was based upon the Parable of the Barren Fig Tree.⁵³ This was intended to show that a life of sin was a barren life which leads to the judgment of God, but would also emphasize perhaps even more that a believer should question himself concerning the degree of fruitfulness for God which he might have seen in his life so far. This was a very important part of Cook’s understanding of his mission – that he should challenge Christians to lead a life of greater dedication and fruitfulness for God. In this task many people saw him as being eminently successful.

At the meeting for women only, Cook usually used the sermon entitled “Mother – Home – Heaven.” This style of sermon had a special appeal to many women at that time, and to many men as well. It would have started by attempting to show that the home is the cornerstone of decent society, and can be foundational to good

⁵² For example, his use of the sermon on “Son, remember...” in the first service in his mission to Armidale, N.S.W. *The Methodist*. June 15th 1895. page 8.

⁵³ Mark xi. 12 – 24.

spiritual growth. In the second half of the Nineteenth Century, one feature of the evangelistic work had been that many more women responded to the Gospel than men. Many of these women, naturally enough, married and produced children. In many instances, their husbands were not converted, or else the women became Christians after their marriage to husbands who had not been believers any more than the brides had been at the time of the wedding. Many of these women tried to exercise their Christian witness at home, to their husbands and to their children. The problems were accentuated by the fact that abuse of alcohol was an enormous social problem of the times, affecting the males in particular of many of these families. Many of these women became “praying mothers.” At that time, preachers such as D. L. Moody (and a host of others) could appeal to the men in their audiences because many of the men knew that they had praying mothers. The mothers did not necessarily live to old age, and upon their death-beds would make their children promise that they would meet them in heaven. The children always knew what that meant. It meant that they should turn to Christ, repent and be converted, before it was too late. One solo which was often sung with great effect before or after such a sermon was “Where is my wandering boy tonight?” Simply the singing of this song could at times lead to the conversion of sons who had praying mothers, and who had left home many years before in order to live a life of sin and of sowing their wild oats. For many of them, this was all a vitally important fact of life and of eternity, which struck the conscience with a very powerful effect. So, the sermon at the service for women only was a very strong appeal to Christian women to be concerned for their families, and was also an appeal for less dedicated women to join the quest for the salvation of their family members. Some more modern preachers have accused this practice of being maudlin tear-jerking emotionalism.⁵⁴ Thomas Cook, however, was not considered to be an emotional preacher by his peers. Topics like this were treated very seriously as matters of eternal life and death.

⁵⁴ This happened to me when I first started training for the ministry. My use of this kind of sermon illustration was criticised in that manner.

At the meetings for men only, Cook's main sermon was on "Sowing and Reaping." It followed a traditional line also followed by many evangelists at that time, emphasizing the ultimate frustration of spending one's life on activities and ends which had no positive value in the eyes of eternity, or even on second-best things. It called people to serve God wholeheartedly, and out of love for God to reap a harvest which had rewards in heaven.

A sermon less commonly used, but which emphasized a theme which would have appeared often enough in Cook's sermons, was one on the theme that God's Spirit will not always strive to bring people to repentance, based upon the story in Genesis vi, about the events leading up to Noah's flood. This would tend to appear near the end of a mission, when it could truthfully be said that many there might not have other opportunities to repent during their earthly life.

The final address in each mission was almost always an address to the new converts, showing practical ways they could nourish their new Christian life, and grow to greater levels of Christian maturity. His booklet *Looking Unto Jesus* contained the substance of these items of advice, and copies of the booklet might be given to the converts, as well as being sold more widely at the meetings.

This booklet is divided into several parts. It starts by emphasizing that the person reading the booklet must first know confidently that Jesus Christ is his or her Saviour and Lord. Then Cook emphasizes the point which Charles Finney had said must underlie all Christian living. It was that the new Christian must not rely upon his or her feelings in living the Christian life, but must rely simply upon Christ Himself. Finney had expressed the same point a little differently. He had said that Christians must choose to do things because they know it is right, and not because they feel about it in a certain way. Christians must act by principle, and not by feelings.

Cook then discussed four "Sources of Strength" for Christian living. These were prayer, reading the Bible, being involved in Christian work, and partaking in Christian fellowship. The last part of the book lists some "General Counsels." These were:- to be

Careful of our choice of companions; to avoid questionable things; to do those things which help us to grow in God's grace, and to be bright and friendly.

However, apart from the numbers of conversions, the most noticeable part of what happened in Cook's missions was the strong emphasis on Holiness. Subjects related to holiness were often used at the evening services, but the main teaching on this subject was usually done at afternoon meetings where the keenest Christians would attend. It was often said that these afternoon meetings were the ones which imparted the most blessing to churches and people, and were therefore the most valuable. Expositions of this subject which Henry Smart provided in his two biographical books, include what seems to be a reproduction of Cook's little booklet *Entire Cleansing: the Present Tense of Grace*.⁵⁵

The main source is the book *New Testament Holiness*, of which many thousands of copies were sold around the world.

This book makes a clear distinction between voluntary sins and inbred sin. Voluntary sins are forgiven through Christ and by faith, initially at the time of conversion, and on subsequent occasions as we seek forgiveness for sins of which we become aware. These known sins can reappear in our lives as we yield to temptation, but, by watchfulness and prayer, through Christ we can resist these sins, and live without them. However, the question of inbred sin relates to deeper aspects of our characters, and of unworthy features we may not know about. These, Cook taught, can be dealt with only by the cleansing blood of Christ, and we must turn to Christ, depend upon the effectiveness of Christ's atoning sacrifice, ask to be fully cleansed, and depend upon Christ to do this for us. Cook saw this complete cleansing from inbred sin as God's will for us, as an immediate and present-day possibility, as something promised to us in the Scriptures, and therefore something that we could depend upon Christ to do for us, when we ask and have faith.⁵⁶ This seems to be a form of the "eradication" theory which may not have been quite so "left wing" as were some other versions of it which were

⁵⁵ Smart. *Thomas Cook's Early Ministry*, pages 134 – 151.

⁵⁶ Cook. *New Testament Holiness*. chapter 7.

propounded by some other “holiness” teachers. Cook also often testified that this was his own experience. He believed that it was John Wesley’s teaching. And his teaching on this matter was a help to numbers of other people also.

Cook used the term “Beulah Land” to describe the Christian’s ongoing experience of the rest of soul, and joy in God, which comes from living continually in this state of being free from voluntary sin, and also continually being cleansed from inbred sin. Cook also saw “Beulah land” as a Scriptural term, and one which was used by Bunyan, in his *Pilgrim’s Progress*, to describe a settled, mature and joyous state of soul before death. This was a state wherein the believer was described as being free from fear about the present, and the future, because of his or her depth of trust in God, and the purity and single-mindedness of obedience to Him.⁵⁷

The Puritans would not have agreed that “Beulah Land” was a state of soul free from sin in such a complete way as Cook describes, as they believed that the corrupting aspects of sin within the Christian’s earthly character went to levels much deeper than Cook would probably have been ready to admit. A more modern theologian, the American Lutheran, Reinhold Niebuhr, has argued very strongly and persuasively in favour of the view that these more subtle forms of sin should be clearly recognized.⁵⁸ Niebuhr did not like the various forms of Perfectionist teaching. He viewed them as being simplistic in their understanding of human nature, and of sin.

Other people, again, would be more inclined to say that they had never met such proud, arrogant and misguided people as those who thought that they were perfect, and therefore did not recognize their own sins, which other people could recognize in them much more easily.

⁵⁷ Op cit. chapters 14 and 15.

⁵⁸ Niebuhr’s teaching about the nature of sin, and especially his defence of Original Sin, were part of his attack upon Liberal Theology. Many of Niebuhr’s writings relate to this matter. His most famous were his Gifford Lectures, *The Nature and Destiny of Man*. But other later writings are also very important in this regard.

We have seen, however, that, whatever we might think of Cook's theology in this regard, many people admitted freely that Thomas Cook was an excellent advertisement for his own theology of holiness. He lived it out, and, for him, it worked.

Cook's theology, and also his personal experience, was that "power for service" was also linked to this framework of holiness teaching and experience. Other Christians have not always found that God led them in this way. But it was Cook's view that the two were linked.⁵⁹

CHAPTER EIGHT

HIS PHILOSOPHY OF SOUL-SAVING PREACHING.

After twenty years of experience in conducting evangelistic missions in many places for the British Methodist Conference, and overseas, Thomas Cook published a little book entitled *Soul-Saving Preaching*.⁶⁰ It contains his views about the nature of preaching which is aimed at the particular task of soul saving.

During his tour of Australia, he addressed gatherings of ministers and other Christian workers on several occasions, and used these events to explain his philosophy of preaching, with the aim not of being an expert to his seniors, but of encouraging others in aiming at a better degree of success in evangelistic work.

⁵⁹ Op cit. chapter 16.

⁶⁰ Thomas Cook. *Soul-Saving Preaching*. London. Charles H. Kelly. No publishing date. Keith Rowe *Methodist Union Catalog*, Metuchen. Scarecrow Press. 1978. Volume 3. page 180, quotes (1889?) as the date of publication. However, Cook says that what he wrote was based upon twenty years of experience, which means that the book probably could not have appeared before 1902. (See Cook, page 5.) *Soul-Saving Preaching* is NOT listed in the British Library, the Bodleian Library, the University Library, Cambridge, or in any of the allied College libraries at Cambridge. It does not seem to have had a wide circulation generally.

His little book *Soul-Saving Preaching* provides some of the substance of what he said to such audiences, from time to time. This book tells us Cook's thoughts about a number of technical features, attitudes, techniques, and basic spiritual qualifications, and probably gives an insight into what he taught at Cliff College.

He was especially aware of the major role played in English Methodism at that time by local preachers. Five out of every seven church services around the country were led and served by local preachers. So, if these laymen could be helped and encouraged in the soul-winning work, much more could be achieved at building up the memberships of many local churches, and this could help substantially to provide a better basis for the future overall strength and welfare of Methodism.

But Cook emphasised that he was not presenting a textbook on homiletics, or providing great academic expertise. He was simply providing some maxims, and some results of his long experience, which might be helpful in making young preachers, and local preachers, more successful in winning people to Christ.

Soul-Saving Preaching can be divided into three sections, for purposes of analysis. Chapter one contains some introductory matters. The main part of the book, from chapters two through to ten, open up the main aspects of Cook's philosophy of preaching, which relate to the way the preacher goes about his craft. Chapters eleven to thirteen deal with the spiritual preparations of the preacher which need to be in place as a prerequisite to his evangelistic efforts, and as continuing features of his life and work.

8.1 Introductory Comments.

Cook believed that preachers who are called by God should have at least some degree of success at soul-saving, and if there is no success at all there must be something wrong. A farmer who always plants but never reaps, and the doctor who always prescribes but never sees a patient recover, might be judged to have made a mistake about their true calling in life.⁶¹

⁶¹ Cook. *Soul-Saving Preaching*. page 9.

Certainly, everyone has differing talents and callings, and contributes to the whole in differing ways. This is reflected in the New Testament maxim “Paul planted, and Apollos watered, but God gave the increase.”⁶² Nor is it the case that the people who are most successful at evangelism are necessarily the best in other areas. For example, those who succeed best in evangelism are not necessarily the most godly or saintly, and vice versa.

Cook believed that some preachers have a good measure of a gift from Christ, which he called the soul-saving gift, and some people have it more than others do. Some who have this gift do not use it, or develop it. He believed that if a person has this gift, it can be developed by observation and by experience. That is, the gift can be developed firstly by observing other preachers who have this gift, in order to see what helps them most in being successful in their evangelism. The gift can also be developed by experience, that is, by learning from one’s own experience.⁶³ There are human practices which help in the work more than others. Techniques can be important in producing the right effect that the preacher wants to see. “Means conduce to ends.” So, many human factors are important in soul-saving, or in winning people to Christ. These include personal consecration, tact, adaptation, knowledge of human nature, and a forcible and direct manner of appeal.

8.2 Definiteness of Aim.

This is the first of those human factors which Cook discusses at length.⁶⁴ By “Definiteness of Aim” Cook means that an evangelist must decide beforehand what the determining aim of his preaching and personal contacts will be. The aim to save souls has to be put first. Indeed, it has to be the only aim. So, every part of the sermon, and of the whole service, must be bent in the most suitable way to achieve that end. The evangelist should not have any other aim. So, preaching must be seen as a means to an end, and not as an end in itself.

⁶² 1 Corinthians 3:6.

⁶³ Cook. *Soul-Saving Preaching*. page 12.

⁶⁴ Ibid. chapter 3.

Cook enlarges upon his maxim about learning from others who have succeeded, and quotes extensively from preachers of the past and present – Dr. Henry Ward Beecher, John Wesley, Dr. Adam Clarke, Dr. Thomas Chalmers, Hugh Price Hughes, John Fletcher and Thomas Collins.

These insights are summed up in Cook’s comment, “A sermon is a speech having a definite aim, [which is to achieve] a result in the convictions, affections, resolutions and conduct of the hearer. Preachers are effective, other things being equal, in proportion to the clearness of their purpose, and the definiteness of their aim.”⁶⁵

For example, he says that Thomas Chalmers “was quite a dull and ineffective preacher until, on his sick-bed at Kilmarnock, he became aware, to use his own words, of two new dimensions – the littleness of time and the greatness of eternity. His preaching was not aimless after that: he had a special object in every sermon which was followed by wonderful success.”⁶⁶

For Hugh Price Hughes, the choice was slightly different. “I was called upon to decide whether I would follow my literary ambitions or seek the salvation of souls; but I had tasted a new joy, and I chose the saving of men. It was like turning a switch on a railway. It seemed to be only a little thing, but it sent me on the evangelistic line, and I have been running on it ever since.”⁶⁷

Definiteness of aim also included that the preacher should always aim at direct and immediate results. Cook believed that the search for immediate results had been one half of the secret of the success of Methodism. He quoted a comment by Thomas Collins “Going home without a prayer-meeting after the sermon is like a sportsman who has shot at the birds but not stopping to bag the game.”⁶⁸

Another aspect of this definiteness of aim was that Jesus Christ had to be made the centre of attention, and not the preacher.

⁶⁵ Ibid. page 16.

⁶⁶ Ibid. page 17.

⁶⁷ Ibid. page 17.

⁶⁸ Ibid. page 18.

People should say, after a sermon, “What a Saviour!” and not “What a preacher!”⁶⁹ It was often reported that this kind of effect resulted from Cook’s own preaching, that Christ was seen, and not the preacher.⁷⁰

8.3. What to Preach.

Because of the attention that has already been paid to the content of Cook’s preaching it is not necessary to say much under this heading. He taught in this chapter that preaching should be based in what God said in the Scriptures. He particularly emphasised the fall and ruin of mankind in sin, and the substitutionary atonement achieved through Christ’s death upon the cross. He quoted John Ryland to the effect that Ruin, Redemption and Regeneration were to be the main themes. People must feel that they need Christ. Only in this way could they appreciate the value of Christ for their salvation. So, Cook said that sin and salvation needed to be proclaimed in one and the same breath. Cook also believed that the Gospel loses half of its power if its “threatenings of punishment” are left out.⁷¹

8.4. Pulpit Preparations.

This chapter raises several issues, the most important ones being that wide reading is an essential background for the preacher; there must be thorough preparation to preach each time; good instruction must be given in the sermon, and the sermon must be preached in such a way as to appeal most effectively to the hearer’s reason, imagination, conscience and will in suitable proportions.

In this context, Cook discusses the normal structure of a sermon, emphasising that it should be written out properly to avoid bad sentence construction, even if the manuscript is not used in the pulpit. So the pen should be used freely in preparation. Cook also

⁶⁹ Ibid. page 19.

⁷⁰ For example, *New Zealand Methodist Advocate*. February 23rd, 1895. pages 456 – 457.

⁷¹ Cook. *Soul-Saving Preaching*. Chapter 3, pages 23 – 28.

recognised the limitations of extemporaneous preaching, and the ease with which slips can be made, but, in the pulpit itself, he said that all preaching should be extemporaneous. He quotes Henry Drummond against laziness in preparation by evangelists, who, because they might repeat a small number of sermons many times, can tend to prepare inadequately each time. Drummond said, “The crime of evangelism is laziness, and that the failure of the average Mission Church to reach intelligent working men rises from the indolent reiteration of threadbare formulae by teachers, who have not learned to respect their hearers.”⁷²

Preaching should also use ordinary “newspaper” language. Illustrations should come from “faces in the street.” “Every man should hear the Gospel in his own language.” He greatly disliked affectation in preaching styles, or using the style of a literary essay.

8.5. Simple and Interesting.

In this chapter Cook emphasised that simple words should be used, and not abstract or technical terms. Learning was a good thing, especially in so far as it helped the preacher to communicate thought and feeling. But it is a disaster if it leads the preacher to use words that the common people do not understand.

However, plain speech was not to be confused with triviality and vulgarity. What was said should always be in good taste. The sermon should also contain substance that “was worth walking a dozen miles to hear.” Sharp, pithy sentences were better than more elaborate ones.⁷³

Illustrations were very important in any evangelistic sermon. Many preachers did not use illustrations, or not enough of them, because they were frightened of being called “anecdotal” preachers, implying that their sermons were superficial and overly reliant upon emotion. But Cook emphasised that great story-tellers always did well. An illustration is like a window, letting in light upon the subject of the sermon. Cook said that many times there were hearers who had not been affected by the rest of his discourse, but had been

⁷² Ibid. chapter 4, pages 30 – 35.

⁷³ Ibid. Chapter 5. pages 36 – 40.

melted to tears by the story of his own conversion. He said that the early Methodist preachers had the habit of “giving experimental illustrations from their own personal history,” and he recommended it highly.⁷⁴

In more recent times, such as in my own experience of listening to many sermons, it has been a feature of many preachers in the Charismatic Movement to base their sermons around deeper spiritual experiences of their own. This could easily create the effect of making the preacher appear to his listeners like a super-spiritual giant, and make everyone else feel like a second-rate believer by comparison. Although in the holiness meetings Cook always testified to his experience of entire sanctification, he apparently managed to do it without producing these undesirable by-products.

8.6. Naturalness.

This was Cook’s term for a preacher allowing his natural personality to become visible and influential through his preaching. He quoted Phillips Brooks, a noted famous American personality-style orator, that preaching is “truth through personality.” Perhaps a classic example which shows the way in which the preacher’s personality is so obvious a factor in the impact of a sermon upon hearers is when one compares George Whitefield’s printed sermons with the impact they had upon an audience when these sermons were preached, as described by those who heard them. The written sermons appear dead, whereas the verbally delivered ones were like dynamite. Cook says that “the spiritual forces of personality and magnetism cannot be measured.”⁷⁵

Cook quotes two famous actors in support of his view – one negative and one positive. “Betterton, the actor, said that the players would empty the play-house if they spoke like the preachers.” This was meant to illustrate some comments Cook had made about monotonous sameness, affectation, stiff formality and an oily, sanctimonious whine, used by some preachers.⁷⁶

⁷⁴ Ibid. pages 41 – 42.

⁷⁵ Cook. *ibid.* page 45.

⁷⁶ Ibid. page 47.

The other example – Garrick, a contemporary of Whitefield, said that he would give one hundred guineas to be able to say “Oh” as Whitefield did, and that by merely changing the pronunciation of the word “Mesopotamia” Whitefield could make an audience weep or tremble.⁷⁷

Cook does not, however, mention many of the disastrous results which can arise from the wrongful use of personal magnetism upon an audience, some examples of which we have seen in more recent years as a result of the personality cults which some religious and political leaders have developed for their own ends to dominate and abuse other people. There is, in fact, a considerable literature on this kind of subject, some good examples of which already existed in Cook’s time.⁷⁸

Cook advocated that a preacher should act normally and naturally when he preached. This should flow through every aspect of his preaching, which should be like a spontaneous impulse.

8.7. Earnestness.

Several other words might be used to describe this feature in Cook’s theory about preaching. Another word might be “passion.” Spurgeon is quoted in saying that earnestness is the preacher’s most essential quality for success in soul-winning. The editor of the *British Weekly* is quoted as attributing “the lack of pulpit effectiveness to a decay of passion.”⁷⁹

He acknowledges that many people dread “emotion.” But, nevertheless, “it remains a fact that the will is never stirred to action until one or another of the emotions is kindled.” So, the preacher

⁷⁷ Ibid. page 47.

⁷⁸ A widely available and widely read example of this literature was Professor James McCosh’s short paper on the peculiarities seen in the Irish Revival of 1859. James McCosh. *The Ulster Revival and its Physiological Effects*. A copy of this appeared in Sydney in *The Christian Advocate and Wesleyan Record*. 22/12/1859. pages 392 – 394. McCosh was a leading theologian and philosopher of the Scottish School of Common Sense Philosophy, and was for many years a professor at Princeton.

⁷⁹ Cook. *Soul-Saving Preaching*. page 51.

must provide information and teaching which will “sway the sensibilities nearest to the will.”

Preaching should be like a trumpet call and warning. It should startle, but should also be the glow of a heart on fire, in touch with the heart of the living God, that will quicken souls into newness of life. It is the burden and seriousness of the preacher’s message that should produce the passion in himself, which he can then communicate to his hearers.⁸⁰

Cook provides a number of quotations from famous Christians in support of his views. But, in conclusion, he emphasises that this passion does not come through the theological schools, and culture does not bestow it. After all, if physical suffering moves us to assist people, or to alleviate victims of suffering, fire or flood, how much more should we be concerned for people facing eternal dangers, and how much more should this concern cause us to act.

This passion, or earnestness, has to be learned from God, and through the Scriptures.⁸¹

8.8. Application.

“Application” is Cook’s word for the task of the preacher in appealing to the consciences of his hearers.

Cook quotes twice from John Wesley’s *Journal*.

“My spirit was stirred within me at the sermons I heard (in Glasgow), both morning and evening. They contained much truth, but were no more likely to save one soul than an Italian opera.”

“This very day I heard many excellent truths at the Kirk (Aberdeen), but as there was no application it was likely to do as much good as the singing of a lark.”

He quotes Joseph Cook’s opinion that preaching fifty years beforehand had appealed more to the conscience and will, whereas more recent sermons were more intellectual. In those past years, sermons consisted of introduction, argument and application. Today,

⁸⁰ Ibid. page 52.

⁸¹ Cook. *ibid.* pages 55 -56.

the rage for short sermons leaves no time for the application, and it has to be abandoned.⁸²

In earlier days, an exhorter might have also performed this task of application, but exhortation was sterile in itself unless it was based upon proper teaching.

Some preachers studiously avoided making personal applications to their hearers. They always used impersonal terms and phrases. But the example of the Bible was “Thou art the man!” and that when Saint Paul preached, “Felix trembled.”

Another feature of application is that preachers should repeat themselves sufficiently in the right kind of way. Sydney Smith is quoted approvingly, saying that admitted truths should be driven home by varied and repeated statement.⁸³ The same truths need to have light thrown upon them by being talked about and viewed from a number of different angles. This repetition was to be used in the service of gaining immediate commitment to Christ.

8.9. The Art of Persuasion.

This is Cook’s attempt to emphasise how evangelistic preachers should, by tender heart, warmth of love, winsomeness, yearning pity, pleadings, entreaty, beseechings, even with tears, blended with instruction, appeal to people to come to Christ. He quotes a story from another minister who spoke of a young lawyer who was defending a man on a charge of murder. “The prisoner was a worthless fellow who deserved any penalty. But how that young advocate did plead! How he argued! How he appealed to the reason and sentiment and sympathy of the jury! He moved the Court and jury to tears... When preachers are as practical, as definite, and as persuasive on their Heaven-sent missions as this lawyer was, they will not often preach without conversions.”⁸⁴

The need to make repeated appeals is mentioned again here. Cook mentioned that someone had once counted the number of times he had called people to come to Christ during a particular prayer

⁸² Cook. chapter 8. page 59.

⁸³ Cook. *ibid.* page 60 – 61.

⁸⁴ *Ibid.* page 67.

meeting after a sermon. The person counted 26 times. Cook did not think this was a bad thing. He stated that one man answered the appeal after the last appeal had been made. That one person was worth all the repetition.

There are obviously other aspects to this kind of thing which Cook does not discuss here, and which ought to be borne in mind by any preacher. But, his main point is of great value – that it is the task of the preacher to persuade people to turn to Christ.

Dr. R. W. Dale is quoted approvingly. “To leave the truth to do its task, and to trust to the hearts and consciences of our hearers to apply it, is a great and fatal mistake.” We fail because we do not persuade men.⁸⁵

This raises perhaps one of the key features which lays behind the whole of Cook’s teaching on these matters. It is the old slogan, commonly believed by many evangelicals, that one should pray and depend upon God as though God alone achieved all the results, but then we should work, preach, persuade, counsel, exhort and cajole, as if the success of the Gospel depended entirely upon our own efforts.⁸⁶ This feature appeared again and again in the later pages of Cook’s little book, and is a very important key to understanding his ministry.

8.10. Pulling in the Net.

Cook believed that it was a critical point for the evangelist, not only to persuade people, but to bring them to immediate decision. It was reflected also in Dr. Dale’s comment in the previous section.

During Cook’s time it was fairly normal amongst the Methodists to have a special meeting after the sermon for the purpose of pulling in the net. It was called a prayer meeting.

Cook quoted from Dr. A. T. Pierson. “The after-meeting is simply an arrangement suggested by common sense and experience to prevent the truth from losing its grip on souls. The net already cast, it drags to shore; the driven nail, it clinches; the hot iron, it hammers into shape. That is the

⁸⁵ Cook. *ibid.* page 65.

⁸⁶ *Ibid.* page 73.

philosophy of it in a nutshell; and this sensible and rational means the Holy Spirit abundantly owns and approves.”⁸⁷

This after meeting could be conducted in any way that suited the circumstances and the purpose. Under some circumstances, the main meeting and the after meeting could be merged, especially if it looked like the number of inquirers would overflow the rooms set aside for them. So it was possible that no two meetings would be alike.

The preacher should lead the second meeting, because he was the person who had the most influence over the congregation at that time. Cook used to lead these meetings single-handed for that reason.

The meeting followed the format of pleading with God for the salvation and holiness of those present (intercessory prayer), and pleading with the people (linked to instruction), alternatively.⁸⁸

One of the great Methodist leaders in England from the generation or so before Cook’s, Robert Young, had written a pocket-sized, but important book on this subject of prayer meetings after the end of the sermon.⁸⁹

A related comment in this chapter was that the preacher had to be ready to use different bait to catch different types of fish.

This chapter concluded Cook’s discussion of the more human techniques and expertise which he saw as important in this work of evangelistic preaching.

8.11. Faith is Necessary to Success.

This is the first of three chapters which Cook believed provided the more spiritual preparations and foundations for soul-saving preaching.

⁸⁷ Cook. *Soul-Saving Preaching*. page 74.

⁸⁸ Ibid. page 76.

⁸⁹ Robert Young. *The Importance of Prayer Meetings in Promoting the Revival of Religion*. It was first published in London in 1840. An American edition was published in New York by Lane and Tippet (for the Methodist Episcopal Church) in 1846.

The work generally is one in which both God and man are linked together. Generally speaking, each performs a certain part. The preacher must know that he is called by God to this work. He is then faced by the commands of Jesus to go and make disciples. There are many promises in the Bible generally, and also in the Gospels more specifically, which lead us to believe that God will equip any person who is sent out by Him. The preacher must have confidence that God will own His own work. It was upon this basis that Thomas Cook prayed in public, apparently during the early parts of most, or all, of the services at which he preached, seeking that God would make the work successful, and that everyone would see that God was at work. So the request for Divine aid was made before the whole congregation, who would then see what the answer was. But, Cook's personal prayer life was also very much a determining factor in the results which followed his work.⁹⁰

In this section, Cook emphasised again the evangelical adage that one should pray and depend upon God as if all of the results came from God only, but that one should work in such a way as if all of the results depended upon what we did. While there is a great deal of truth in both sides of this saying, it also has a number of limitations which Cook does not discuss.⁹¹ But he encouraged preachers to be bold in expecting God to do great things in the gatherings they addressed. It is a work of partnership, which, Cook said, must never be overlooked.

8.12. Pentecostal Power.

Catherine Booth had said that, those who possessed human (or psychic) power to influence people often relied upon it, and did not rely upon supernatural power. Cook said that it is the Gospel applied and enforced by the power of the Holy Spirit that saves men. That is the executive power in the soul-saving ministry. Because it is a spiritual work, in the relationship between God and man, only

⁹⁰ For example. *New Zealand Methodist Advocate*. March 16, 1895. page 487, in the report of the meetings in Timaru. See also section 5.2 of this thesis.

⁹¹ Cook. *Soul-Saving Preaching*. page 83.

spiritual power can accomplish it. So, seeking the baptism or enduement of the Holy Spirit's power is an essential qualification for success in soul-saving. "Christian life begins at Calvary, but effective service begins with the baptism of fire." Many preachers prepare for their work, and more or less assume that the Holy Spirit will be with them in power. They take it for granted. On the other hand, they spare no pains to secure all other elements of necessary preparation. This has been a long-standing mistake of many preachers.⁹²

Cook used the analogy provided by the ordinary sacrament of baptism with water as the initiatory rite into Christ's church. He described the Baptism with the Holy Spirit as the initiation into effective service. Even this is misleading to some degree, because the power of the Holy Spirit upon our Christian service must be sought repeatedly every day, and for every new service.⁹³

"Before Pentecost there was not much service rendered by [the apostles] that was worth the name, but with the Spirit's baptism they entered upon a new phase of life and service. The visible tongues of fire were only emblems of what had passed within. What new creatures they then became! How their gross conceptions of Christ's kingdom were purged away, and how they were raised from earthliness to spirituality! Their intellects were flooded with Divine light, their souls throbbled with Divine sympathies, and their tongues spoke so wonderfully of the things of God that all who had known them previously were amazed, saying, 'What meaneth this?'"⁹⁴

Cook provides a long and dramatic passage which emphasises the great change which the coming of the Holy Spirit on the Day of Pentecost produced upon the disciples.

When the baptism of the Holy Spirit is looked upon as an initiatory experience into new levels of effective service, then there are many illustrations of the change that this has produced in the

⁹² Ibid. page 87.

⁹³ Ibid. page 89.

⁹⁴ Ibid. page 88.

lives of famous Christians. One of the most famous of these comes from the American evangelist, Dwight L. Moody.

“When I was preaching in Farwell Hall, in Chicago, I never worked harder to prepare my sermons than I did then. I preached and preached, but it was beating against the air. A good woman used to say, ‘Mr. Moody, you don’t seem to have power in your preaching.’ Oh, my desire was that I might have a fresh anointing! I requested this woman and a few others to come and pray with me every Friday at four o’clock. Oh, how piteously I prayed that God might fill the empty vessel! After the fire in Chicago I was in New York City, and, going into the Bank on Wall Street, it seemed as if I felt a strange and mighty power coming over me. I went up to the hotel, and there in my room I wept before God, and cried, ‘O my God, stay Thy hand.’ He gave me such fullness that it seemed more than I could contain. May God forgive me if I should seem to speak in a boastful way, but I do not know that I have preached a sermon since but God has given me some soul. I would not go back where I was four years ago for all the wealth of the world. I seemed a wonder to some of you, but I am a greater wonder to myself than to anyone else. These are the very same sermons I preached in Chicago, word for word. They are not new sermons, but the power of God. It is not a new Gospel, but the old Gospel with the Holy Spirit of power.”⁹⁵

But again it should be emphasised that this power of the Holy Spirit never becomes our own possession, under our control, to use to accomplish our own agendas. It is always the power of God. Cook had earlier used a phrase which has become used by modern Pentecostals much more commonly. “God’s resources are at our disposal.”⁹⁶ But this is misleading if it is viewed within the context of a modern age of manipulative consumerism where we want to be in charge of great resources with which to achieve our goals. The Pentecostal power of which Cook speaks is never available apart from the will of God, to achieve the purposes of God.

⁹⁵ Ibid. page 91.

⁹⁶ Ibid. page 84.

Cook says that the blessings of God are so great in this way that the wonder is that any preacher can be content without it.

Cook's final comment is about whether this power of God is difficult to obtain or not. It might have seen to be difficult to get to Moody. But, Cook says, it is easily available to prayer and faith. He quotes the verse from Luke's Gospel, that the Father is more willing to give than we are willing to give proper gifts to our children.⁹⁷

7.13 Silent Times.

The final chapter reflects upon the surpassing importance of the preacher's own private and personal relationship with God as the cornerstone of any success in Christian work, and especially in soul-saving preaching. A key sentence for Cook was that the value of the work, and the results which flow from it, depend much more upon what we **are**, than on what we **do** or **say**. Many Christians become so busy in many activities for God that they soon forget to pray enough, and to love God, and to be close to Him. Dean Vaughan is quoted in this regard. "Many a Christian worker's activity is the grave of his spiritual life." Cook quotes from the Old Testament, "Thy servant was busy here and there, and he was gone."⁹⁸

Cook emphasises that nothing substitutes for a still and secret life with God.

"We must receive from God before we can give to others. Before we can move them [God] must move us. We need the deepened emotions, the strengthened convictions, and the clearer vision of the Mount [Calvary] to prepare us to carry comfort and healing to the sin-stricken multitude at the mountain's base."⁹⁹

The final comment is to remind preachers not to let their enthusiasm to ruin their health. A workman has to stop for meals.

7.14. Brief Evaluation.

This philosophy of soul-saving preaching described by Thomas Cook was drawn from his own observation and experience.

⁹⁷ Ibid. page 92, and Luke 11:13.

⁹⁸ Cook. Ibid. page 95. and 1st Kings 20:40.

⁹⁹ Ibid. page 96.

The methods he used, and the faith in which it is based, express the apparent simplicity of his own personality. In his own experience, he did not seem to need to place any other qualifying factors upon himself. As a result, his philosophy of soul-saving preaching is a simple, positive statement. For him, the philosophy worked well. His work for God seemed to have the blessing of God upon it because his apparently simple and straight-forward personality was the medium through which these blessings came.

Cook does not delve into the many aspects of this subject which need to be qualified, limited, or discussed much further, because of the way they have been abused or misused by other people. In some cases, he does not seem to notice that these problems exist. The misuse and abuse of this kind of preaching, and the abuse of people through the misuse of this kind of preaching, has an extensive literature associated with it, in which I have been interested for quite some time, but it does not come within the scope of this present study.

Perhaps we should say that Thomas Cook had a single motive, to love, to obey, to serve and to glorify God. So he did not come to the task of preaching with hidden agendas or with the approach of a complicated personality. He was not devious, or a manipulator, either consciously or unconsciously. People who have run into problems such as these in the preaching business may not have the simple faith and simple heart of Thomas Cook.

So we could say that Thomas Cooks' life and ministry was a fulfilment of the words of Christ: "Blessed are the pure in heart, for they shall see God."¹⁰⁰

¹⁰⁰ Matthew v:8.

CHAPTER NINE

ACHIEVEMENTS

Thomas Cook worked in Australia and New Zealand for about eighteen months in 1894 and 1895, and he stated upon his departure that about ten thousand people had entered the enquiry room during that period.¹⁰¹ In Cook's case, however, we should also mention that significant spiritual movements occurred in three places where he had been. In two of these cases, the main results occurring after he left.

The first of the three was in the South Australian mining centre of Moonta. The actual mission lasted for only six days. Cook said that "the people of Moonta are almost entirely Cornish, with all the characteristics of that county strongly developed. Their aversion to new methods, especially the use of the enquiry-room, threatened, at first, to be a difficulty; but the result of the plans we adopted soon disarmed prejudice and established confidence in our success. After a holiness-meeting, held on the Friday night reserve broke down completely, and all worked together with a will."¹⁰² By the end of Cook's meetings, 278 professed conversions had been listed. Another meeting for the converts was held a few days after the mission closed, and Cook's address to the new converts was read by the Wesleyan minister. Addresses were also given by the Primitive Methodist minister and by the Bible Christian minister. Special services continued on a regular basis, and numbers of conversions continued to occur. Many conversions also occurred in the Sunday School, at home, in the class meetings, and in the prayer meetings. Conversions were now occurring in other churches apart from the Mines Wesleyan Church, where the initial meetings had been held.¹⁰³ After two months of this kind of thing, a special

¹⁰¹ *The Methodist*. August 17th, 1895. pages 6 – 7.

¹⁰² Thomas Cook. *Days of God's Right Hand*. page 58

¹⁰³ *Christian Weekly and Methodist Journal*. May 25, 1894, page 12, and June 1st page 12.

united thanksgiving service was held in the Mines Wesleyan Church, on Monday, July 23. In the interim between the end of May and late July, special services had been held extensively in a range of churches around the whole Moonta area, and conversions were still occurring. Seven short addresses were given by four ministers and three circuit stewards. The Rev. A. P. Burgess (Wesleyan) stated that 907 professions of conversion had taken place in the various churches and meetings during the ten weeks since May 9, besides which, others had occurred at work or at home. One of the circuit stewards led the massive congregation “in a solemn act of thanksgiving, and the doxology was sung.” The Rev. Octavius Lake (Bible Christian) had been present during the great revival of 1875, and said that “a most notable feature” in the present revival “was the prevalence today of a spirit of unity, all sections of the community uniting with one aim and one purpose.” An offering was taken up for the benefit of the poor.¹⁰⁴

The second of the three was in Port Pirie. This mission commenced on Sunday June 3, ending on the 12th. Great expectations were already widespread before the meetings started. Port Pirie gained its prosperity from being the port which served the newly-opened Broken Hill silver mines, and, at that time, had a population of about four thousand.

The Wesleyan minister, the Rev. T. A. James, said that many conversions occurred amongst people who did not enter the enquiry room. Other conversions continued to occur in outlying churches, and in ordinary services at Port Pirie after the mission was closed. The Quarterly Meeting was held only a few weeks after the mission closed. With 200 full members, it was announced that they expected another 200 would be added to the membership. This, of course, did not include people who were joining other denominations. The next Quarterly Meeting was held on September 19. It was stated that a revival ad occurred at the outlying district of Wandearah. In September, 188 were on trial for membership, and there were 72

¹⁰⁴ *Christian Weekly and Methodist Journal*. August 3rd, 1894. page 5.

junior members. The Port Pirie church had been enlarged, and a new church was built at Wandearah East.¹⁰⁵

Twelve months after the mission, Mr. James wrote to Thomas Cook to say that the full membership had passed 400.¹⁰⁶

The third of the three followed the mission in Armidale, New South Wales. The mission started on May 19, 1895. During Cook's meetings, 303 people registered as entering the enquiry room. Many of these were from other denominations. Several new classes were formed to care for the Wesleyan converts. The Wesleyan minister was the Rev. F. C. Boyer, who was a keen evangelist himself. More conversions occurred in the normal church services in the following weeks. A modest revival broke out in the Bendemeer district, through some special meetings that Boyer organized. Special meetings were also held in Uralla. 25 professed conversions had occurred amongst Uralla people during Cook's meetings in Armidale, but others occurred in Boyer's meetings. Soon the meetings in Uralla moved from the church into the larger Oddfellows' Hall as the interest grew. Another 47 people listed themselves as converts. Boyer also conducted special meetings at Maitland Point.

The mid-year Quarterly Meeting in 1895 showed firstly that full membership had declined by three since the previous meeting, probably owing to removals. However, 65 were on trial for membership, which was an increase of 58 during the quarter. 79 young people were meeting in class, which was an increase of 57 for the quarter. The October Quarterly Meeting showed an increase of full membership by 45 to 253, with 64 more on trial, and with 70 young people meeting in junior classes. For the whole circuit, 145 more people were meeting in class than twelve months beforehand. Amongst the Sunday School children, 88 had now made commitments to Christ, which was an increase of 65 for the twelve months.¹⁰⁷

¹⁰⁵ *Christian Weekly and Methodist Journal*. June 8, page 3, July 20th, page 5, October 12th, page 8. All dates are in 1894.

¹⁰⁶ Cook. *Days of God's Right Hand*. page 88.

Apart from the purely evangelistic results, the teaching on holiness, and on the power of the Holy Spirit provided spiritual stimulation to many church members, and would have provided in that way a long-term improvement in spiritual quality and maturity, and helped to produce better results in the future. In some cases, this was seen to be the most valuable part of the results which flowed from the meetings.

It can be questioned quite legitimately to what extent the winning of converts represented winning people directly from the world, and who had no contact with the churches. It is quite likely that this did not occur to any great extent.

CHAPTER TEN

HIS ROLE IN AUSTRALIAN MASS EVANGELISM

¹⁰⁷ *The Methodist*. June 1st, page 10, June 15th page 8, August 3rd, page 4, August 10th, page 10, August 17th. page 4, October 26th. Page 3, and November 9th, page 3. All dates are in 1895.

This whole period through the last decades of the Nineteenth Century, and the first decade of the Twentieth Century, marked the high-watermark of Evangelicalism in Australia. The work of these two evangelists provides examples which illustrate this high point. There were many others also who were doing the same thing during that period. The churches were all growing, at least slowly. In some cases they were growing in proportion to the growth of the population as a whole. Especially was this so in the first decade of the Twentieth Century.¹⁰⁸

The evangelical message that these evangelists preached in Australia came, historically, from the Reformation, through English Puritanism, and most strongly from the Methodist revival. It was spread most strongly in Australia through the Nineteenth Century by the various Methodist bodies, although, by the second half of the Century, most of the Protestant denominations by that time were preaching much the same message. To a good degree they had inherited this situation from England, where much the same situation had developed. The end of the Nineteenth Century was the Age of Methodism in Australia, so far as the substance and tone of the message was concerned, although some of the denominations might never have wished to describe themselves in that way.

In early Methodism, every preacher was a traveling evangelist, every class leader and local preacher knew how to lead an enquirer to Christ, and every class member was also supposed to be an evangelist. That is how Methodism grew. The revivalistic tradition developed in Australia, particularly after the two visits by “California” Taylor in the 1860s. In this modification of the Methodist tradition, there was a featured evangelist, who was more the centre of attention and of activity in the search for souls. The subsequent range of evangelists largely followed Taylor’s example, even if this was not consciously deliberate on their part.

Despite the fact that all of the white people in Australia were either immigrants themselves, or their parents or grandparents were,

¹⁰⁸ Evans. *Evangelism and Revivals in Australia*. 1880 – 1914. chapter 18.

a few locally grown evangelists began to appear. The first of note was the Rev. John Watsford, who saw revivals in Parramatta, and in the Castlereagh and Windsor areas as he trained as a probationary minister around 1840. He also saw revival during his missionary term in Fiji. In the middle of his years in Fiji he spent one year in Brisbane in 1850, because of concerns for his wife's health. Upon his return to New South Wales he served several circuits, seeing outbursts of revival, especially through the 1859 – 1860 period, when a widespread revival movement flared in many parts of the world. After spending several years in Adelaide, Watsford gave the rest of his ministry to Victoria, where he saw revival, and much successful evangelism, as circuit minister and later when in charge of the newly formed Home Mission Department of the Wesleyan Church.¹⁰⁹

Another very successful evangelist was Matthew Burnett, who arrived from Yorkshire around 1863 to settle in the Melbourne suburb of Prahran. From that starting point, he spent most of the next 25 years of his life working strenuously around Australia and New Zealand, seeing revival in some places, seeing many thousands of conversions in his evangelistic efforts, and seeing very many more thousands of people signing the Temperance pledge. Because of his interest in Temperance, some of his converts came literally from the dregs of Victorian society. He was, perhaps, the most successful evangelist to work here in Australia in the Nineteenth Century.¹¹⁰

Another “locally grown” evangelist was the Presbyterian minister, the Rev. John MacNeil, who came from Scotland whilst still quite young, but went back there to train for the ministry. He spent his entire ministry in Australia, mainly in Victoria and New South Wales, but visited many other parts. He died suddenly at 42 years of age in 1896.¹¹¹

¹⁰⁹ Evans. *Early Evangelical Revivals in Australia*. chapter 13.

¹¹⁰ Evans. *Early Evangelical Revivals*, chapters 11 – 13, and *Evangelism and Revivals 1880 – 1914* chapters 9 and 10.

¹¹¹ Hannah MacNeil. *John MacNeil*. And other materials which are available about this evangelist.

Still another “local” evangelist was the Rev. David O’Donnell – born in London, but came to Australia with his parents as a child. He was converted in Ballarat while a teenager during the visit of “California” Taylor, became a Wesleyan minister, and saw both some revival, and much successful evangelism for many years.¹¹²

There were also many visiting evangelists after “California” Taylor, some much better known than others. One of the first was the Rev. Dr. Alexander Somerville, a famous Scottish preacher. Another Scot was the Rev. John McNeill, who came here for a tour about the same time as Thomas Cook. The Brethren preacher, and successful businessman, Henry Varley, with a magnetic personality, lived in Australia for some time before his rise to fame as an evangelist. His main business career was in England, where he began to preach. He lived in Australia later for short periods. He visited here several times also during his years as a traveling preacher. But he was generally looked upon as an English evangelist. The popular young evangelist, “Gipsy” Rodney Smith, also visited Australia in 1894, at the same time as Thomas Cook. He visited again several decades later.

Thomas Cook was an important part of that tradition’s richest period. The main period of this tradition came to an end with the commencement of the First World War. He was believed to have been a very good exponent of his craft.

Although the revivalistic tradition continues strongly in modern Pentecostalism, and in many of the more conservative denominations in the United States of America, it has been seriously in decline in many other parts of the church. The work of Dr. Billy Graham is a most interesting extension of this tradition, and it will be interesting to see in what ways this kind of tradition can continue.

APPENDIX

List of Missions Conducted in Australia and New Zealand.

¹¹² Evans. *Evangelism and Revivals in Australia*. Especially chapters 11 and 12.

Western Australia.

Albany.	four days	
Perth.	nine days	Commenced March 24, 1894.
York.	one day	

South Australia.

Pirie Street, Adelaide.	ten days	
Kent Town.	ten days	
Moonta Mines.	six days	
Kadina and Wallaroo.	five days	
Kooringa (Burra)	five days	
Port Pirie.	ten days	
Broken Hill.	ten days	Commenced June 15, 1894.

Victoria and Tasmania.

Melbourne.	ten days	Commenced 1st July, 1894.
South Melbourne.	ten days	
Geelong.	ten days	Commenced 29th July, 1894.
Ballarat.		
Bendigo.		
Hobart.		
Launceston.		Commenced 22nd September, 1894.

New South Wales.

Bathurst.		Commenced 14th October, 1894.
Waverley.		
Stanmore.		Commenced 11th November, 1894.
Newcastle.	ten days	
West Maitland.	ten days.	

New Zealand.

Auckland.		Commenced 20th January, 1895.
Wellington.		Commenced 3rd February, 1895.
Christchurch.		Commenced 17th February, 1895.
Timaru.	ten days	
Dunedin.		Commenced 16th March, 1895.

Oamaru. a few days
New Plymouth.

New South Wales again.

Centenary Hall, York Street.

Armidale.

Tenterfield. one day.

Queensland.

Albert Street, Brisbane. ten days

Ipswich.

Rockhampton.

Charters Towers.

Townsville.

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GENERAL SUMMARY of the AUSTRALIAN and NEW
ZEALAND MISSIONS

THE AUSTRALIAN TOUR

Leaders in the South Australian Wesleyan Methodist Conference made plans with the English Home Mission Committee for Thomas Cook to come to Australia, and to conduct some missions for them. This gave him an opportunity to visit also other parts of Australia, New Zealand, and Wesleyan mission fields in India and Ceylon.

Thomas Cook had been the main inspiration in forming what was called the "Out and Out Band." The name emphasised the degree of commitment to Jesus Christ which membership of the Band called for, and the members were held together through a monthly devotional paper which Cook contributed to largely.

The leaders of this Band, and the members, organised to have a big send-off for Mr. and Mrs. Cook in the Exeter Hall in London, before they left on the sea voyage to Australia. It was an enthusiastic meeting, with about 2,500 present. Various speakers joined around the theme of the relationship between the baptism of the Holy Ghost and the efficiency of the Christian worker. Many parts of the Acts of the Apostles relate to this subject. The inspiration of this meeting helped Cook to believe that God would go with him on this new venture, and give him the success that he had seen everywhere in his previous work.¹¹³

The sea voyage from London lasted 36 days, arriving in Albany, Western Australia.

WESTERN AUSTRALIA

Albany.

The mission in this town lasted for four days. His first address here was on the importance of claiming the grace and help of

¹¹³ Henry Smart. *Thomas Cook's Early Ministry*, page 131.

the Holy Spirit. *Until the Spirit is poured out from on high, saints are not quickened and sinners are not saved. Smart says that as the Spirit of God was honoured, so He honoured the preacher, and many believed and turned to the Lord.*¹¹⁴

Perth.

The second mission was in the West Australian capital city, Perth. It was supposed to last for ten days, but the train timetable to Albany was such that the mission was cut by a day, and lasted for nine days. It commenced with a meeting for Christian workers on Saturday evening, March 24. The minister, the Rev. George Rowe, had arranged advertisements in the local papers, had posted large placards around, and had preached a special preparatory sermon the week beforehand.

A number of copies of H. J. Smart's Book, Thomas Cook's Early Ministry, had been purchased and circulated, and for two weeks beforehand, a major visitation programme was embarked upon around the whole area. A week of special prayer was also organised, with meetings at noon and in the evening.

The meetings which were most crowded, and which saw the most interest were the Holiness meetings, and a meeting for men only was held on the second Sunday, with admission by ticket only.

*Two new classes were arranged to help the adult converts, and existing classes were substantially increased. Two "catechumen" classes were arranged for teenaged converts. The Christian Endeavour Society also saw a good increase.*¹¹⁵

*In the nine days, over 200 names were taken in the inquiry room. Naturally enough, some of these professed converts belonged to other denominations. On his return voyage to England, about 18 months later, Cook travelled with the Dean of Perth. The Dean told him of several Anglicans who were blessed in that mission.*¹¹⁶

¹¹⁴ Ibid. page 133.

¹¹⁵ *Methodist Journal*. April 20, 1894. page 8.

¹¹⁶ Smart. Op cit. page 134.

York.

*One night was spent in York, on the return trip to the ship at Albany. An evening service was arranged quickly.*¹¹⁷

SOUTH AUSTRALIA

Adelaide.

*The first mission conducted in this city was held in the Pirie Street Church which was at that time the "Cathedral" Church of Methodism in South Australia. Normally, a ten days mission started on a Saturday, and finished on the following Tuesday week. In this mission, on the second Sunday evening, the sermon was on the words "My Spirit shall not always strive with man," and the theme on Monday was "Whosoever will, let him take the water of life freely." The final Tuesday afternoon saw the meeting for women and girls only, and the evening service featured Thomas Coek's address to the converts. The professed converts numbered 460. Those who were able to attend were issued with tickets, and sat together in the main body of the church for the address. The musical team was thanked, and a collection raised the significant total of 28 pounds. Coek preached at Glenelg on the Wednesday, and rested until the following Sunday.*¹¹⁸

Kent Town.

This district just north of Adelaide city featured a very large and ornate Wesleyan church building. At the opening service, in 1864, the preacher had been the touring evangelist, "California" Taylor. The afternoon service that day had been in the open air,

¹¹⁷ Ibid.

¹¹⁸ *Methodist Journal*. April 28, 1894. page 3.

because 5,000 people had been estimated as being present. The building had been extended and improved over the years and was free of debt. The Kent Town Church had a long history of seeing conversions take place.

On the Saturday evening, the meeting for Christian workers took place. "The enduement of power so impressively urged as the first and ever-continuing necessity, was sought and obtained."

The first Sunday saw very large congregations, and over ninety persons made a profession of commitment to Christ during the three services. The week evening services grew in numbers and effect until the Friday evening, when the Heliness meeting was held. For that night, the church was full, "the baptism of the Holy Ghost was richly bestowed, and many seekers found salvation."

The text on the morning of the second Sunday was "Enoch walked with God." Enoch was portrayed as an example for today, as a lesson to us in what we should be like, and as an encouragement. The afternoon meeting was for the younger people, and the church was completely packed at night.

On Monday evening the inquiry room was crowded. People with much experience in this kind of evangelism said, "Here are people flocking to be saved, in the most orderly fashion, but with little emotion, with no pressure from without. Truly, this is God's work!"¹¹⁹ On Tuesday evening, there was a social tea for several hundred of the converts, and the Christian workers, followed by Cook's parting address to the converts.

The June Quarterly Meeting, held soon after this mission, showed a full membership in the Kent Town Circuit of 305, but the more interesting figure was 132 on trial for membership. This would represent mainly adult converts who had joined the various class meetings, and would not include many children and teenagers who would still be in catechumen classes, or those who belonged to other denominations.¹²⁰ So the number of professed conversions of

¹¹⁹ *Methodist Journal*. May 11, 1894. page 7.

¹²⁰ *Methodist Journal*. July 6, 1894. page 8.

all ages could well have been somewhere around the 500 mark.

Moonta Mines

The famous Moonta Mines Wesleyan Church had also been officially opened at the time of the visit of "California" Taylor in 1864. The overall economy in the Moonta district was in slow decline when Thomas Cook arrived, and many miners were moving away to other areas, especially Broken Hill.

The visit of Thomas Cook to this centre marked the beginning of a revival movement which lasted for several months, and which was, by some, compared favourably with the Great Revival of 1875. The mission itself, however, only lasted for six days, and ended on a Friday.

Cook said that "the people of Moonta are almost exclusively Cornish, with all the characteristics of that county strongly developed. Their aversion to new methods, especially the use of the enquiry-room, threatened, at first, to be a difficulty but the result of the plans we adopted soon disarmed prejudice and established confidence in our success. After a holiness-meeting, held on the Friday night, reserve broke down completely, and all worked together with a will."¹²¹

This comment is particularly interesting, as Cook's methods, especially in the inquiry room, were not greatly different from those used by many evangelists who had visited Moonta in the past, and from those used by the Salvation Army. Apparently, even very minor changes could affect some of these Cornishmen negatively. There had been several major spiritual movements at Moonta since the 1875 revival.

The momentum of the mission picked up considerably toward the end - after a particular sermon on holiness. By the end, 278 professed conversions had been recorded, and many people had made a renewed dedication of themselves to God, in terms of Cook's teaching on holiness. The converts were linked to various congregations in the area, many of which were Methodist of one kind

¹²¹ Cook. *Days of Gods Right Hand*. page 58.

or another.¹²²

Another meeting for the converts was held a few days after the mission closed, and Cook's address to new converts was read by the Wesleyan minister. Addresses were also given by Primitive Methodist and Bible Christian ministers. Special services continued on a regular basis, and numbers of conversions continued to occur. Many conversions also occurred in the Sunday school, at home, in the class meetings, and in the prayer meetings. Conversions were now occurring in other churches apart from the Mines church.¹²³

After two months, a special united thanksgiving service was held in the Moonta Mines Wesleyan Church on Monday, July 23. In the interim between the end of May and late July, special services had been held extensively in a range of churches around the whole Moonta area, and conversions were still occurring. Seven short addresses were given by four ministers and three circuit stewards. The Rev. A. P. Burgess stated that 907 professions of conversion had taken place in the various churches and meetings during the ten weeks since May 9, besides which, others had occurred at work or at home. One of the circuit stewards led the massive congregation "in a solemn act of thanksgiving, and the doxology was sung." The Rev. Octavius Lake (Bible Christian) had been present during the revival in 1875, and said that "a most notable feature" in the present revival "was the prevalence today of a spirit of unity, all sections of the community uniting with one aim and one purpose." An offering was taken for the benefit of the poor.¹²⁴

Kadina and Wallaroo Mines

The mission at Kadina started on Sunday, May 20. Indications seem to be that this mission lasted only for five days, and ended on Thursday, yet 159 professed conversions occurred.¹²⁵

¹²² *Methodist Journal*. May 25, 1894. page 5.

¹²³ *Methodist Journal*. June 1, 1894. page 12.

¹²⁴ *Methodist Journal*. August 3, 1894. page 5.

¹²⁵ *Methodist Journal*. June 1, 1894. page 12.

The Kadina people also arranged a special meeting for the converts, and this was held on Monday, June 4, in the Kadina Lecture Hall. About 200 converts were present, with the various ministers and lay people. After the social tea, Thomas Cook's address to young converts was read, and short addresses were given by two of the ministers. About half of the converts were Wesleyan. The way the figures showed impact in the other churches was pleasing to the leaders, because it showed how the blessing had been shared. About sixty people had received blessing through the holiness teaching, and many of the leaders hoped that this would lead to a more general deepening of spiritual life.¹²⁶

Kooringa (Burra)

This also was a five days' mission, and commenced on Sunday, May 27. Some people travelled from other towns at a distance, such as Terowie and Clare. Particularly on the Sunday evening, the church was so crowded that the inquiry room system could not be used properly. 160 conversions were recorded during the mission. Episcopal people joined in, as well as the three brands of Methodism which still existed there, although the Burra mine had closed some years earlier. The churches in this area still were strong as a result of a marvellous revival which had occurred ten years earlier, despite the ravages caused by severe changes in available work opportunities.¹²⁷

Port Pirie

This mission commenced on Sunday, June 3, and was held in the Institute Hall. This was a ten days' mission, ending on June 12. Great expectations were already widespread before the meetings started. Port Pirie gained its prosperity from being the port which served the newly opened Broken Hill silver mines, and, at that time,

¹²⁶ Methodist Journal. June 8, 1894. page 3.

¹²⁷ Methodist Journal. June 1, 1894, page 12, and June 8, page 3. Also, Evans. *Evangelism and Revivals in Australia*. pages 146 157.

had a population of about four thousand.

The main information about the details of this mission did not appear in the *Methodist Journal*, but were published by Cook himself in *Days of God's Right Hand*, drawn from letters to him written by the Port Pirie minister, the Rev. T. A. James.¹²⁸

James said that many conversions occurred amongst people who did not enter the inquiry room. Other conversions continued to occur in outlying churches and in ordinary church services at Port Pirie after the mission had closed.

The Quarterly Meeting was held only a few weeks after the mission closed. Membership returns showed a large increase. It was stated that, whilst the analysis was not complete, 200 people would be received on trial for membership in the Wesleyan Church, apart from any benefit that other churches might have received.¹²⁹ Again, this would largely represent adults only, as children and teenagers would have been helped in special class meetings and catechumen classes for an extended period, and would not have been received on trial for full membership until a later date.

The next Quarterly Meeting was held on September 19. Reports were published to say that a revival had occurred in one of the outlying districts, Wandearah, where at least two preaching places existed. The full membership of the circuit was 200, with 188 on trial for membership, and 72 junior members - total, 460.

The Port Pirie church had been enlarged, and now seated 420. The small, wooden Wandearah East church was to be replaced with a larger stone building.¹³⁰

One year after the mission, according to a letter to Thomas Cook from T. A. James, the full membership had passed four hundred, and Port Pirie Circuit had the largest membership for any circuit under one minister anywhere in South Australian

¹²⁸ Cook. *Days of God's Right Hand* pages 79-89.

¹²⁹ *Methodist Journal*. June 8, 1894, page 3, and July 20, page 5.

¹³⁰ *Methodist Journal*. October 12, 1894, page 8.

Broken Hill

This evangelistic effort was also a ten days mission. The township of Broken Hill had only been in existence for about ten years when Thomas Cook arrived, on Friday, June 15th, 1894. It had experienced phenomenal growth. The town had been incorporated in 1888.

The mission followed a very familiar pattern, and shared in a familiar form of success. The first meeting was on Saturday evening, for the Christian workers. "...there was great heart-searching, and a solemn hush rested upon the people, and many of these present made a full surrender, and received a fresh baptism of the spirit."

On the first Sunday morning the subject was "Sin and its Penalty." It involved a reasoned use of the Bible, and so was primarily an appeal to intelligence and conscience. The afternoon meeting was for young people, and all of the Sunday schools in the Circuit were in attendance. Cook used the story of his own conversion, and the factors which were part of it, to urge them to give their best to God, and to expect the best from Him. Thirty-six of these went into the inquiry room. At night the sermon was about the terrible consequences of a wasted life. Most of the 34 who entered the inquiry room were adults. On each night the church was full.

On Wednesday afternoon, a service was held at South Broken Hill on the deepening of the Christian Life. The evening service at Broken Hill was for young men. The sermon was about the present and permanent results of sin.

On the Friday morning, Thomas Cook met the Ministers' Association in the Wesleyan Parsonage, where he was staying. For an hour and a half he conversed quietly with those present on the preacher's aims and methods, and on the "essential qualification" - the baptism of the Spirit.

¹³¹ Cook. *Days of God's Right Hand* page 88.

As usual, the Friday night service was the main Holiness meeting, although a severe storm affected the attendance.

The second Sunday commenced with a jam prayer meeting, and meetings followed like the previous Sunday. The evening sermon was about the Holy Spirit's striving with people, to lead them to repentance.

Monday was the final night, and featured the address to the new converts. It was followed by another appeal to the unconverted to surrender to Christ, and a further 31 went into the inquiry room.

The train did not leave for Adelaide until Tuesday evening, so a special meeting was arranged for the Tuesday afternoon on deepening the Christian Life.

*In all, 260 went into the inquiry room during these meetings.*¹³²

Farewell Meeting in Adelaide

*This gathering allowed praise to be offered to God for the blessings received, and for thanks to be expressed also to Mr. and Mrs. Cook. Naturally, it was attended mostly by people from around Adelaide, but many telegrams and messages arrived and were read at the meeting, especially from the country circuits where the Cooks had worked. The meeting closed with "a shout of praise." Their train left Adelaide for Melbourne on the afternoon of Friday, June 29.*¹³³

VICTORIA AND TASMANIA

Melbourne

Thomas Cook and his wife arrived in Melbourne, eight hundred kilometres away, at nine o'clock the next morning, and were

¹³² *Methodist Journal*. July 6, 1894. pages 3 and 4.

¹³³ Cook. *Days of Gods Right Hand*. pages 96-97.

welcomed by the President of the Victorian and Tasmanian Conference. The first mission was held in Wesley Church, in Lensdale Street. This church did not have a congregation of local families like a suburban church. But, after a few days of settling in, widespread interest developed in the meetings, and soon the large church building was too small to hold all who came to hear.

The opening service on the first Sunday featured a sermon on "The blood of Jesus Christ, His Son, cleanseth us from all sin."¹³⁴ The sermon at the afternoon service concerned the way Christians often waste the opportunities which are presented in their lives to serve the Master well. The sermon at the evening service centred upon the Gospel story of the barren fig tree.

The Monday evening sermon was a challenge to the unconverted, including the idea that people who make decisions to reject Christ must realise that their decisions will be recognised and respected in Heaven.¹³⁵

The most noticeable meetings were the midday meetings for business men, with an emphasis on holiness. The final meeting in that series saw fifteen hundred men in the church.

The second Sunday was unusual in that Gypsy Smith took the morning service to relieve Cook. At the afternoon service for men only, Cook preached and Smith sang the Gospel, while Mrs Edgar spoke to a women's meeting in the Conference Hall. After a tea for the Christian workers, the evening service was so crowded that an overflow meeting was organised in the Hall. Cook preached in the church. The overflow service was opened by the Rev. J. W. Tuckfield, but the address was given by Gypsy Smith, who arrived late after singing a solo in the main service. In all, 108 people professed conversion that day. The mission finished on the Monday.¹³⁶

The estimated results of Cook's mission in Wesley Church

¹³⁴ 1 John 1:7.

¹³⁵ *Spectator*. July 6, 1894. page 451.

¹³⁶ Cook. *Days &* pages 105 116.

were that nearly 500 people professed conversion in all the meetings.

Cock's mission was followed immediately by a very short series of evangelistic meetings led by Gipsy Smith. At one of Smith's meetings it was advertised that the evangelist would tell the story of his conversion, and what followed from it. One reporter estimated that about 4,000 people gathered in front of Wesley Church before the doors were opened, with 2,500 of them eventually gaining entrance. There had to be an overflow meeting, in the same manner as in the previous week. Thomas Cock had a free day because he had not yet started his next mission, so he agreed to preach at the overflow meeting in the Conference Hall.¹³⁷

Gipsy Smith's meetings were in turn followed immediately by meetings which featured the famous, dramatic and talented Presbyterian preacher, the Rev. John McNeill.

South Melbourne

Although this district was only a few miles from Central Melbourne, it was a strong suburban area in those days, with a Methodist cause that had seen great times of blessing in the previous few decades. The mission in this circuit was also of ten days duration.

A week of special prayer preceded the main meetings. "These were seasons of heart-searching on the part of those who met, and the faith of believers rose higher day after day." Some of the members had been praying for a revival for years. Some of these had formed a prayer band, and had prayed for this object for 98 mornings.

The first day again was a Sunday, commencing with a jam prayer meeting. The morning service features a sermon on Romans 12, verse 1, emphasising complete surrender to God, and willing service. The afternoon service was largely a young people's service, and Cock used the story of his own conversion to challenge them. The evening service was also a time of good response.

The barren fig tree sermon was used again on the Monday

¹³⁷ *Methodist Journal*. July 27, 1894. page 8.

evening. The Tuesday afternoon sermon challenged Christians to reckon themselves to be dead to sin, but alive to God. At night, the subject was "Excuses," based upon the parable of the wedding feast. The Wednesday evening address was on the subject of "Memory in the other world." Thursday was also a day of increasing interest, and the Friday subject was on "Perfect Love" as qualifying us for boldness on the Day of Judgment.

The second Sunday saw some boisterous weather, but, despite that, one hundred still came to the jam prayer meeting, and a large congregation to the morning service. The afternoon gathering was for men only, and the sermon was on "Sowing and Reaping." The evening address was about the parable of the wedding garment. The Monday evening service saw the greatest response to the appeal. The mission closed on the Tuesday with the usual meeting for converts.¹³⁸

More than three hundred professions of conversion occurred in this mission, some of which Cook thought were very remarkable.¹³⁹

Geelong

This mission commenced on Sunday, July 29th, when Cook again used his sermon on 1 John 1.7. The reporter said that Geelong was familiar with "clear and powerful expositions of the doctrine of holiness through faith," but this presentation challenged many. The afternoon gathering was for the young people. The evening service was held in the Mechanics Institute, which accommodated 300 more than the Yarra Street Church. The sermon was on the text "Son, remember..."¹⁴⁰ (Luke 16.25). The names of seventy people, young and old, were taken in the inquiry room that afternoon and evening.

On the Monday evening the sermon was again on the barren fig tree. Twenty more names of converts were taken that night,

¹³⁸ *Spectator*. July 27, 1894. page 496.

¹³⁹ Cook. *Days &* page 117.

¹⁴⁰ Luke 16:25.

although much of the challenge was to Christians.¹⁴¹

The ten days mission in Geelong concluded on Tuesday, August 7th, and included eighteen meetings. Out of 375 people whose names were taken as professed converts, 103 attended Yarra Street, and 223 claimed to be Wesleyans from around Geelong. On the Friday after the mission closed, the Yarra Street Church gave a welcome to the converts, and nearly 500 people attended. Thomas Cock gave a ten minute address.¹⁴²

The Geelong West Circuit also reported some beneficial results from the mission. The Quarterly Meeting on Wednesday, 26th September, reported that there had been a small increase in membership. A "good work" was then in progress in their Flighden church.¹⁴³

Ballarat

The population of Ballarat at that time was about forty thousand. An unexpected visit by Gipsy Smith helped to prepare the Ballarat people for Cock's meetings. This week of meetings led by the Gipsy had been held in the Alfred Hall several weeks beforehand, and about 500 professed conversions had occurred then. Thomas Cock did not expect results as good as might otherwise have been expected because his mission followed so quickly after the other. But he was happily surprised. Cock's meetings were held in the Lydiard Street Wesleyan Church, and another two hundred names of converts were taken in the inquiry room. These seven hundred converts altogether were divided amongst thirty five of the city's churches.¹⁴⁴

Bendigo

Thomas Cock's mission in Bendigo commenced on the

¹⁴¹ *Spectator*. August 3, 1894. page 512.

¹⁴² *Spectator*. August 17, 1894. page 544.

¹⁴³ *Spectator*. October 5, 1894. page 652.

¹⁴⁴ *Spectator*. September 7, 1894. page 588.

evening of Saturday, 25th August, with an address to workers. The first Sunday's work began with the seven o'clock prayer meeting. Then came the normal morning service, an afternoon meeting for young people, and a directly evangelistic message at night. Forty-eight responded to the appeal at these meetings.

The afternoon weekday meetings again featured the Holiness addresses.

The second Sunday afternoon saw the meeting for men only, with 800 being present.

By the final Tuesday, 194 professed conversions had been reported.¹⁴⁵

Hobart

The Hobart Methodists had known about, and had been expecting, the coming of Thomas Cook for some time. Announcement cards were spread widely, placards and posters placed, visitation was organised, and prayer meetings were held. A dozen people were appointed to help handle the inquirers.

Attendances were very large, and the inquirers numbered 150 including many from other churches, plus 50 Sunday-school scholars. The meetings on holiness seemed to be more effective than the efforts to reach the unconverted.¹⁴⁶

Launceston

As in Hobart, Thomas Cook addressed very large congregations in Launceston. In both places at that time, evangelicalism generally was very strong indeed in all the Protestant churches and para-church organisations.

The mission followed the same pattern as in Hobart, commencing on Saturday, 22nd September. Many Christians benefited from the spiritual themes in the afternoon meetings, and the other gatherings where holiness was emphasised.

¹⁴⁵ Ibid.

¹⁴⁶ *Spectator*. September 28, 1894, page 640.

201 names were recorded in the inquiry room, of which 119 were associated with the Wesleyan operations in the district.

After the mission, the Coocks enjoyed a short holiday at the Reed home, at Mount Pleasant.¹⁴⁷

NEW SOUTH WALES

There were to be seven missions in New South Wales. It was as early as February, 1894, that the call came for circuits to nominate if they wanted the services of Thomas Coock in the last quarter of the year. Circuits had to pay down twenty pounds for a five-days' mission, and thirty pounds for a ten days mission, and cover all local expenses and travelling costs. No doubt, these figures included a means to cover the costs of the voyage from England and back. There was a deadline for the applications soon after, so the list of bookings closed fairly quickly.

Fairly naturally, a lengthy discussion occurred in the Methodist for a good part of the year about whether those locations where circuits could afford to pay this price, were really the places where the missions should be held. It was argued, for example, that, if Thomas Coock was to hold a mission in a place like Bourke, it would do more for the work of God in that area than would ever be achieved by a mission in places like Waverley or Stanmore, where the needs of the people were already being met by strong churches, and where the members were more wealthy. One week in Bourke, it was said, would be "more potent for good" than three weeks in Sydney.¹⁴⁸

Coock's missions could easily be a "spiritual luxury" for circuits already strong, instead of doing some solid groundwork in a very needy area.

¹⁴⁷ *Spectator*. October 12, 1894. page 672.

¹⁴⁸ *Methodist*. May 5, 1894. page 8.

Readers were reminded of John Wesley's instruction to his preachers that they should not go to those who need them, but to those who need them most - that is - not to those who could pay best, which seemed to be what was happening in this instance.¹⁴⁹

In the end, the Bourke circuit managed to raise enough donations to cover the money they needed for a ten days mission. But, by the time that was arranged, it was far too late, and the deadline was long past.¹⁵⁰

While the overall visit to New South Wales fitted into Thomas Cook's schedule in a certain way, some alterations were made to the timing and locations of the seven missions to be held in this state because an effort was made to avoid having conflicting arrangements with the visit to Sydney by the famous Scottish preacher, the Rev. John McNeill. Gipsy Smith had also been expected to be in Sydney in much the same period, but his meetings were greatly curtailed at the last minute because he left suddenly for England, owing to his receiving news of his wife's illness, and of her death.

On September 1, the organising committee issued a new list of dates for the seven missions in New South Wales, starting on October 14 through to January 8. The list placed the mission in Newcastle first, followed by Waverley, Bathurst, Stanmore, Maitland, and Centenary Hall in Sydney. The Armidale mission would come at a later date.

On September 22, an adjusted set of locations and dates was published, with Bathurst first, then Waverley, Stanmore, Newcastle, Maitland and Centenary Hall. This was the order in which the missions actually occurred.

As had happened in Melbourne some weeks earlier, the Sydney weekly paper, the *Methodist*, published a special article to mark Thomas Cook's arrival in New South Wales, and to introduce him better to the *Methodist* public in this colony. The article included

¹⁴⁹ *Methodist*. May 12, 1894. page 8.

¹⁵⁰ *Methodist*. September 22, 1894. page 8.

a large engraved picture of the evangelist, a short biographical statement, and a number of comments about him, culled from the Rev. Henry T. Smart's book, *Thomas Cook's Early Ministry*, which had been published two years before, and which had been circulated widely in Australia, in preparation for this period of special missions. Thomas Cook was now only thirty-five years of age, but was well experienced, and had seen a great deal of God's blessing upon his work.¹⁵¹

Another supporting article appeared the following week. The editor especially supported Cook's theology as fully orthodox Methodism, and his teaching on holiness.¹⁵²

Bathurst

Thomas Cook and his wife arrived in Sydney by train on Wednesday, 11th October, 1894, and the next day proceeded to the country city of Bathurst, where a mission commenced on the Saturday evening in the usual fashion. Two hundred and thirty-seven names were taken in the inquiry room, plus another sixty children between the ages of eight and fourteen years. Of all of these, about fifty people belonged to the Anglican Church, and other churches benefited, as well.¹⁵³

This mission produced a considerable impact on the main William Street Methodist congregation in particular.¹⁵⁴ It also acted as a wonderful preparation for the three years of ministry which the Rev. W. G. T aylor spent in Bathurst, commencing in April, 1895. T aylor celebrated his appointment to this circuit, and as Chairman of the Central West District, by conducting a long series of evangelistic missions and holiness teaching conventions throughout all the Central West circuits of New South Wales, resulting in a steady influx of new members in that District.

¹⁵¹ *Methodist*. October 20, 1894. page 3.

¹⁵² *Methodist*. October 27, 1894. page 7.

¹⁵³ Cook. *Days&* page 166.

¹⁵⁴ *Methodist*. November 17, 1894. page 3.

Waverley

The mission at Waverley started on 28th October, and finished on November 7. On the first Sunday afternoon, over ninety young people entered the inquiry room. The sermon in the Monday evening was on "The blood of Jesus Christ, His Son, cleanseth us from all sin." The subject for the first holiness meeting on the Tuesday afternoon was "Reckon yourselves to be dead indeed unto sin," and the address lasted for an hour. The evening meeting was attended by 500, and the address was on the subject of "Excuses."¹⁵⁵

The longer report about this mission the following week acknowledged that Cook preached the "same old" orthodox Methodist message, which was widely supported. But he adapted new methods in presenting it, which were not always readily received. However, his sincerity, the directly Biblical approach to his message, and the obvious blessing of God which rested upon the work, generally drew the support of people.

In this mission, two hundred and ninety entered the inquiry room. This tally did not include children younger than twelve years of age. Again, a good number of the inquirers were from other denominations.¹⁵⁶ Extra class meetings and support groups were organised to help the converts.¹⁵⁷

Stanmore

This mission began on the 11th November, 1894, and finished on 20th. This mission followed the normal pattern. The meetings were held in the Stanmore church, and on the first Sunday evening, the crowds had got so great that many could not gain admittance. By the end of Tuesday, 117 names had already been taken in the enquiry room. The final tally was 257 names, of which 181 claimed a link with the Wesleys, 29 with the Church of

¹⁵⁵ *Methodist*. November 3, 1894. page 3.

¹⁵⁶ *Methodist*. November 10, 1894. page 3.

¹⁵⁷ *Methodist*. November 17, 1894. page 3.

England, 12 with the Baptists, 10 each with the Primitive Methodists and the Presbyterians, 7 with the Congregationalists. One was a Roman Catholic, and 7 did not list a preferred church.¹⁵⁸

Sydney District Synods

An advertisement appeared in *The Methodist* stating that Thomas Cook would address a Special Public Service in the Centenary Hall, York Street, Sydney, on Thursday 22nd November. It had been organised jointly by the several District Synods in the Sydney area of the Wesleyan denomination.¹⁵⁹

Newcastle

Expectations ran high as the locals prepared for the visiting evangelist. Accommodation was going to be a problem, as none of the church buildings would have been adequate. So a working-bee of people converted the "Olympic Racing Hall" into an acceptable hall for evangelism. The final Tuesday was the most crowded, with about 1500 people present.

In the end, the mission did not shake the city as some had hoped, but, nevertheless, many conversions resulted, which would have an impact for many years. 247 names of adult enquirers were taken, as well as the names of a number of children.¹⁶⁰

West Maitland

This was also a ten days' mission, which finished on the Tuesday before Christmas. The breaking up period in the schools, and the proximity to the festive season, both proved to be handicaps for the organisers, and affected the attendances. A total of 184 enquirers were listed during the mission.¹⁶¹

At this point of Thomas Cook's Australian Tour, it was

¹⁵⁸ *Methodist*. November 17, 1894. page 3 and November 24, page 8.

¹⁵⁹ *Methodist*. November 17, 1894. page 7.

¹⁶⁰ *Methodist*. December 8, 1894. page 6.

¹⁶¹ *Methodist*. December 22, 1894. page 7, and December 29, page 1.

reported that 1250 people had entered the enquiry rooms in New South Wales, making a total of nearly 5000 for the whole tour so far.¹⁶²

NEW ZEALAND

In New Zealand, the visit by Thomas Cook was again influenced by the meetings which were arranged for the Presbyterian evangelist, the Rev. John McNeill, whose tour was completed just before Thomas Cook's meetings began.

Thomas Cook arrived in New Zealand over the end of the year, and rested for several weeks in preparation for his first mission.

Auckland

The Auckland Pitt Street Wesleyan Circuit Quarterly Meeting was held on January 7, and this revealed a full membership of 406, with 25 on trial for membership.

Preparatory prayer meetings were held each Friday evening for some weeks, and this escalated into a full week of meetings for prayer just as the mission opened.

The first meeting of the mission was on Sunday morning, January 20, 1895, and the sermon used was the one on the text "Son, remember..." This was followed by afternoon and evening services. All the mission services seem to have been held in the Wesleyan church building.

The weeknight services featured sermons on "Excuses", "The Barren Fig Tree", "Accepting the gift of the water of life", "Sowing and Reaping", and one on the wickedness of mankind from Genesis 6. This last sermon usually emphasised a statement in the Authorised Version of the Bible which is not used in some of the more recent translations - that God's Spirit will not always strive with man. This allows the subject of the unpardonable sin to be introduced, including the thought of a sinner finally rejecting God so

¹⁶² *Methodist*. January 5, 1895. page 7.

that it would become impossible for the sinner to be converted and go to heaven, even if he wanted to, at the last minute.

Three week-day afternoon services featured Coek's addresses on Holiness, and there were meetings for women only, and for men only.

The second Sunday morning the subject of the sermon was on "How to pray so as to be answered." The afternoon meeting was for young people. And the evening sermon was on the words "Behold, I stand at the door and knock." This evening service was alleged to see the largest congregation in the Pitt Street Church that had been seen for many years. 300 of the members were asked to move to the hall, for an overflow meeting, and to allow visitors to have their seats in the church. Despite this move, many people had to go away without being able to get in to the church at all.

By the Monday evening, just before the mission ended, the number of enquirers was about 350.¹⁶³

It should be emphasised that the standard of the reports upon the missions in New Zealand which were published in the New Zealand Methodist Advocate were more thorough in their coverage than had appeared in the Australian papers, and provided more illuminating insights about the events.

Several times in the New Zealand reports appear important clues regarding the public prayers offered by Coek before a congregation. For example, in the report by "H. D.", key insights occur into the simple faith that Thomas Coek had that God would give him what he asked for, when he prayed for effectiveness in his work. "The prayer that follows is simple, quiet, and confident - no passion of pleading, as was the wont of John Rattenbury in his revival days. Rather a statement of desire and preferment of petition, with what seemed like a tacit understanding that what is asked will be granted."¹⁶⁴ In later reports, some of these prayers were quoted, word for word, and the above description of a simple prayer, where

¹⁶³ *New Zealand Advocate*. February 2, 1895. page 415.

¹⁶⁴ *Ibid*.

there was a simple belief that the prayer would be fully answered directly from heaven, becomes clearly evident.

The final tally of enquirers in Auckland was about 400, of which the Pitt Street Wesleyans gained about 150, with the other 250 divided amongst the other churches of various denominations in and around the city.¹⁶⁵

The April Quarterly Meeting revealed a full membership of 506 in the Pitt Street Circuit, with 58 on trial, and 63 catechumens. This represented a very significant increase.¹⁶⁶

Wellington

This mission opened on Sunday, February 3rd, in the Taranaki Street Church, Wellington. Expectation was high, and ninety people entered the enquiry room through the three services on the first day. Heavy rains affected the attendances on the Tuesday and Wednesday. In all, there were 230 enquirers, of whom 100 claimed to be linked to the Wesleyans. The mission concluded on Tuesday, 12th.

Christchurch

This mission commenced on February 17, in the enormous Methodist "cathedral" in Durham Street. Again, there were several days which were seriously affected by rain, including the second Sunday. The reporter was a little reticent about the possibilities of success for the mission, because there had been a number of other evangelists who tried to operate in this centre of population, and who had created a bad impression and side effects. But the Cook mission rolled on with the usual degree of success.

After ten days, the mission closed on Tuesday, with about 300 enquirers being listed. The reporter was surprised at the number of elderly people who made professions of conversion, and at the number of men who attended the meetings generally, and especially

¹⁶⁵ *New Zealand Advocate*. March 2, 1895. page 468.

¹⁶⁶ *New Zealand Advocate*. April 20, 1895. page 548.

the meeting for men only.¹⁶⁷

Timaru

Despite the relatively modest population in this town at that time, Thomas Cook arrived by train from Christchurch ready for 10 days of work, much to the relief of the welcoming committee.

In part, the Methodist-based mission clashed with a visit from the Bishop of Melanesia with twenty native converts from Pacific islands involved with the Anglican Missions. This affected the attendances at a few of Cook's meetings. However, Presbyterian, Baptist and Primitive Methodist ministers and congregations joined in.

Again, this report includes some insight into the simple nature of Thomas Cook's public prayers, showing that he had a simple belief that God would answer his prayers in a straightforward manner, and in accordance with Scriptural promises which Cook had taken to heart, and relied upon many times before.

The opening prayer was that of a man who knew the way to the throne. "Thou hast given Thy servant credentials," he pleaded, "let it be seen that Thou art with him and let a great hush come upon the people because God is in the midst."

"To a preacher who was rehearsing the divine attributes in labouring phrases a simple Methodist once gave the opening counsel, Call Him Father, and ask Him for something. That is what Thomas Cook does, and his fellow-worshippers know that the Father heareth."¹⁶⁸

People came to the meetings from many of the surrounding areas. These included Temuka, and the other churches in the Timaru Circuit.

A heat wave occurred during the series of meetings, which prompted the removal of the glass pains from the church's windows in order to make the building "less like that of the Black Hole of

¹⁶⁷ *New Zealand Advocate*. March 9, 1895. page 475.

¹⁶⁸ *New Zealand Advocate*. March 16, 1895. page 487.

Calcutta than they had feared that it would be."

*There were 200 enquirers, and the leaders hoped that others still would appear in the next short period.*¹⁶⁹

*The April Quarterly Meeting revealed that the Timaru Wesleyan Circuit had 150 full members, with 32 other communicants, and 108 on trial for membership.*¹⁷⁰

Dunedin

The mission in Dunedin started with a meeting for the workers on Saturday evening, 16th March, in Trinity Wesleyan Church.

Good support was expected from other denominations, as well as from at least three Wesleyan circuits around the city. So the Garrison Hall, which seated well over 2,000 people, had been hired for all the main meetings. Local brass bands were to be used to support the music.

After the early morning prayer-meeting, on Sunday, 17th, at the morning church service, Thomas Cook used his normal sermon for such an occasion on "Son, remember..." In this he highlighted the role that memory would play in the world to come, in relation to the actions, thoughts and events of our earthly life. The reporter said that "Stout-hearted men wept like children, and level-headed business men yielded to the subduing power of suppressed emotion."

The afternoon service was for the younger people, where they were urged to surrender their lives to God while they still had the possibilities of youth before them.

The evening service on the Sunday, was so crowded that numbers had to be turned away. On the Monday evening, the sermon was on "The Barren Fig Tree."¹⁷¹

Crowds increased on Monday through to Wednesday, but on Thursday a southerly gale sprang up, with heavy rain. Despite this,

¹⁶⁹ New Zealand Advocate. March 23, 1895. page 499.

¹⁷⁰ New Zealand Advocate. May 4, 1895. page 572.

¹⁷¹ New Zealand Advocate. March 23, 1895. page 499.

the meeting was strongly attended, as was also the "men's only" meeting on Friday, with about 1300 people present. The men heard Cook's sermon on "Sowing and Reaping."

A praise and testimony meeting was held on Saturday in the Trinity Church, which was led by the Bible Christian minister, the Rev. J. Ryan. Over 180 testimonies were heard.

As usual for Sunday, March 24 saw four services. The "women's meeting" was held in the afternoon, when Cook's sermon normally used on these occasions was heard, entitled "Mother, Home, Heaven." At night the sermon was on "Behold, I stand at the door and knock," with the enormous Garrison Hall crowded out.

Additional services were organised for Monday and Tuesday, as the mission drew to a conclusion.¹⁷²

The total number of names taken in the enquiry room in Dunedin was 308, although the attendances had been much more substantial than average, because of the capacity of the Hall, and the strong church-related nature of the Dunedin community.

After the five New Zealand missions held so far, the Otago Daily News for March 28 noted that 1458 people had been listed as entering the enquiry rooms.¹⁷³

Oamaru

This mission lasted just a few days. Preparatory prayer meetings had been held, as in other places. The public hall seating 1100 to 1200 people was hired for the morning and evening meetings on Sunday. The other meetings were all held in St. Paul's Presbyterian Church, with extra seating brought in from the Wesleyan and Baptist churches.

Thomas Cook addressed the Saturday evening prayer meeting, and also the early morning prayer-meeting on Sunday. About 500 attended the normal morning service. The young people's service was well supported in the afternoon. Two open-air meetings

¹⁷² *New Zealand Advocate*. March 30, 1895. page 518.

¹⁷³ *New Zealand Advocate*. April 6, 1895. page 529.

occurred at 6 p.m., which resulted in two marching groups, from opposite ends of the town, converging on the meeting hall, resulting in a densely packed crowd, with many not able to get seats. Sixty-one enquirers had been counted at this stage.

Monday evening, 1st April, was the final day. The address in the afternoon meeting was on surrendering to God, based upon Romans xii. 1-2, and the mission closed on Monday evening, when the sermon on "Sowing and Reaping" was used.

Most of the converts from the Oamaru meetings were associated with the Presbyterian Church. Later in April, the Wesleyans held their Quarterly Meeting, and listed a membership of 99, with nine on trial for membership.¹⁷⁴

New Plymouth

The Primitive Methodist, Wesleyan and Baptist churches combined for this effort, and the Salvation Army was also active. The normal preliminary prayer meetings were organised. Thomas Cook arrived by train from Wellington. People from many scattered parts of the district attended some of the meetings. One person travelled sixty miles, in this age before motor cars. The mission commenced on April 7th, and finished on Tuesday, 16th April.

The lengthy reports about this mission were very enthusiastic. The secretary for the enquiry room reported that 225 names had been taken as enquirers. Of these, 130 were associated with the Wesleyans, 31 were linked to the Anglican Church, 19 with the Primitive Methodists, 5 with the Salvation Army, 4 each with the Presbyterians and the Baptists, with 15 not stated.

Of these, 87 were under the age of 15 years, and 48 others were under 17. 95 were over 17 years of age. One person was 72, and one was 84.¹⁷⁵

¹⁷⁴ *New Zealand Advocate*. April 6, 1895. page 529 April 13, page 541 April 27, page 560 May 4, pages 570 and 571.)

¹⁷⁵ *New Zealand Advocate*. April 13, 1895. page 540 April 27, page 565 May 4, page 570 and 571.

Auckland

On his way through Auckland, on the way back to Australia, Thomas Cook addressed a full house in the Pitt Street Church on the subject of "The Descent of the Holy Ghost." In the evening he preached in the Grafton Road Church.¹⁷⁶

NEW SOUTH WALES AGAIN

Centenary Hall

Upon his return to New South Wales, Thomas Cook embarked immediately upon a ten days' mission in the central church in Sydney. Because this was held in a central church, with a different relationship to the normal "dormitory" nature of the suburbs, Cook expected the mission to be more difficult, involving an adjustment in his approach.

The Friday night of the mission was the young people's night. The response to Cook's appeal moved 92 to become enquirers, all of whom were over twelve years of age. The men's meeting was held on the second Sunday afternoon, which taxed the capacity of the Centenary Hall to its utmost. 30 professions of conversion occurred in that meeting. The women's meeting was held on the last Tuesday. A number of Cook's sermon topics were listed in these reports.¹⁷⁷

Armidale

Extensive preparations were made for the mission in Armidale. Various forms of prayer activities were arranged. The mission proper started on Sunday, May 19.

Cook used his "Son, remember..." sermon on the first Sunday morning, with the young people's service in the afternoon, when 68 people over the age of twelve entered the enquiry room. At

¹⁷⁶ *New Zealand Advocate*. May 4, 1895. page 577.

¹⁷⁷ *Methodist*. May 11, 1895. pages 1 and 8 May 11, page 1 and May 18, page 3.

night, nearly fifty more registered their names in that way. Throughout the mission, three hundred and three people registered as enquirers. Several new classes were formed for the converts.

But this was really only the beginning of serious activities. The local Wesleyan minister was the Rev. F. C. Boyer, who was himself a keen evangelist. More conversions occurred in the normal church services in the following weeks. A modest revival broke out in the Bendemeer district, through some special meetings that Boyer organised there.

Special meetings were also held in Uralla. 25 professed conversions occurred amongst Uralla people during the Cook mission, but other conversions occurred as a result of Boyer's preaching. The church was used at first, but a move was made into the Oddfellows Hall as the interest grew. Another forty-seven people became enquirers, making a total of about eighty.

Boyer also conducted special meetings at other locations in the circuit - at Hillgrove and Maitland Point.

The mid-year Quarterly Meeting in this circuit showed, firstly, that full membership had declined by three since the previous meeting, probably owing to removals. However, sixty-five were now on trial for membership, which was an increase of 58 during the quarter. 79 young people were now meeting in class, which was an increase of 57 for the quarter. In order to help the converts, and channel the new interest, five new classes had been formed during the quarter - three in Armidale and two in Uralla.

The meeting unanimously passed the following resolution: "This Armidale Circuit Quarterly Meeting desires to express its deepest gratitude to Almighty God, and to the Rev. Thomas Cook as His honoured agent, for the deepening of spiritual life and the abundant harvest of souls with which He blessed Mr. Cook's mission in Armidale during the month of May last, and fervently prays the great Head of the Church on a like glorious scale to continue to own His labours. This meeting would further place on record its deep thankfulness to God for the soul-saving power with which He ah's increasingly been crowning the labours of the ministers, local preachers, and other workers in this circuit, and especially for the

rich ingatherings of souls in connection with our Superintendent's missions during the past quarter at Uralla, Maitland Point, and Bendemeer. " 178

The Armidale Quarterly Meeting held in October showed an increase of full members to 253, being an increase of 45. Still, 64 were on trial, and 70 young people were meeting in junior classes. In October, an additional 145 were meeting in class than had been the case twelve months earlier, of which 72 were viewed as the spiritual results of Thomas Cook's meetings. Other conversions had also occurred in the meantime. Amongst the Sunday School children, 88 had now made commitments to Christ, which was an increase of 65 in the twelve months. 179

QUEENSLAND

Only a small amount of information about the Queensland meetings appeared in the Sydney Methodist. Another source of information is the chapter in Thomas Cook's book. Excellent reports, however, appeared in the Queensland Christian Witness and Methodist Journal of several of these missions.

On the train journey north from Armidale, one day was spent in Tenterfield, which allowed him to preach both afternoon and evening. 180

He arrived in Brisbane on May 31st. The Brisbane mission was held in the Albert Street church, but it involved seven circuits which then existed in the city. Repeatedly the church was thronged so much that many people could not get in. It was a ten days mission, and the number of enquirers totalled 469 people. Of these 252 claimed a link to the Wesleyans, 52 linked with the Baptists, 35 with the Presbyterians, 30 with the Anglicans, 25 with the Primitive Methodists, 16 with the Congregationalists, 3 each with the Salvation

¹⁷⁸ Methodist. June 1, 1895. page 10 June 15, page 8 August 3, page 4 August 10, page 10 August 17, page 4.

¹⁷⁹ Methodist. October 26, 1895. page 3, and November 9, page 3.

¹⁸⁰ Cook. Days of God's Right Hand page 283.

*Army and the Lutherans, and 49 had not specified any link.*¹⁸¹

The second Queensland mission was in Ipswich. The services on the first Sunday were unusually effective in that they produced 99 enquirers. The total for the mission was 330, although Thomas Cook thought that quite a number of other conversions took place which was not accounted for in this way.¹⁸²

Another report stated that 300 enquirers had declared themselves in Beekhampton, and 260 in Charters Towers, and also a good number in Townsville. This made a total of about 700 for these three missions.¹⁸³ A substantial report about the Charters Towers meetings appeared in the Queensland Methodist paper, and some details about the Townsville meetings.¹⁸⁴

Farewell Meetings

A final farewell meeting was held in mid-August, in the Centenary Hall, Sydney. At this meeting it was stated that the number of enquirers for the whole tour was close to 10,000. "He has kept free from the pitfalls of the religious fanatic, and his appeals and expositions were tempered by reason and common sense, whilst at the same time they were eminently Scriptural."¹⁸⁵

A meeting to encourage the converts was held as the Coocks passed through Melbourne, and a short time was spent in Adelaide with Sir John and Lady Colton, although there is no mention of any meetings being held.

¹⁸¹ Cook. page 286. *Queensland Christian Witness and Methodist Journal*. June 29, 1895. pages 4 and 5.

¹⁸² Cook. page 291. *Queensland C. W. and M. J.* op cit. page 5.

¹⁸³ *Methodist*. June 22, 1895. pages 1 and 2, and August 10, page 3.

¹⁸⁴ *Queensland Christian Witness and M. J.* August 31st, 1895. page 4.

¹⁸⁵ *Methodist*. August 17, 1895. pages 6 and 7.

THE REV. THOMAS COOK S
FIRST MISSION IN AUSTRALIA
by Sister Marian.

For some months past there has been a feeling of expectancy in connection with the name of Thomas Cook, but the blessings of realisation far outweighed even the expectation.

About six weeks before Mr. Cook s arrival in West Australia, preparations were begun for the mission. Large posters were printed, and posted in prominent places in the city and

neighbourhood, announcements from the pulpit, advertisements in the daily papers and a special sermon by the Rev. G. E. Rowe (to which the congregation were invited by printed letter), all served to deepen the interest in the coming mission. A number of copies of

Thomas Cook's Early Ministry were circulated, and read with much profit. About a fortnight previous to Mr. Cook's coming, a large meeting of workers was held, and Perth was divided into districts, a superintendent being appointed to each. These were each given a band of helpers for their various districts, who visited every house with a card of invitation to the services, which bore on the other side a programme for the ten days' mission. Large placards were also taken to the principal shops, restaurants, etc., to be hung in prominent places. A special week of prayer preceded the mission, meetings being held at mid-day and evening. Those present felt that God had sent His servant to Perth, and that great blessing would follow the services. Easter Sunday ushered in the beginning of a glorious campaign. The day was perfect with regard to weather, and the large number who were present at the seven o'clock prayer-meeting testified to the interest taken.

A large congregation welcomed the Rev. Thos. Cook to Wesley Church at 11 a.m., and so began the first public service of a mission which will never be forgotten by many hundreds of people, and eternity alone can show the full extent of blessing received. A young people's service was held in Wesley Church on Sunday afternoon, and at its close seven young people from the Sunday school came out for Christ.

After this the interest deepened and widened, and the power of God was felt in the services. There was no excitement, but men and women, old and young, yielded to the voice of God speaking through His servant, and those who were converted one night followed the example of Andrew, and the next night brought someone else to Jesus. Many who previously had an objection to revivals came, and felt that it was good to be there, and acknowledged the blessing received. A meeting for men only was held on the afternoon of the second Sunday, admission by ticket, when Wesley Church was filled, and many decided for Christ. Mr.

and Mrs. Cook being obliged to leave Perth a day earlier than arranged, in order to catch the mail steamer, the mission lasted only nine days, but during that time the number of enquirers reached two hundred and twelve, the majority being attendants at Wesley Church. A letter was sent to each convert, asking them to fill in a memo attached, stating which Church they wish to unite with and the various minister have since been written to, and the list of names enclosed of those wishing to unite with them. As Mr. Cook was unable to give his address to the new converts on Tuesday evening, the pastor of Wesley Church read it instead, and at the close of the service each received a copy of the address.

It was indeed a glorious sight, to see the middle of this fine old church nearly filled with those who within the last ten days had made a stand for God. We can truly say the Lord hath done great things for us, whereof we are glad. So many of the converts having expressed a wish to unite with Wesley Church, two new classes for Christian Fellowship have been formed, and the other classes already existing substantially increased. Two catechumen classes have also been formed, one for boys and one for girls. About 80 adults already connected themselves with the fellowship classes. The Christian Endeavor society has also received a substantial increase.

And what more shall we say? Time would fail me to tell of all that has been done and said, and is being done of the way Christians have been blessed by the afternoon meetings held by Mr. Cook for the deepening of spiritual life; of whole families made one in Christ Jesus; of those who came to scoff and remained to pray; of individual experiences that show what the grace of God can do. The half has never been told, but the city of Perth has been shaken, God's power has been made known in a marvellous manner, and many, many hearts will bless God all their life long for this mission.

Many and heart-felt were the good-byes tendered to Mr. and Mrs. Cook, for the latter has endeared herself to numbers whom she led to Christ in the enquiry room - and if on their return journey Mr. and Mrs. Cook respond to the warm and earnest invitation to pay us another visit, they will be joyfully welcomed.

The very large number who stayed to the Sacrament service on Sunday night, April 8, (many for the first time) showed that the work begun is deepening, and the pastor's heart was gladdened, and his hands strengthened in his work, by that service.

Christian Weekly and Methodist Journal. April 20, 1894. page 8.

ADELAIDE REPORT

Mr. Cook's first mission in this colony, which closed at Pirie Street Church on Tuesday evening, has been a distinct success. Night after night the spacious church has been comfortably, and once or twice uncomfortably, filled. The holiness meeting last Friday, at which the evangelist spoke on the positive aspect of the blessed life, was to many a time of great profit. On Sunday evening a crowded congregation listened to a telling address on the words

My Spirit shall not always strive with man. At Monday's service Mr. Cook spoke on Whosoever will, let him take the water of life freely. Tuesday afternoon brought together a large number to a meeting of women only and in the evening the mission was brought to a close. The converts, who in all numbered about 460, were admitted by ticket and seated in the body of the church. To these Mr. Cook spoke in an address lasting an hour. They were advised concerning their difficulties and temptations, and were encouraged at once to join the Churches with which they were associated, and enter on Christian service at once. At the close of the address an additional number passed into the enquiry-room. The Rev. J. Berry acknowledged the kindness of Messrs F. J. Pash and J. A. Haslam, B. Sc., who had acted as musical conductor and organist respectively. An offering towards expenses realised 28 pounds. Mr. Cook preached at Glenelg on Wednesday, and begins a mission at Kent Town on Sunday next.

Christian Weekly and Methodist Journal. April 28, 1894. page 3.

KENT TOWN REPORT.

The history of our Church at Kent Town is marked by many memorable events.

Its foundation was laid in the year of Australian Methodism's Jubilee (1864). Hence the name by which it was long known, The Jubilee Church. Its opening remains a conspicuous and a glorious memory. The Rev. William Taylor (the venerable Bishop Taylor), then on his first visit to Australia, preached thrice on the Sabbath. In the afternoon the service was held in the open-air, the attendance of people being estimated at five thousand. During that day and the week following about fifty souls were converted to God. Since that time, as additions have been made to the now extensive and elegant church buildings, permanent memories have been created while again standing out boldly amongst the years is that wherein, by the Christian liberality of one especially, who has passed into the Master's rest, and of others honourably associated with him, the magnificent church premises were freed from all debt. But no previous event will, whenever the church's history is written, stand out more boldly than that of the mission of the Rev. Thomas Cook just brought to a close, and during which over 390 persons have entered the enquiry-room as seekers for Christ, and all, or nearly all of whom, have found salvation in Him. The commencement of the mission, when on the Saturday evening Mr. Cook spoke to a large and selected band of workers, all eager and expectant, was a solemn time. The enduement of power so impressively urged as the first and ever-continuing necessity, was sought and obtained. On the first Sunday the congregations were very large, and in the afternoon and evening over 90 persons, young and old, decided for Christ. A grand beginning, proving that the confidence with which the mission was looked forward to, and the provision made for success, was not in vain. It was the presage of pardon and fuller blessing. Every evening during the week brought larger blessing, until on Friday evening, at the holiness meeting, upon a full church, the baptism of the Holy Ghost was richly bestowed, and many seekers found salvation. The second Sunday's services were beyond expectation. In the morning, as Mr. Cook

discoursed on the text, Enoch walked with God, the hearers were made to feel that Enoch was an example for men to-day, a teacher of present duty, and a lesson of encouragement. The afternoon service was for young men. The sight of the audience was deeply impressive. A good number decided for Christ. In the evening the large church was completely packed, and what was more, the enquiry-room was in due time filled with earnest seekers, who came for the simple asking to find peace with Jesus. Monday's service was unequalled for impressiveness and results. A constant stream of men and women and young people came down the aisles into the enquiry-room, until it was crowded and leading men who had seen much evangelistic work to say, How is this? We have never seen it thus. Here are people flocking to be saved, in the most orderly fashion, with but little emotion, with no pressure from without. Truly, this is God's work! Tuesday's service was preceded by a social tea, kindly provided by a member of the Church, at which several hundreds of converts and workers were present. Mr. Cook gave a parting address to the new converts, who occupied the entire pews in the middle of the church. The sight, as the new converts stood to sing the doxology, can never be forgotten. An overwhelming thankfulness for such a marvellous reaping was conjoined with a solemn feeling of responsibility. Looking over the list of converts, it is seen that all classes are represented. From halls of the wealthy, and the cottages of the poor have they come many young, some old and grey-headed fathers and mothers who had allowed their children to enter the path of heaven before them, and some who now for the first time see how the most solemn parental responsibilities have been undischarged and unnoticed children, in whose salvation the prayers of years have found their answer. Husbands and wives that were parted have been made one in the Lord. Many families are now as a whole joined in Christ, and are walking together to heaven. The effect of the mission upon those outside the Church is one of its remarkable features. It is talked of with respect, and with an evidently solemn conviction of its reality. To the Church it has been the occasion of much uplifting. The converts are identified with many of the Churches, and it is scarcely

less a matter of rejoicing that the mission has been a stream of blessing, fertilising the other Churches, than that it has brought richness to our own. A church consecrated at its opening in the most sacred way - by the salvation of souls, in which, in the intervening years, thousands have been saved and now visited in so marvellous a manner, must surely regard itself as baptised anew to the one great work of every Church - the work of saving. For so honoured a servant of God as Mr. Cook, and for his wife, rendering such valued help in the mission, the Church at Kent Town gives earnest praise to God.

Christian Weekly and Methodist Journal. May 11, 1894. page 7.

THE REV. THOMAS COOK S MISSION AT MOONTA.

The first mission conducted by the Rev. Thomas Cook in a country circuit in South Australia has been crowned with abundant blessing. The afternoon address on Holiness was listened to by a large congregation. That evening a large number sought the enquiry-room. The crowning night of the mission was the Thursday, on which sixty dedicated themselves to God. Mr. Cook closed on the Friday, the total result being 278. Since then the services have been continued in the Primitive Methodist Church, and several have volunteered for Christ in different places of worship. The mission has exerted a powerful influence over nearly every church in the neighbourhood, there being additions to the membership of thirteen different places of worship, while old members have been quickened and revived, and many prayers have received immediate answers. Numerous incidents in connection with the mission will long be remembered, parents leading their children to the Cross, and children their parents. Both Mr. and Mrs. Cook will be followed by the prayers of numbers who thank God that their feet were ever directed to Moonta. To God be all the glory.

Christian Weekly and Methodist Journal. May 25, 1894. page 5.

THE REV. THOMAS COOK S MISSION. - KADINA.

The mission commenced here on Sunday, May 20. The morning service was largely attended, and at its close the first fruit of the mission was gathered. The afternoon service was specially for young people there was a large audience, and several dedicated themselves to God. At the evening service the church was crowded, the Divine power being manifestly present. During the day fifteen decided for Christ, and many more were powerfully impressed. On Monday evening the church was comfortably filled. Stirring truth were addresses to the judgment and conscience of the hearers, and thirty-six passed into the enquiry-room. The interest in the mission increased every day, as was evident by the congregations, and during Tuesday and Wednesday evening services seventy-four decided for Christ. Mr. Cook s address at the Wednesday noonday prayer-meeting will not soon be forgotten by those who were present. It was a grand tonic for faith. The holiness meeting on Thursday afternoon was also a time to be remembered. Desires after a life more pure and kind were enkindled in every mind as they listened to Mr. Cook s address. At the service on Thursday evening the church was crowded. Great power attended the message, and thirty-four were converted. In all, 159 persons, young and old, have dedicated themselves to God. The mission has been a blessing to all the Churches, the ministers and people of which have heartily co-operated in the services, and memories of bygone days - the good old times - have been revived. For the visit of Mr. and Mrs. Cook the people of Kadina and Wallaroo Mines thank God, while the prayers of the Church adherents here will follow them.

Christian Weekly and Methodist Journal. June 1, 1894. page 12.

MOONTA MINES.

On Wednesday, May 23, the converts in connection with Mr. Cook s mission assembled at the Wesleyan Church at 5 p.m.

Though some were not able to be present, about 250 sat down to tea kindly provided by a friend of the Church. A public meeting was subsequently held in the church, and an Address to Young Converts, by Mr. Cook, was read by the Rev. J. D. Langsford. Addresses were also delivered by the Revs. A. S. Burt and O. Lake, and arrangements made for the converts getting at once into Church fellowship. Special services are being held at the Primitive Methodist Church, and all the churches are combining their efforts at the one point. Souls are being saved nightly, but the interest is general. Instances are known during the last week of decisions for Christ in the home, in the Sunday-school, in the class-meeting, and the prayer-meeting, some thirty-one having yielded to Christ at Moonta Mines alone.

Christian Weekly and Methodist Journal. June 1, 1894. page 12.

KOORINGA.

An encouraging beginning was made in this circuit on Sunday last. There were crowded audiences, and fifty-seven seekers for Christ. On Monday the good work continued, there being fifteen additional enquirers, and hope was kindled for yet greater things than these.

Christian Weekly and Methodist Journal. June 1, 1894. page 12.

THE REV. THOMAS COOK'S MISSION. - KOORINGA.

The Rev. T. Cook commenced a five-days mission in Kooringa on Sunday, May 27. From beginning to close the results were of a most satisfactory character. The weather was favourable until Thursday night, and the congregations were very large. Friends came from all the churches round from Clare also, in one direction, Terowie in another, and from smaller towns between. The Sabbath morning service was a very blessed occasion. In the afternoon a considerable number of persons went into the enquiry-

room and at night the church was crowded to excess indeed, the attendance was too large to allow of the most effective methods of work. Notwithstanding this, there were many who decided for Christ. Altogether during the mission 160 persons resolved to be the Lord's disciples. The Episcopal, Primitive Methodist, and Bible Christian Churches, with the Wesleyan Churches of Kooringa and Redruth, have been made partakers of the grace in which we all rejoice. The good work continues, and there is the expectation of, and the sound of abundance of rain.

The Christian Weekly and Methodist Journal. June 8, 1894. page 3.

KADINA.

A most interesting gathering took place in the Kadina Lecture Hall on Monday, June 4. Through the kindness of several of the friends belonging to Kadina and Wallaroo Mines Churches, the new converts in connection with the mission at both these places were invited to a social tea. About 200 converts were present, besides whom there were also present the ministers of the town and a number of workers. The arrangements were well carried out, and everyone was exceptionally happy. The tea was followed by a public meeting which was held in the church. The new converts occupied the centre of the church, and presented a sight which will not soon be forgotten, while the singing of the doxology, first by the new converts and then by the whole audience, produced an effect which will long linger in the minds of those who were present. The Rev. Thomas Cook's Address to Young Converts was read by the pastor, and short addresses were delivered by the Revs. T. Allan and J. Tiller. The Rev. A. Hodge offered the opening prayer. Statistics showed that about one-half of the new converts belong to other Churches, which in fact proves how general has been the work of the mission. Each minister will be supplied with a list of the names of those belonging to his Church. The kindness and valuable help of the ministers of the town, the workers, the district visitors, the leaders and members of the mission choir, and the ladies who

provided the social tea, were acknowledged by the Rev. Isaiah Perry. The success of the mission is a matter of profound thankfulness. It is especially gratifying to know that the services held at Wallaroo Mines were so abundantly owned of God. About sixty persons have dedicated themselves to God, and we are cherishing the hope that there are yet more to follow.

The Christian Weekly and Methodist Journal. June 8, 1894. page 3.

PORT PIRIE.

Mr. Cook commenced his mission on Sunday, June 3. The Institute Hall was full for each meeting. During the afternoon and evening services forty-four young men and adults professed conversion. Mr. J. C. Haslam, writing on Monday night, says:-

Mission creating profound impression. Number of young men deeply wrought upon yesterday who did not actually decide. The enemy's camp disturbed. There is a big shaking to come. Half full again. Twenty converts tonight - more to follow.

The Christian Weekly and Methodist Journal. June 8, 1894. page 3.

EDITORIAL.

That the revival system retains its power and blessedness has lately been made abundantly evident in this colony and Victoria. It is encouraging to know that the same tokens are visible elsewhere. There is scarcely a religious paper that comes to hand without some report of spiritual success resulting from special means. A recent item of news from America is exceedingly stimulating:- The *North-Western Christian Advocate* some weeks ago wrote to every presiding elder in the Methodist Episcopal Church in the United States, requesting each to send the number of conversions and accessions in his district during the revivals of the preceding autumn and winter. About 340 of the elders responded. The 340 districts show 271,221 professed conversions. The *Christian Advocate* of

New York calculates that, estimating the conversions in districts from which there have been no reports to average the same as those reporting, the return would show the aggregate over the entire field to be 360,000. These figures represent a series of Pentecostal outpourings that ought to make feeble faith mighty and kindle holy enthusiasm. It is judiciously remarked that the reported conversions naturally exceed the reported accessions. Some were members before, some were mainly affected by sympathy, and others were strangers who could not be traced. Nevertheless, what is done after the revival is as important as anything that takes place in connection with it. A solemn responsibility is imposed upon the Church by these accessions. They say practically:- We have heard your appeals. We believe that God has changed our hearts by His Spirit. We place ourselves under your instruction.

Christian Weekly and Methodist Journal. July 27, 1894. page 6.

EDITORIAL

What with Gipsy Smith, Thomas Cook, J. McNeill, and the coming of Dr. Talmage, religious interests in Melbourne are likely to glow with an intensity the like of which has not lately been seen. The reception accorded to the evangelists who have lately left us, puts all that they met with in Adelaide quite in the shade. The Rev. J. McNeill has caught on even more surprisingly. He has come to Australia with the reputation of being the most popular Presbyterian minister in Great Britain. On Sunday last, Wesley Church [Melbourne] was packed to overflowing with men. On Monday evening, Dr. Bevan's Church was in a state of siege, and packed, jammed, crammed - any such word is a failure - with a human mass, an hour before the time for commencing the meeting. Mr. McNeill's *forte* is plain, earnest Gospel talk, straight to the hearts and consciences of his hearers, and his success is proof of the innate power of the Gospel message when so delivered.

Christian Weekly and Methodist Journal. July 27, 1894. page 7.

A NOTABLE THANKSGIVING SERVICE.

A united thanksgiving service was held in the Moonta Mines Wesleyan Church on Monday, July 23. The evangelistic services having been of an inter-denominational character, it was only fitting and right that the public act of thanksgiving should be of the same nature. The night was dark and the roads muddy, but the enthusiastic endeavorers of the township formed a long procession, and picking their way through the slush and mud by the light of several torches, came singing through the streets. Another singing band left East Moonta and met the first near the Mines offices, a contingent of the Mines Endeavor Societies being also present. The united party sang up Wesleyan street to the church, arriving a little late to find between eight and nine hundred people present. It would be difficult to describe the meeting. Seven short addresses were given by the four ministers and three circuit stewards the church choirs all amalgamated. We noticed members of six different Churches helping to lead the singing it was a foretaste of Methodist union and heaven - some think the former term includes the latter. The Yelta friends were absent. On Sunday night three young men sought and found the Saviour at Yelta, and they stopped away, holding a service in their own church for the sake of other anxious ones. The Rev. J. D. Langsford took the chair, and compared the present revival with the great one of nineteen years ago, quoting from the local papers. The Rev. A. P. Burgess, who followed, mentioned that 907 had professed to find peace with God in the different churches during the ten weeks since May 9, besides which a number had decided for Christ in their homes and at their work. Mr. Cornelius, the circuit steward of the Primitive Methodist Church, spoke on the power of Church fellowship, urging all new converts to join a Church. Mr. Adams led the congregation in a solemn act of thanksgiving, and the doxology was sung. The Rev. O. Lake had been present at the revival nineteen years ago, and in comparing the two a most noticeable feature was the prevalence today of a spirit of unity, all sections of the community uniting with one aim and one

purpose. Mr. Symons, the circuit steward of the Bible Christian Church, spoke on work, and its power to keep interest quickened and alive, urging every new convert to start and lead another to Christ. The Rev. J. Burt drew attention to the fact that in several centres the interest was unabated, and called for sustained efforts on the part of all. The singing between each speech went with a swing, and was a feature of the evening. A collection was taken up and divided between each Church for the benefit of the poor. The influence of the gathering was most inspiring. To God be all the glory!

Christian Weekly and Methodist Journal. August 3, 1894. page 5.

THE REV. JOHN MacNEIL S MISSION AT NORWOOD.

Many members of our Norwood Church thought of Gideon s fleece when the Rev. Thomas Cook and Gipsy Smith had left without any special result coming to the cause with which they are intimately connected. The blessing, however, was only delayed. On Thursday, August 2, the Rev. John MacNeil commenced a week s mission, which was a time of great power. The congregations were large from the first, and the interest steadily deepened. The Sunday afternoon meeting for young people witnessed scores of decisions for Christ, and at the evening service there were many more. On the Monday an address on gambling produced a profound impression. The next evening the Salvation Army accepted an invitation to be present. The church was packed to its utmost capacity. The Army band - drum and all - led the singing. After a powerful address from Mr. MacNeil, the communion rail was filled with penitents more than once. The soldiers caught fire, and an onlooker said that the evangelist and the minister of the Church were as bad as anybody else. Probably no such demonstrative meeting was ever held under that roof before. When the services closed on the Wednesday night, it was found that 120 decision cards had been accepted. Most of these bore the names of Sunday scholars, but there were many other persons on the list, and almost every Church in the neighbourhood was represented. Our own Church will have a substantial and

encouraging gain in numbers, besides being spiritually quickened in all its departments.

The Christian Weekly and Methodist Journal. August 17, 1894. page 7.

JUNE QUARTERLY MEETINGS.

Port Pirie Circuit.

Held at Mr. Jacob's residence, Wandearah East. There was a large attendance. Membership returns showed a large increase. The tabulation was not complete, but it was estimated that 200 persons would be received on trial as a result of the Rev. Thomas Cook's mission to Port Pirie. The income exceeded the expenditure by one pound ten shillings, circuit debt about 22 pounds. The meeting expressed its thankfulness that Mr. Cook had been permitted to labor in this circuit, and its gratitude to Almighty God for the overflowing blessing that had been given to us. Mr. and Mrs. Jacobs were cordially thanked for their hospitality.

Christian Weekly and Methodist Journal. July 6, 1894. page 3.

Broken Hill Circuit. (in part.)

A resolution was carried with great heartiness expressing gratitude to God for the gracious results attending the visit of the Rev. Thomas Cook and Mrs. Cook to Broken Hill. All the Churches had been greatly blessed, and 260 persons converted to Christ. The doxology was heartily sung by the meeting.

Christian Weekly and Methodist Journal. July 6, 1894. page 3.

Johnsburgh Circuit.

Rev. W. H. Hodge. Full members 117; 58 on trial, increase

8; 47 on trial.

Christian Weekly and Methodist Journal. July 6, 1894. page 8.

Kooringa Circuit.

Results of the Cook mission - not all converts settled in classes yet. So far, 26 on trial.

Christian Weekly and Methodist Journal. July 6, 1894. page 8.

Kent Town Circuit.

Membership, 305, 132 on trial. A resolution was passed giving thanks to God, and expressing appreciation of the character and work of the Rev. Thomas Cook, in connection with whose recent mission so many had been converted.

Christian Weekly and Methodist Journal. July 6, 1894. page 8.

Mount Barker Circuit.

Members, 147. 23 on trial. The mission conducted by the lady evangelists (Misses Green and Nesbit) was reported, and thankfulness expressed at the success that had attended it.

Christian Weekly and Methodist Journal. July 20, 1894. page 5.

Port Wakefield Circuit.

Members, 115. converts 6, on trial 59. In addition to ordinary income, 21 pounds was raised during the special services of the evangelist and a resolution was passed expressing our devout thankfulness to Almighty God for the success attending the labors of our lady evangelists, and the blessing He has bestowed on our people in the circuit.

BROKEN HILL.

The visit of this inspired servant of God to Broken Hill was preceded by a week of special prayer in the churches, which proved a season of great blessing, stimulating faith, and kindling expectation among God's people. We have lately had tokens of God's presence in many of the churches, and there was a general feeling that the set time to favor Zion had come, and that with the visit of Mr. Cook showers of blessing would descend on the city.

The first meeting was one for workers, held on Saturday, June 1. There was an excellent attendance, and the service was one of great power. As Mr. Cook spoke of the fulness of spirit as the privilege of all believers, and urged those present then and there to realise their privilege - to give all and take all, and so be fitted for service - there was great heart searching, and a solemn hush rested on the people, and many of those present made a full surrender, and received a fresh baptism of the spirit.

On Sunday the church was full at the morning service, and powerful address was given on Sin and its penalty. Most stirring appeals, based on reason and the written Word, were made to the intelligence and the conscience, and the congregation appeared greatly impressed. The church was crowded in the afternoon for the young people's service, all the Sunday Schools of the circuit being represented. A pointed practical address, full of apt and forceful illustrations, was given, based on the circumstances of Mr. Cook's own conversions to Christ, and, as he urged the young people to give their best to God, that God might do His best for them and with them, thirty-six went into the enquiry-room and were led to Christ. In the evening the church was packed, some not being able to get in, and, as Mr. Cook spoke of the terrible consequences of a wasted life. Many were pricked in the heart, and thirty-four went onto the enquiry-room, nearly all adults. Each night of the mission the church was full, except Friday, and each night witnessed the power

of God to convince and save.

On Wednesday afternoon a service was held at South Broken Hill for the deepening of spiritual life. The church was full, and the service was very refreshing.

On Wednesday night the address was specially for young men. A splendid lot of young men attended, and, as Mr. Cook spoke of the present and permanent effects of sin, the Word was with power, and a goodly number sought and found pardon through the blood of Christ.

On Friday night the holiness meeting was a very precious time for those who faced the darkness and storm to be present. Mr. Cook's clear presentation of the teaching of the Word in regard to Christ's power to continually cleanse from all sin brought fresh light to a great many Christian people. It was made so plain, and emphasised by personal testimony, that there seemed no alternative but to claim the cleansing then and there, and many, we believe, will date a new experience from these meetings.

The second Sunday was a repetition of the first Sunday's blessing. From the seven o'clock prayer meeting till the close of the evening service the power of God was manifested. At the evening service a very solemn feeling rested on the congregation as Mr. Cook spoke of the Spirit ceasing to strive with man and at the close of the service forty-six yielded to the Spirit's influence.

Monday, the last night of the mission, the address was for the new converts. The church was crowded, and the wise and loving counsels given will live in the memory and the hearts of all who heard them, and be fruitful in their lives. At the close Mr. Cook appealed to the unsaved to decide for Christ, and thirty-one responded.

As Mr. Cook was not leaving till Tuesday evening, he arranged to hold a meeting in the afternoon for the deepening of spiritual life. The Church was well filled, and a very gracious influence pervaded the place, many finding it impossible to suppress their feelings as they experienced what they were singing, Jesus comes! He fills my soul. The time came to close, but the people seemed loathe to leave. They felt it was good to be there. After

tenderly commending them to the God of all grace, Mr. Cook bade them farewell, expressing the hope of one day meeting them all at the right hand of God.

On Friday morning the members of the Ministerial Association met Mr. Cook at the Rev. R. M. Hunter's, and for an hour and a half Mr. Cook conversed in a quiet, homely, brotherly fashion on the preacher's aim and methods, and the essential qualification - the baptism of the Spirit.

In this mission 260 went into the enquiry-room, including adherents of all the Churches of the district. In some cases whole families were saved, backsliders were recovered, God's own people were wonderfully blessed, and we confidently believe we have only seen the beginning of a mighty work that God is going to do in Broken Hill.

Christian Weekly and Methodist Journal. July 6, 1894. page 4.

PORT PIRIE.

The mission of the Rev. Thomas Cook left us with a doubled membership and a crowded church. There was not room enough to contain the blessings showered upon us. The call was clear to arise and build. The trustees wisely refused to increase the debt, and the congregation rose to the occasion and promised 200 pounds towards increased accommodation. The amount proved just sufficient to cover the cost of building and seating a transept to the church, which gives seating for 140 people, and has greatly improved the look of the old building. The church now seats 420 persons, and there is not much room to spare on Sunday. The Sunday-school, numbering 320, was still much hampered for room, and in its interests a vestry, 26 x 15, is being added to the church. This will provide two classrooms, and greatly facilitate the work of both school and Church. The ladies have determined that the vestry will be built free of debt, and by a small bazaar have already raised over 20 pounds towards the cost, with more to follow. The revival at Wandearah has caused the East Church to be crowded, and already a movement is on foot to

replace the old wooden structure by a decent stone church. All through the circuit we have much cause for gratitude, and are proving that God's people are willing in the day of His power.

Christian Weekly and Methodist Journal. October, 12. 1894. page 8.

PORT PIRIE CIRCUIT QUARTERLY MEETING.

Held at Wandearah East on September 19. An increase of membership was reported from every place in the circuit. The returns are - Full, 200; on trial, 188; junior, 72; total, 460. Income exceeded expenditure by 12 pounds, thus reducing the circuit debt by 8 pounds. Additions costing 200 pounds had been made to the church at Port Pirie, and the whole amount had been raised. Wandearah East asked permission to build a new stone church on a site given by Mr. T. Vanstone. Recommended on usual conditions. The meeting rejoiced in the action of the General Conference with regard to Methodist Union. A very cordial invitation was given to the Rev. T. A. James to remain a third year in the circuit accepted, subject to Conference. Mr. and Mrs. Fuller were thanked for their hospitality.

Christian Weekly and Methodist Journal. October, 12. 1894. page 8.

VISIT OF THE REV. THOMAS COOK TO VICTORIA and TASMANIA.

(REPORTS FROM *THE SPECTATOR*.)

THE REV. T. COOK'S MISSION.

Dear Sir, - As a number of letters are reaching me, making

applications for the services of the Rev. Thos. Cook to conduct missions in various parts of the colony, I shall be glad if you will publish this brief letter containing a statement of Mr. Cook's engagements whilst visiting this colony.

The first mission will begin in Wesley Church on July 1st, and in each of the following places in the order named:- South Melbourne, July 15th Geelong, July 29th Ballarat, August 12th Bendigo, August 26th Hobart and Launceston, Sept. 9th. Each mission will be of ten days duration, and will thus take in two Sabbaths and part of the second week. As Mr. Cook's stay is necessarily limited it has not been possible to extend the work beyond the circuits for which arrangements have been made.

Mr. Cook's work has been begun in Adelaide with very gratifying success, and we have no doubt but that he will come to us in the fulness of the blessing of Christ.

The following hymns have been selected by Mr. Cook from the general hymnary (sic), as being the most useful and popular. It will greatly help at the various missions if both the choirs and congregations generally will gain some knowledge of them beforehand- Nos. 17, 20, 27, 37, 114, 115, 144, 145, 149, 150, 156, 158, 159, 190, 199, 200, 207, 217, 229, 231, 233, 240, 247, 264, 278, 280, 297, 298, 300, 311, 330, 331, 337, 341, 345, 368, 372, 379, 382, 390, 395, 397, 405, 411, 424, 425, 459, 462, 465, 471, 477, 487, 488, 489, 494, 499.

I am, yours, &c., THOMAS ADAMSON.

Spectator. April 27th, 1894. page 278.

THE VISIT OF THE REV. THOS. COOK.

To the Editor of the Spectator.

Sir, - As the time is drawing near for the coming of the Rev. Thomas Cook to begin his work in Victoria, there are one or two things I should like to say, and can say them best in the *Spectator* -

(1.) The following are the dates on which Mr. Cook will

begin a ten days mission at the places named:- Wesley Church, July 1st South Melbourne, July 15th Geelong, July 29th Ballarat, August 12th Bendigo, August 26th Hobart, September 9th Launceston, September 23rd.

(2.) As Mr. and Mrs. Cook do not arrive in Melbourne until Saturday, June 30th, it will not be possible to arrange for any public reception meeting. The mission at Wesley Church will be begun the following day.

(3.) A few weeks ago a number of favourite hymns were given in the *Spectator*, and Mr. Cook very earnestly desires the various mission choirs to practise them freely the hymn-book to be used is the *General Hymnary*, and can be obtained at the Wesleyan Book Depot, either music or words only. It would be well if, at each place where a mission has to be held, that a sufficient number should be ordered at once as there is sure to be a large outside demand, and the stock may run out.

(4.) Each place must advertise the services locally, and specimens of invitation cards, &c., will, as far as possible, be supplied on application every effort must be made to attract the non-church-going population. It would, of course, be quite easy to fill each church where a mission is held with Christian people, and they would doubtless have a good time, but we don't want to crowd out those who need this mission most. We would, nevertheless, suggest to the local secretaries that a pulpit notice should be placed in each city and suburban pulpit, giving particulars of the services to be held during the week.

It is cause for much thankfulness that the Great Head of the Church has wonderfully blessed the labours of the Rev. T. Cook in South Australia. In the various missions already held upwards of 2000 have been spoken to in the enquiry room, and helped in their spiritual life. May a larger and richer blessing come to Victoria and Tasmania! Let us ask for a revival in every circuit, and salvation in every home.-

I am, yours faithfully,

Thos. Adamson, Sec. of Committee.

Spectator. June 15th, 1894. page 400.

EDITORIAL.

South Australia just now is being favoured with the services of several revivalists, among whom are Thomas Cook, John M Neill, and Gipsy Smith. The *Christian Weekly* says, We do not remember a time when so many special evangelists were at work with so much success as at present. Of Thomas Cook s work at Port Pirie, our contemporary says:- It is a frequent experience in religious work that, when there are obstacles to be overcome, special grace is given, and that unusual difficulties are preludes to extraordinary blessing. Something of this kind seems to have occurred at Port Pirie. The adversary raged. The forces of evil leagued themselves together. Ridicule was cast on the mission. Certain scoffers indulged in a parody or burlesque of the proceedings. The sequel is success beyond all expectations. We were informed by telegraph on Wednesday that up to that date no fewer than 323 names of persons had been enrolled of persons who had decided for Christ. Among the conversions are said to be some grand cases. The whole town was moved. The good work which commenced in connection with the mission at Moonta still continues. Services have been held in the Primitive Methodist and Bible Christian Churches, and more than 100 have been added to the Lord, with more to follow. Total for six weeks, about 450. To God be the glory. Gipsy Smith commenced his work in Adelaide by a Mission in the Franklin-street Bible Christian Church. During the mission about 200 persons entered the enquiry rooms. His second mission was held in the Archer-street Wesleyan Church. The work there began well. On the Sunday and Monday there were about 120 enquirers.

Spectator. June 22. 1894. page 411.

JOYFUL NEWS.

South Melbourne.

For the encouragement of those who are toiling on in other parts, and have not seen much fruit for their labours, an account of the good work going on in the South Melbourne Circuit will be useful. During the last two months at least 60 adults and 150 children have professed conversion, all of whom, with a few exceptions, have come forward as seekers at the ordinary Sunday service. The work has been preceded and accompanied by the preaching of the doctrine of the entire sanctification of believers by the baptism of the Holy Ghost. Port Melbourne has received the largest manifestation of this blessing up to the present time, but at Cecil-street, Albert Park, Park-street, Middle Park, Farrell-street and York-street conversions have occurred, and the work goes on Sunday by Sunday. The service held at Port Melbourne last Sunday may be described. As the minister who was planned to conduct the service approached the gate his ears were saluted by the singing of *Have you been to Jesus?* by a band of twenty persons with good strong voices, who had taken up a position outside the church. At the same time a large company were praying in the schoolroom. Thus stimulated, it was no wonder that the preacher spoke with earnestness and in faith, preaching the old-fashioned Gospel of repentance unto salvation. More than half the congregation remained to the after-meeting, and after a few remarks by the preacher all were requested to kneel and confess unto God. After two short and fervent prayers, the hymn, *Depth of mercy* was sung kneeling, and during the singing, and before any invitation to seekers had been given four persons came forward to the communion rail, led by loving friends who had sought them out. These were afterwards joined by five others, and thus, with penitents and praying friends, the rail was filled. There were four young men and five young women who thus decided for Christ, and the thanksgiving of God's praying people may be imagined. After the service, and when lights were nearly out, another young man fell on his knees and surrendered to Jesus. It is this fire of the Holy Ghost in the hearts of believers that is wanted everywhere. May it spread throughout

Melbourne and Victoria!

Spectator. June 22. 1894. page 412.

JOYFUL NEWS.

Bendigo. Golden Square.

The visit of Rev. Jas. Gault, Conference Evangelist, for a two weeks' Mission, was preceded by a week of united prayer, asking that the Lord would fill His people with the spirit of consecration and expectancy. On Saturday, June 2nd, our brother addressed a capital gathering on Thomas Collins: Revivalist and Preacher. On Sunday, June 3rd, the morning service was well attended Sunday-school at three the evening service interfered with by a heavy downpour of rain. The Spirit was present, working in the hearts and consciences of the people. During the two weeks ending 15th, our pastor, Rev. R. W. Thompson, assisted the missionary, and we have been able to rejoice in the salvation of about thirty souls. Our hearts yearn for the large number of young men and women yet undecided for Christ. Many are feeling after Him, but have not yet yielded. We all unite in saying that Mr. Gault is an evangelist of no ordinary ability, his addresses so varies, and his illustrations and anecdotes so apt, he has special gifts for the work, and we rejoice we can commend him to any of our circuits. He has worked with intense earnestness and consecration, and although the results are not all we could wish for, it is not the fault of the missionary. We should have been delighted to have had him for another fortnight. The attendances have been splendid, and while sinners have been converted, and many are still under deep conviction, God's own people have been stirred up to duty and to diligence. The services have been continued for the third week by Revs Tregear, Thompson, and Mr. Harkness. The attendances have been good and the results outwardly not great, but we are all looking for and expecting the Lord to revive His work in a very marked manner.

Spectator. June 29, 1894. page 428.

GEELONG. Newtown.

During the past few weeks there has been a moving among the dry bones here. It began on May 27th, in a prayer-meeting held at the close of the afternoon school, when some twenty young people stepped out into the liberty of Christ.

An earnest desire being awakened to see the unsaved young men of the school starting to follow the Master, special prayer was arranged to be offered by the school workers in their homes for the unsaved of the school, and during the week we had the great pleasure of knowing that some of those prayed for by name had accepted the Lord Jesus Christ.

Since then there have been added unto the Church such as are being saved, and they are not a few. The first class of young lads have all been gathered in, and also those of the senior class who were not before saved. Other classes have been similarly moved by the Spirit's power. The greater number of those who have lately given their hearts to Jesus have done so in the Sunday evening preparatory prayer-meeting at half-past six. We are hoping to see this blessed work spread like a tidal-wave over Geelong.

Spectator. June 29, 1894. page 428.

**REV. THOMAS COOK'S MISSION:
A BAPTISM OF FIRE NEEDED!**

By the Rev. W. Y. Blackwell, M. A.

The time is fast approaching when that God-honoured evangelist, Rev. Thomas Cook, is to begin his work amongst us, and it behoves all who wish to reap a full harvest during and after his visit to prepare for his coming. By this we do not mean simply or

chiefly the preparation that consists in advertising, making arrangements for choirs, and the other details which are necessary in their way. Such preparation will be confined to the committees in the centres in which he is to labour. But another and much wider

Preparation is Necessary.

His Mission ought to be the point from which a widespread *revival for Victoria and Tasmania* radiates. Only a few places can be visited by Mr. Cook personally but every place may participate in the blessings which will descend upon us if the preparation referred to is made. There is a

Mighty Force in Sympathy,

which can and ought to be utilised for the promotion of godliness. It is a well-known fact in history that whenever a political revolution has occurred in any European state there have been sympathetic movements at or near the same time in other states. In local matters the same phenomena are frequently observable. A certain prevalent condition of the atmosphere whereby certain diseases become epidemic and sweep over large areas simultaneously has its parallel in the moral world, not only in deeds of shame, but in movements for the elevation and salvation of men. We do well to recognise this and make the best possible use of it. Why should we not have

An Epidemic Conviction of Sin

spreading through every city and reaching every hamlet throughout Victoria, followed by a gracious application in ten thousands of cases of the Balm of Gilead, for the healing of this malady? The answer to that question is with ourselves. If every minister, every home missionary, in our Conference is alive to this great and unique opportunity, and will bring under the notice of his people - many of whom in every part are thirsting for such a revival - the

Splendid Possibilities

now before us in this direction, then we are certain that every circuit and Home Mission station will receive a share in the blessing.

What, then, is the preparation that is needed to secure this? In order for a disease to become epidemic there must be certain conditions which are widespread, and which render persons liable to be attacked, and then the disease spreads. To vary the figure, it is a

rare thing to read of a bush fire at this season of the year but take up the morning paper on some day in the middle of January and you read of such fires occurring simultaneously in widely remote spots. Why is this? It is because the conditions of parched vegetation and glaring sun are similar in these different parts, and all that is needed to produce a conflagration is the

Dropping of a Lighted Match.

Now the conditions which will enable the Holy Fire to run amongst us, as among dry stubble, are largely in our own power to secure.

Mr. Cook everywhere in his missions preaches the old-fashioned Methodist doctrine of entire sanctification through the direct agency of the Holy Ghost, obtained by every believer through faith, and therefore obtainable *instantaneously*, of his full consecration to God and acceptance by faith of this blessing. This is the Scriptural teaching of this great truth (Gal. iii. 14.) And it has resulted from the Day of Pentecost onwards, that whenever and wherever believers have received this baptism of the Holy Ghost the unsaved have been brought to Christ. This, then, is the need of every unrevived church - the personal reception by its members of this power of the Holy Ghost. Do not let any of us stand

Quibbling Over Terms

or definitions, but let there be a universal confession of need, a cleansing of ourselves from all defilement of the flesh and of the spirit, especially of prejudice and slothfulness, and at the same time faith in the Spirit's completion of the work. Then will I sprinkle clean water on you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you, is the promise of the Holy God, and, blessed be His name! is the actual, constant experience of multitudes of living witnesses, and may be the experience of us all. And into these hearts of ours, thus cleansed by the joint operation of our putting away all self in the complete act of surrender to Jesus, and of the Spirit of God completing and making effective the work, into these temples thus prepared for His coming, the promise of the Father will be given, *as we believe*, and only as we believe, Ye shall receive power, after that the Holy Ghost is come upon you. But

this power can only be received through faith. It does not come except through the same channel through which every spiritual blessing comes, through believing.

We Must Claim It!

Have you ever thought of the fact that the earth and the air have been full of electricity from creation, but only of late years have men put themselves into right conditions to obtain this mighty force for their use, and then boldly appropriated it from a not-unwilling nature? Now the power of the Holy Ghost is around us it is just as immanent as the atmosphere but we must *claim, seize, appropriate* it for service by daring faith.

Here, then, are the conditions for a widespread revival. Build up again the dilapidated altars on your Carmels offer there, not a whole bullock, but a *whole man* - body, soul, and spirit. Call on the God of Elijah to

Answer By Fire.

Then it will be said again, as in his day, The fire of the Lord fell, and consumed the burnt offering, and the wood and the stones and the dust, everything going through the crucible of that cleansing fire, and licked up the water, not only in the trenches, but the cold water of indifference and religious or non-religious scepticism, and following that, yes, glory be to God! inevitably following that, it will be again recorded -

And There Was a Great Rain.

Spectator. June 29, 1894. pages 421 - 432.

THE CENTRAL MISSION GAZETTE.

His First Mission in Victoria Commences July 1, at Wesley Church. All Ordinary Meetings suspended during Mission. Mr. Cook will address the P.S.A.A. Meetings Young Men specially invited. Meetings each evening commence 7.30. Midday Business Men's Meetings each day 1 till 2.

[Engraved picture of Thomas Cook.]

Spectator. June 28, 1894. page 435.

THE CENTRAL MISSION GAZETTE.

Through the fine engraving of the Rev. Thos. Cook in this week's Mission Gazette we were somewhat prepared for his first appearance personally, I recognised him more by what I heard of him, while in the market on Saturday morning, from a friend who heard him in Western Australia, and who said, He is as humble as a little child and hides behind his Master. He did, indeed, seem in a very great hurry to direct our attention to his Master, and he succeeded.

The text chosen was, The blood of Jesus Christ, His Son, cleanseth us from all sin. This is sin in believers. Hallelujah, through the blood of the lamb, that was slain,
Cleansing for me.

Oh, the power that came when the preacher witnessed to the fact that he had a clean heart, and it was kept clean by believing moment by moment. God wanted witnesses, and so did the world.

A maintained condition cleanseth, a perpetual presence - such catch sentences are so helpful not a state, but an attitude.

The afternoon service was more crowded than ever, and the solemn heart to heart service will never be forgotten. One man I had induced to go was wishing all the way home he could live his last ten years over again, and I believe there were hundreds there of the same mind.

In large white letters on a blue ground facing the audience were the words, Whatsoever He saith unto you, do it, and numbers obeyed the Lord, and were found on their knees in the vestry, making a full surrender.

The evening service was crowded, and the heartiness with which the opening hymn was sung betrayed the fact that there were large numbers of workers off duty. It is well with my soul went off with a swing. The Rev. J. McNeill's prayer might have made an unsanctified persons wonder what he meant, when he prayed that the preacher might be nothing, nothing, but thank God there were

hundreds who understood what he was praying for. The choir sang Nothing but leaves, as an introduction to a solemn and pointed address on The Barren Fig Tree. The people were made to think! I want to commend my message to your reason. This is what dear Mr. Cook did yesterday. Oh, how many lives have disappointed God. Every man responsible to God for the possibilities of his life. Such statements as these, accompanied by the Holy Spirit, accounted for the numbers that found their way to the vestry, publicly declaring their need and decision. Praise God from whom all blessings flow.

L. M. P.

Wesley Church was well filled on Monday evening by an expectant congregation. The power of God rested upon the people throughout. It was an old-time spirit service. Hearty responses were frequent. The word of God was quick and powerful, discerning the thoughts and intents of all hearts. The undecided were in a tight place. The sermon was one long series of home thrusts. Reason, judgment and conscience were appealed to, the excuses made for rejecting Christ were faced and dealt with in manly fashion. Amid intense feeling the preacher proposed to carry to the throne of God the decision of the unconverted, for or against Christ. Many hurriedly left their seats and entered the enquiry room to be in time to record their decision to accept the provision of mercy. Many more remained in their pews trembling and excited. But few left the Church until the preacher had pronounced the benediction at half past nine. And some crept away into the night feeling a deep sense of sin. We expect to hear from them again. The arrow has entered their souls, and there is little chance of rest out of Christ for them.

Twenty-three entered the enquiry rooms, all of whom professed to have found peace through believing. This is of course in addition to the thirty-three seekers at Sunday's services.

A. R. E. [A. R. Edgar]

Spectator July 6, 1894. page 451.

JOYFUL NEWS.

Omeo.

The hearts of the workers in this station have been greatly cheered by a revival at Morass, when sixteen conversions were recorded. Rev. R. H. Bailey conducted a special service on Wednesday evening, June 10th, and there was a general breakdown. The services were continued on the following Saturday and Sunday morning, and conversions took place at each service. The main instruments employed by God to bring about this result have been the faithful preaching of the Gospel by former ministers, and the holy living of members of the Church.

Nullawarre.

A correspondent, writing from Nullawarre, tells us of a good work that has been going on there. Mr. R. Robertson of the Evangelisation Society, conducted a mission in the Nullawarre state-school, there being no church or other building available for worship in the neighbourhood. There were thirty-four professed cases of conversion. A Christian Endeavour society has been started with the object of keeping the younger members together.

Archer-street [South Australia].

The *Christian Weekly* gives the following description of Gipsy Smith's services on Saturday night, June 23rd, and Sunday, June 24th, in the Archer-street Wesleyan Church:- On Saturday night a fellowship meeting was held, and it was a sight never to be forgotten. The Church was nearly full of Christians eager to speak for Jesus. In a little over an hour one hundred testimonies were given, mostly from new converts, and such testimonies! The prayers of many years were answered then. The address of the evangelist was a trumpet call to forward work and it cannot remain unheeded. On Sunday, at the afternoon working-men's service, there could not have been less than eight hundred men present. Such a gathering has never been seen in Adelaide before, and it

proved that the plain simple Gospel, preached with straightforwardness and loving earnestness, is as efficacious and as absorbing today as it ever was. A men s choir sang with rough heartiness but true music, and those that were privileged to look upon that upturned sea of faces from the platform will not readily lose the inspiration of the sight. In the evening the church was crowded. Every available bit of space was occupied. The vestries were packed hundreds of people were standing in the aisles and an overflow meeting had to be conducted in the adjoining lecture-hall and the spiritual results were proportionate. Several lady evangelists have been conducting successful mission services in South Australia. Misses Green and Nesbit have conducted a month s mission in Johnsburgh Circuit, and fifty conversions are reported. In Port Wakefield Circuit the missionaries have been Misses H. and A. M Lennan, and between seventy and eighty persons have professed conversion, and seven Christian Endeavour societies have been formed.

Spectator. July 6, 1894. page 444.

THE OUTPOURING OF THE SPIRIT.

We have very much pleasure in complying with the request of the President of the Conference, in giving the annexed letter a prominent place in the *Spectator*:-

To the Editor of the *Spectator*.

Sir, - Will you allow me, through you, to address my brethren in the ministry and the members of the Methodist Church in this colony.

In connection with the work of the Rev. Thomas Cook, Mr. Gipsy Smith, and our own Evangelist, the Rev. J. A. Gault, God has been greatly blessing us in many places. In Melbourne four or five hundred, and in Ballarat, five hundred converts are reported.

In the South Melbourne Circuit also, and in some others, under the ordinary conditions of circuit work there have been a large

number of conversions.

It has been represented to me that God is so evidently working amongst us in some places, it would be well for us as a Church to unite in prayer for a general outpouring of the Holy Spirit.

I venture, therefore, to suggest that a Week of Prayer be observed in all our circuits, and that the first or second week in August would be a suitable time, or as near thereto as the exigencies of circuit arrangements will permit.

Trusting that this suggestion will meet with the hearty approval of both the ministers and of all our people throughout the colony,

I am, faithfully yours,

Saml. T. Withington.

President of the Conference.

July 10th, 1894.

Spectator. July 13th, 1894. page 457.

REV. THOMAS COOK AND GIPSY SMITH AT WESLEY CHURCH.

With the announcement of two such names anticipations would naturally run high for last Sunday's services at the C. M. M., but I venture to say that the highest expectations must have fallen short of the actual realisation. There probably never was such a day at Wesley Church before, certainly there never was a greater! Gipsy Smith prayed at the commencement of the morning service that it might be

A Memorable Day,

and such it has become. To start with, at least 6500 people attended the services, and 108 persons professed to find the Saviour, a fact that made the people shout glory over and over again, when the announcement was made by Mr. Cook, as they left the night service a cry which your heart, no doubt, responds to as you read. When the people are blessed they always give well, Mr. Cook observed the other day and at the services on Sunday 47 pounds were put into

the plates. But to begin at the beginning,

Gipsy Smith

took the morning service to relieve Mr. Cook. The building was quite full, an event which has not happened for many a long year at a morning service. He chose as his subject the incident in Christ's life when He cast out the dumb spirit, the disciples enquiring as to why they could not cast him out, and the reply, This kind can come forth by nothing but by prayer and fasting. The whole sermon bristled with tersely-put truth, straight homethrusts, and earnest appeals, varies in a most natural and easy manner by irresistible flashes of humour and the tenderest of pathos. The description of the punishment of his two boys for playing truant, the callousness of the elder, and the contrition, repentance, and forgiveness of the younger, how he re-assured himself again and again of the fact of his forgiveness, and then abandoned himself to the enjoyment of the restored favour of his father, brought tears to almost every listener. After the sermon Mr. Smith sang, Throw out the life line. He ash a beautiful voice, which, moderated and controlled by the heart feeling behind it, finds a response in the hearts of those who listen which words would fail to do. About two hundred stood for consecration at the close of this service. The afternoon meeting was for men only, and

A Magnificent Sight

it was towards three o'clock to see the great building packed more than full with men, many standing for want of a possible chance to sit down. What a distinctive appearance a crowd of men like that with bared heads had. The great sea of faces, whose numbers grew on you, altogether unlike any effect that could be produced by a mixed audience, and two thousand deep voices rolling out the tunes stirred one's hearts as nothing else could. As in the other meetings they couldn't wait until the commencement, but started up singing on their own account. Gipsy Smith sang The Saviour is my all in all, and then Onward, Christian Soldiers, from that audience was something to remember. The Rev. Thomas Cook gave the address, a straight out piece of personal dealing from end to end. Be not deceived, God is not mocked, for whatsoever a man soweth, that

shall he also reap. It is impossible to report Mr. Cook's addresses within reasonable bounds of space. They are so full of condensed thought, trite sayings, and weighty logical arguments, and this was no exception. At the conclusion Mr. Smith sang "Can a boy forget his mother's prayers, and eighteen sought and found the Saviour." Concurrently with this service the Conference Hall was

Crowded With Women Only

Mrs. Edgar led the meeting, and spoke to mothers, urging them to give themselves to Christ for the sake of their children. Two of the Sisters sang a duet, with organ and violin accompaniment. Mrs. Mullen and Miss Palmer sang twice, and each of the three Sisters gave a short address. Then followed the workers' tea, attended by seventy persons, and afterwards the evening service.

The Crowning Time.

The Church was filled to overflowing in every available spot long before the time of meeting, so the Conference Hall was again opened, and soon also crowded out no more could be packed in either. Rev. J. W. Tuckfield opened the Conference Hall meeting, while Gipsy Smith sang in the church. As soon as this was over he took charge of the meeting, and sang the same piece again, "Come, the dear Master is calling. God has given every one of you, he said, a square chance for heaven, He has called you by a thousand loving entreaties, by bereavement, by special invitations such as these meetings, and now He calls you by the lips of a poor gipsy boy, who, although he never went to school, has crossed the Jordan and given himself to Christ. At the close of this service sixteen found the Saviour. Then, as to the great meeting in the church, words fail to describe all that happened there. Mr. Cook preached from the last chapter of Revelation, "The Spirit and the Bride say, Come. &c. The Spirit was there in Person, His presence was manifested and they did come at His invitation and the preacher's until seventy-two names had been recorded in the enquiry rooms, and the glad hearts of every child of God danced for joy again but there was a greater joy than theirs. Hallelujah!

A. J. Derrick.

You will not be sorry to hear there had to be an overflow meeting at night in the Conference Hall, but I want to say a word about the afternoon meeting. There Mr. Cook, with Gipsy Smith at his side, was in Wesley Church speaking to such a great crowd of men, and as men only were to be there, Mr. Edgar decided to open the Conference Hall for the women. And our dear Mrs. Edgar led the meeting and spoke cheering words to the many mothers present, of the sacredness of their home life. The Sisters spoke and sang, and at the close of the meeting more than one remained behind, and three precious souls received Christ. In the evening, when I reached the church, a few minutes past six, the people were literally running into it, and it was not long before it was decided there must be an overflow meeting in the Conference Hall. So Mr. Tuckfield went in and opened the service, and then Gipsy Smith (for whom the Lord hath done great things, whereof we are glad) came in and sang and spoke to us. Sang? Yes, and what did I think of his singing! Well, one seems to forget all about the beauty of the voice, its depth, its sweetness, its pathos, in the intense longing it inspired in us, as we sat breathlessly pleading that the power of the Holy Ghost, which we felt in its every tone, might melt and touch every unsaved heart present. And an awful fear filled my soul lest anyone in that crowded hall should refuse to listen to the voice of Jesus so plainly heard. And then the singer spoke to us in tender, straight, solemn words, telling us how in so many different ways God had been calling us and was still calling. We felt the prayers of God's children rising round the preacher as he pleaded, and we knew the blessed Spirit was at work convincing of sin through his lips. Many, when the call was given, stood up to show their desire to accept Jesus, and sixteen came right out to the front and yielded their hearts to Christ Jesus, their Saviour and King. Oh! it was a time of joy, of which full well it might be written, They joy before Thee according to the joy of harvest, and as men rejoice when they divide the spoil.

L. M.

Spectator. July 13. 1894. page 467.

GIPSY SMITH.

Who is Gipsy Smith? the people are asking. A real Gipsy, saved through and through by the grace of God, is Mr. Smith's reply. A few particulars may interest our readers. Rodney Smith, evangelist, was born in Epping Forest in 1860, and is now thirty-four years of age. During the first half of that period he never lived in a house, or slept upon a bed, and was utterly unable to read or write. A brother still follows the gipsy's wandering life, and cannot be persuaded to forsake the caravan for the settled home. A great-uncle was led by Gipsy Smith to the Saviour at the age of ninety-nine, and five years afterwards went home triumphantly to God. His father and other members of the family were saved, and did useful work among the gipsies in directing them to Jesus. To many who are acquainted with the Forward Movement Mission in Manchester, Mr. Smith's name is familiar enough. The Free Trade Hall, crammed from floor to ceiling, has often resounded with the tones of his song and story.

Gipsy Smith is a Methodist, and is greatly esteemed by our ministers and members in the old land. He is, perhaps, the only lay evangelist of note labouring in connection with the Methodist Church in England. He has done a great deal of work for other Churches. In Scotland his success has been phenomenal. As the result of sixteen weeks' mission in Glasgow recently, three thousand souls were brought to the Saviour.

Our American cousins make incessant demands upon his services. He is a tower of strength in their camp meetings, and has conducted most successful services in many of the principal churches of their largest cities.

Mr. Smith reached Adelaide at the close of the General Conference in May, and immediately after the Rev. T. Cook had finished his grand work in that city. The Archer-street Circuit had applied in vain for Mr. Cook's services. The plan could not be altered, and our people were full of disappointment and regret. Some fears were indulged in when it was proposed to invite Mr. Smith to conduct a mission there. After Mr. Cook was like coming after a

King. But in God's power our brother went, and a most successful mission was the result. Four hundred and fifty sought the Lord. At Ballarat last week 500 persons, young and old, decided for Christ. Our regret is that we cannot hold Mr. Smith longer in Melbourne to follow up the work so graciously begun. His wife's health is giving him much anxiety, and compels him to hurry home by way of America. Mr. Smith's last Sunday in Australia will be given to the C.M.M. people in Sydney, when we trust the greatest good may accompany the Word.

A. R. Edgar.

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MISSION NOTES.

Glory News.

In last week's Gazette only a short description of Sunday's and Monday's work, the first two days of Mr. Cook's mission, could be given. This time there is news enough to fill the page; 395 conversions up till Monday night, with more to follow. The following are the numbers for each night:- July 1st, 33 2nd, 22 3rd, 22 4th, 40 5th, 37 6th, 29 8th, 108 9th, 104. The bulk of the converts return themselves as attending the various Wesleyan Churches seventy or more have been attendants at Wesley Church. There is glory in the C.M.M. choir, nearly all those that were unsaved have been brought in, and all have been blessed. Monday night's meeting was a wonderful time, Church and Conference Hall both crowded out, no standing room left. Gipsy Smith in Conference Hall with twenty-five converts, and Mr. Cook's monster meeting in Church ending up with a glory time crowds of seekers, all vestries filled to overflowing, 104 for the evening.

Glory! sing it again!
Glory in the highest.

The special feature of the Rev. Thomas Cook's Mission has

been the wonderful midday meetings. Imagine Wesley Church filled, gallery and all, each midday - crowds of Christians pressing into the Beulah Land, and all hearts aglow with the manifested presence and power of the Holy Spirit, and you have the meetings. Circulars were issued to business men, and they came. Mr. Smith (sic) [should be Cook] conducted the first five, and Gipsy Smith the other two.

Consequent upon Mr. Cook's Mission we are changing the hymn-book for the C.M.M. services. Up to the present the small book, Hymns for Mission Services, has been used. About the only reason why this was adopted was that it was used in the old Mission conducted some years ago by Rev. E. H. Sugden, and we inherited a quantity of them from him. It is, of course, a very good book, but small, containing only about three hundred hymns. On account of Mr. Cook wishing to use The General Hymnary, we have been obliged to buy some of these for the use of visitors to his meetings, and as these would remain on hand after he goes we have determined to change books permanently, and have bought largely for that purpose. All the Mission hymn-books have therefore been withdrawn some of them will be used for the Endeavour meetings and in the class-rooms, but there is a balance of over 300, bound in cloth, which we will sell to any school for - say a penny each also about 240 paper-covered ones, more or less torn on the outer pages, which we would be glad to give away to any poor school. In the Conference Hall we use Sankey's. The General Hymnary we are now adopting for the church is the one used at the Sydney C.M.M.

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AVOCA. Quarterly Meeting.

Quarterly Meeting held last Friday in June. Excellent attendance. Being first meeting since arrival of new pastor, Rev. G. Schofield, he was tendered a hearty welcome by Mr. J. W. Field, circuit steward, Mr. J. Reid, and others. Finance report satisfactory,

credit balance after paying all expenses. Gratitude expressed by members at increased spiritual interest throughout circuit, Sunday services, and specially week-night meetings, well attended. At Homebush, especially, most encouraging reports were presented of good work going on there, principally amongst the young people, many being added to the Church. At Avoca a marked increase is perceptible, especially at week-night prayer-meetings and classes. Avoca Sabbath-school reported largest attendance for past eight years. The meeting all through was a capital one, and pastor and people promise to work well together.

Spectator. July 20. 1894. page 476.

REV. THOMAS COOK AT SOUTH MELBOURNE.

We regret that a report of the services at South Melbourne has not reached us before we go to press. We are informed, however, that there were crowded congregations on Sunday, and that the week-night services on Monday and Tuesday were largely attended. Very much of Divine influence has attended the meetings. Numbers have gone into the enquiry rooms. Mr. Cook has publicly stated that the mission for the first two days resulted in a larger number of anxious enquirers, than there were during the first two days of the mission at Wesley Church.

Spectator. July 20. 1894. page 476.

EDITORIAL. (in part.)

Just now there seems to be a wave of religious revival flowing over many of our Churches, and we trust that one of the evidences of the genuineness of that revival will be found in an increase in our Foreign Missionary income, so that the reproach may be taken away from us that we cannot find the means to send men and women who are anxious to enter the open doors of usefulness in

New Britain, New Ireland, and New Guinea. Will our readers ask themselves what they can do to help in sending forth more labourers into the plenteous harvest-field of our Foreign Mission work?

Spectator. July 20. 1894. page 479.

GIPSY SMITH S FAREWELL.

Many a wonderful and striking scene has been witnessed in and around Wesley Church, and especially has this been the case during the past few weeks. But never perhaps have there been such scenes witnessed there as on the evening of Wednesday last, when Gipsy Smith was announced to tell the story of his life, how he came to be translated from the Gipsy tent to the pulpit. More than once there have been as many persons gathered inside the church, but never perhaps were there so many anxious to get in, and unable to do so. As early as five o'clock persons began to assemble outside the church, but it was not before half-past six that the doors were opened. This was then one hour before the time announced for the commencement of the service. Fortunately the weather was fine, and the waiting crowds passed the time in singing the songs of Zion. When the doors were opened, there must have been about 4000 persons outside, with the numbers increasing every moment, and all were anxious for a place within the building. It is only proper to observe here that such a crowd was not expected. Gipsy Smith had been but a few days in Melbourne, and it was scarcely anticipated that such a widespread enthusiasm would have been evoked in so short a time. None were more surprised than those who were in charge of the meeting, and in the emergency the very best possible arrangements were made.

From the Rostrum,

when the doors were thrown open and the crowds came thundering in, the sight was very impressive the rush for seats was most exciting, and in ten minutes it was necessary to direct all the doors to be again closed. Providentially, no accident occurred, and in a little while those who could obtain seats were as comfortably seated as

possible, whilst hundreds were thankful for standing room. There were at least 2500 persons in the building. There were, however, about 2000 more outside. What was to be done? The Conference Hall was thrown open, and this in a few minutes was crowded to its utmost capacity then the upper school-room was opened, with similar results and still a great crowd filled the yard and stood about the buildings.

As soon as the doors of Wesley Church were closed, word was sent to Mr. Smith, with a request that he would commence his lecture at once he readily responded. The Hon. D. Ham, M.L.C., had been invited to take the chair, and he presently appeared upon the scene, having had no small difficulty in pressing through the crowd and reaching the door. After singing, and prayer by the Rev. J. W. Crisp, Mr. Ham, in a few well-chosen and appropriate sentences, introduced the lecturer to the meeting. But who can describe the story which fell that night from the lips of Gipsy Smith? It would be very unwise here to attempt such an impossible task, suffice it to say that it was a story full of

Point and Pathos.

Now it sent a ripple of laughter around the building, and then it brought the tears into many eyes. For more than two hours the audience was held spellbound. Some of the scenes described - especially the death and burial of the Gipsy mother, and the conversion of the father and his two brothers - can never be forgotten by those who were privileged to hear them. It was a blessed time, and at the close Mr. Smith, in response to a query, said that he hoped his way would be opened to return to Australia. Whilst this was going on in the church, the

Rev. T. Cook

was conducting a mission service in the Conference Hall. It was one of Mr. Cook's rest nights, but when he saw the concourse he at once consented to take charge of the meeting upstairs. This, too, was a blessed service, and at its close twenty-seven persons came out as enquirers.

Spectator. July 20. 1894. page 483.

MISSION NOTES.

The Rev. Thos. Cook's Mission at the C.M.M. is over. The Long-looked-for has come and gone, leaving, we are glad to believe, very substantial good behind. The last days were amongst the best. On the Tuesday night both the Church and Conference Hall were again crowded, the Rev. S. Knight conducted the latter service, and Mr. Cook spoke words of cheer and encouragement to the converts in the former. A gracious influence rested upon the meeting as before, and sixty-four more persons stepped into the kingdom. Mr. Cook's work was now finished, but the unprecedented crowd of Wednesday night gave him another meeting in the Conference Hall, twenty-seven more were added to the list, nearly five hundred in all for the ten days a result which should bring gladness to the hearts of all who hear or read it.

The last midday meeting on Tuesday, conducted by Gipsy Smith, was a great success, the church being full eighteen or nineteen hundred people at the noonday meeting is surely an extraordinary gathering, and everyone was blessed!

By an error in last week's *Gazette* it was made to appear that Mr. Smith conducted all the midday meetings as a matter of fact he conducted the last two, and Mr. Cook the first five.

Looking Backward

at the work of this special Mission one sees very, very much to rejoice over and praise God for, and some things to marvel at. In the first place, how wonderfully favoured we were as to weather - not one wet day! On the Saturday, when we held on meeting, it rained heavily, but cleared again for Sunday, and on the Thursday, the day after the mission ended, it recommenced and continued for several days. Then the vast crowds of people that flocked to the meetings on five different occasions the Conference Hall was crowded at the same time as the church, and on one occasion the upper schoolroom too. The aggregate attendances for the ten days amounted to about 38,000, that is including the Wednesday night's lecture, an average of 3,800 per day. The mission receipts paid all expenses and left a

substantial balance to the credit of the C.M.M., in addition to paying for all the hymn-books for this we are thankful. Another thing to be remarked (unfortunately, not to be wondered at) is the attitude of the Melbourne Press to the meetings only very scanty references were made on a few of the days, but of the crush to hear Gipsy Smith's lecture, the like of which had probably not happened in Melbourne for a year or so, not even a bare mention was given. In Adelaide such a meeting would have been reported by the column. Surely the ultra-secularism of the Melbourne dailies will, in its recoil, hurt them more than the cause they appear to despise.

A Record Attendance.

Gipsy Smith said he entered Wednesday night's gathering in his diary and marked it a record attendance, and indeed it was. Before five o'clock people began to gather, at half-past five the front of the building swarming with people, at six o'clock it was packed solid to the street, with corresponding crowds at the other doors at about twenty minutes past six the doors were opened, and in a few minutes the church was filled to overflowing. It was a wonderful sight to see them stream in from every door-way as soon as a sufficient number were in, the doors had to be closed, and the greatest difficulty was experienced in keeping the crowd back, and even after the Conference Hall and upper schoolroom were filled the aid of the police had to be secured to clear the approaches to the church. It is computed that 2700 people were in the church, and taking into consideration the number who went away, having failed to get in anywhere, fully 4000 must have come expecting to gain admission. There is an Irish saying that No one can play hurly as well as the man who sits on the fence, and lots of people knew just what ought to have been done to control the vast crowd, and many and various were the suggestions and opinions expressed. However,

All's well that ends well, and very few that attended that night are likely to forget it.

Will the Work Go On?

This question is being asked again and again. Mr. Cook urged that it should, pointing out that there was no reason why it shouldn't, and, as far as the Mission workers are concerned, we are

determined that by the help of God it shall! Next Thursday we hold a social tea to which are invited all the converts at Wesley Church, those who wish to join the C.M.M. from without, and any who have been going nowhere this is the first step to getting all permanently into the Church. Lists will be sent to the other Churches, and as the same Power is with us, we look for additions to the number with every service that is held. At Moonta, in South Australia, Mr. Cook's Mission resulted in 250 converts since then, in every Church, at nearly every service souls have been saved, until 1000 people out of a population of about 4000 have been brought in, and the work still goes on. God grant our experience may be the same!

A. J. Derrick.

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REV. JOHN McNEILL'S MISSION.

The Rev. John McNeill has commenced his work amongst us. He brings with him a high reputation as one of the foremost preachers of the day. He has had the advantage, since he resigned his pastorate in London, of being associated with Mr. Moody in evangelistic work in Chicago. He has been welcomed to Victoria by representatives of all the Protestant Churches. It is a time of gracious visitation to Melbourne, when two such honoured evangelists as Thomas Cook and John McNeill are among us at the same time beseeching men to be reconciled to God. While Mr. McNeill will preach the Gospel, Mr. Burke, who accompanies him, will present evangelical truth through the ministry of song. We trust that their labours will be crowned with God's richest blessing.

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GEELONG.

The Rev. Thomas Cook commences his mission in Geelong

on Sunday next. The Sabbath morning services will be held in the Yarra-street Church. All the other services are to be held in the large hall of the Mechanics Institute, with the exception of a service for young people, which will be held on the afternoon of the first Sabbath of the mission in Yarra-street. On Tuesday and Thursday afternoons of next week Holiness Meetings are to be held.

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[REVIVALS REPORTED IN THE U.S.A.]

Revivals are reported from many parts of the United States. Though the awakening has been less general in New England and the Middle States than in the West, the number of conversions in these sections is placed at from 10,000 to 15,000. In the West, according to a computation made by the St. Louis *Globe Democrat*, there have been a total of 54,291, of which Missouri contributed 20,216, Illinois 15,852, Kansas 8574, Texas 7400, and Arkansas 2244. As numerous revivals have been reported from the Southern and North-Western States, indications are, therefore, that some 80,000 persons have during the past few months been aroused to a new and active interest in spiritual things, and have accepted Christ as their personal Saviour.

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JOYFUL NEWS.

Ararat.

We are happy to state that for some weeks our hearts have been gladdened by seeing blessed results in our ordinary church services. God has been signally crowning our efforts in His Cause, especially in Ararat. During this present month we are aware of between thirty and forty having decided for Christ, and it is known that others have been greatly blessed. The good work is going on in

the Sunday-school and in the Church. At Moyston recently two souls were led to accept Christ as their Saviour. The class-meetings were largely attended, and a spirit of intense earnestness and expectation has been aroused. We trust that this is only the beginning of a good work throughout the circuit.

Carlton.

The Rev. John Watsford has just conducted a week's mission at Carlton, and has been greatly owned of God in the salvation of souls. On the morning of Sunday the 15th inst., a sermon was preached more particularly to the people of God, setting forth their privilege and responsibility. In the evening an earnest appeal was made, especially to the unconverted, from the words "Behold! I stand at the door and knock." About twenty persons, many of them young people belonging to the senior classes of the Sunday-school, entered the enquiry room as seekers of salvation. Each evening of the week saw good done. In all, about thirty-five persons have professed to find the Saviour, and God's people have been greatly quickened in the Divine life. To God be all the glory.

Spectator. July 27. 1894. page 492.

EDITORIAL. Gifts of the Holy Ghost.

The presence among us of such men as the Rev. Thos. Cook, the Rev. John McNeill, and Gipsy Smith throws into bold relief the special gifts of the Holy Spirit. There are, indeed, diversities of gifts, and these are distributed to everyone severally as He wills, and they are also employed under His sovereign direction. In nothing, perhaps, is the Supreme Headship of Christ over the Church asserted more than in the appointment of offices and the distribution of appropriate gifts. And in nothing, perhaps, has the loyalty of the Church to Him been more severely tested than in the maintenance of this Divine right of His to call and endow men for His own high purposes. Not only has the Church, as a whole, to submit to His authority in this respect, but the persons themselves thus called of

God are compelled to use the gifts allotted to them. The Church may demand that all shall be evangelists, or all pastors, or all teachers, just as the mood may take it, and almost refuse to listen to any other. Under the influence of such a popular demand, the man otherwise endowed may become impatient or discouraged, and in his eagerness to be like someone else, may neglect his own special gifts, and leave his allotted task undone. The power from on high, which comes alike on all, finds its fulfilment in ways as varied as the diversities found among the Spirit's gifts.

The distribution of the gifts, too, is regulated by the discriminating wisdom of the Spirit. The occasion, the particular work to be accomplished, and the natural endowments of the selected individual all have to do with the choice and the endowment. In the honoured brethren whose names we have mentioned, no one can fail to recognise a certain harmony of parts which helps so much to the final effect. They are in every sense evangelists and in the special way in which they employ their exceptional gifts, they are unquestionably obeying the Lord, the Spirit. Let us then rejoice that we have still such evidence of the presiding presence of Jesus in His Church, and of the mission of the Holy Spirit Himself with power. In the distribution and appropriate use of His varied gifts, we have at once to trust and submit to Him. We are naturally eager to possess a victorious consciousness of power, and then to have ourselves the command of it. We want to be masters, not servants. But often in the greatest conscious weakness, there is the greatest real power. The Holy Spirit never surrenders His sovereignty to our will, our caprices, or our vanity. And where we are required to submit it is our privilege to trust. The Spirit is wise, faithful and gracious. He is the Spirit of life, of order, and of power - quickening, controlling, and energising the various members of the body of Christ. I believe in the Holy Ghost, must be something more than an article of general belief it must express the deepest trust of the heart in His personal efficiency, wisdom, and faithfulness.

Not evangelists, alone, but pastors and teachers, are entitled to a grateful recognition of their peculiar gifts, and to exercise them at once under the authority and with the pledged

support of the self-same Spirit. Perhaps no Church on earth is better equipped for manifold services than our own, so far as diversities of gifts are concerned. This very diversity is itself an element of real power. Our danger lies in discrediting and withdrawing our sympathies from what does not specially strike us as the most effective. On the other hand, those who are in their own departments rendering most valuable and quite indispensable service to the Church of God are liable to discouragement, because they are unable to trace the currents of their influence to some definite spiritual result. There is nothing profane or secular in saying that finance ash relatively as much to do with the general efficiency of the Churches as preaching. Wise, faithful, generous administration in this somewhat dreary and unthankful sphere is required as much as in any other. The evangelists most evidently need the power of the Holy Ghost, but so do all others, and as they need so are they entitled to realise it in the use of every gift, in the doing of every variety of service.

Spectator. July 27. 1894. page 495.

**SOCIETY OF CHRISTIAN ENDEAVOUR.
YARRA STREET (Geelong).**

We have received the fourth Annual Report of the Society of Christian Endeavour connected with the Wesleyan Church, Yarra-street, Geelong. The report is beautifully printed, and records a year of great success. In the senior and junior societies, there are 442 members, of whom 217 are active and 225 associates. The increase of members during the year was 86. The following figures indicate the principal features of the year s work carried on by the two Endeavour Societies:- 7747 visits paid, 2903 sprays and baskets of flowers taken, 503 meetings carried out, 228 temperance pledges taken, 116 pounds 9 shillings and 3 pence collected. The look-out committee have visited ships in the port on Sunday mornings and left flowers and cards of invitation. A sailors social was held in the Mission Hall, and was attended by eighty sailors of several

nationalities. The literature committee placed two bags of books and magazines on board all vessels visiting the port. The junior society has introduced during the year the idea of *Church Echoes*, which contains a printed account of the Sunday morning sermon, the hymns sung, &c. These are taken after the service to those who, through illness or other causes, could not attend the sanctuary. The report is full of evidence that this Endeavour Society is fruitful in good works.

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REV. THOMAS COOK S MISSION - SOUTH MELBOURNE.

Preparation for this mission was made by a week of special prayer, meetings being held in the Dorcas-street lower schoolroom, conducted by the different ministers of the circuit in turn. These were seasons of heart-searching on the part of those who met, and the faith of believers rose higher day after day. The Sunday services commenced by an old-fashioned seven o'clock prayer-meeting at the Cecil-street Church, at which representatives of all the churches in the circuit were present. It was a time of blessed expectation and exultant faith. Some who had been praying for years for the revival, a band who had met at seven o'clock on ninety-eight mornings to pray for it, all felt that their prayers were already answered in the quickened life of believers, and would be greatly answered in the salvation of many sinners.

Mr. Cook began his labours with the morning service at which there was a large attendance, and great power was felt as he enforced the exhortation to Christians contained in Rom. xii, 1. The prominence he gives to full consecration is an important factor in the success.

In the afternoon the noble Cecil-street Church was filled with young people over twelve, and adults. The preacher related the story of his own conversion at the age of fifteen, and powerfully enforced the truth that it was only by an early coming to Christ that

God's purpose could be fulfilled. Otherwise the clay would be marred in the hand of the potter, and become either of inferior capacity for good, or utterly useless. An earnest appeal for immediate decision was made, and seventeen persons retired to the inquiry room and professed conversion.

The evening service was largely attended, and was a time of great blessing. Fully thirty persons entered the inquiry room, where they were suitably instructed by a picked band of workers.

On Monday evening Mr. Cook addresses a large audience on the barren fig tree, forcibly pointing out that the sin of omission to bear fruit was just as culpable in God's sight as actual transgressions could be. The truth was cogently borne home upon the consciences of those brought up in the vineyard of Christian privilege, that from them especially much fruit would be expected. The workers were kept busy in the inquiry room, assisting the twenty-four penitents who retired as a sign of decision for Christ.

Tuesday afternoon was a time of heart-searching and self-crucifixion. The large body of Christians who assembled nearly all rose at the close of the preacher's address in token that by an exercise of faith they did reckon themselves to be dead indeed unto sin, but alive unto God through our Lord Jesus Christ. Such self-surrender and faith must produce fruit in the conversion of great numbers.

On Tuesday evening the church was quite full. The combined choir led the singing, which was very hearty and devout. Mr. Cook was at his best, as far as the human element was concerned, and gave a most logical and telling address on "They all with one accord began to make excuse." The effect will be seen more on subsequent nights than was immediately apparent, as many young men present will chew the cud of reflection on his forcible home-truths given to them. As it was, eighteen persons entered the inquiry room and were led into liberty.

During the rest of the week the meetings grew in interest and power. On Wednesday evening a striking and forcible address on

"Memory in the other world," was followed by about twenty persons coming out as seekers. The Thursday afternoon meeting for

holiness was very largely attended, the floor of the church being nearly full. Many Christians present were led to take the step of faith which brought them under the entirely sanctifying influence of the Spirit.

The Thursday evening meeting was one of the best as regards power, not human power, for there was less of that visible than on some other occasions, but the invisible yet searching and convincing energy of the Holy Ghost. About thirty persons retired under conviction, and nearly everyone was presently trusting in Christ as their Saviour. A very pleasing feature was the number of young men who came out.

Friday night was a time of rich blessing to Christians. Mr. Cook gave an address on Perfect Love as qualifying for boldness in the Day of Judgment. Whilst many hundreds of believers were claiming this blessing as they were bowed in prayer, a very gracious influence rested upon the assembly, and at that moment the unconverted were appealed to in a few words to accept Christ. It was a time of refreshing. In the inquiry room one man who had been the subject of many prayers, after wrestling for some time, at last jumped up with radiant face and shouted, I've got it, and I mean to hold on to it! Many others were stepping into liberty, and praising God and when at last Mr. Cook came in to give his helpful words of counsel to the new converts, the air was full of spiritual electricity and when he, giving vent for once to his emotion, started up, Oh, it is glory in my soul there was a shout that angels caught up and reverberated in heavenly mansions. The shout of those rejoicing over lost ones found!

Sunday was a very boisterous day, as far as the weather was concerned, but that did not prevent one hundred people from turning out to the seven o'clock prayer meeting, and a large congregation assembling at the morning service. The afternoon service for men only was a memorable one. The church was well filled, and to look down from the platform on a sea of men's bare heads as they bowed in prayer, or upraised their strong voices in a shout of martial music as they sang Onward, Christian Soldiers was a unique sight. Mr. Cook spoke plainly and forcibly on the words Whatsoever a man

soweth, that shall he also reap, and nearly twenty men, varying in age from seventy to seventeen, entered the inquiry room, determined to sow different seed for the future.

A crowded audience listened to the evangelist in the evening as he urged them to put on the wedding garment, and thirty souls went into the inquiry room in response to the invitation.

The Monday night meeting was, in many respects, the most successful held, the church was packed. As Mr. Cook's address drew to its conclusion, a quiet awe fell on the meeting, and forty-four persons came out, seeking for the Water of Life, nearly all of whom did as they were exhorted, and took it by faith.

Altogether, the workers are greatly encouraged. Many old South Melbourne people say they have never seen such a glorious sight on the Hill before, as is presented by the numbers of seekers and their rejoicing friends night after night in the Dorcas-street school-room. Oh, May the tide of blessing rise higher and higher, and not stop until it has flooded every part of this land with its gracious influence.

Spectator. July 27th. 1894. page 496.

CENTRAL MISSION GAZETTE.

Rally of Converts

On Thursday, the 19th inst., about 250 of the converts of Mr. Cook's Mission at Wesley Church gathered in the upper schoolroom for a social tea, prior to the public meeting held on their account in the church. About fifty others attended the tea, chiefly workers and friends of the C.M.M. the room was quite full. The converts were received and welcomed at the door by the Sisters and Mr. Edgar, and were thus made to feel at home at the outset. The meeting in the church was a pronounced success. The ground floor of the building was three-parts full. Mr. Edgar gave an address, and then there were some of the brightest and liveliest testimonies that have been heard for many a day. The converts were all full of their new-found joy,

and didn't want asking twice to speak, while the older Christians were so rejoiced over what they heard and felt that they couldn't keep quiet, do what they would. Singing followed testimony, and testimony singing, until the time of closing came all too soon, and the meeting had to be terminated even then it was difficult to get the people away.

Spectator. July 27, 1894. page 498.

THE REV. JOHN M NEILL AT THE C. M. M.

The announcement that the Rev. John M Neill would commence his Melbourne campaign at Wesley Church on Sunday afternoon last foreshadowed another great concourse of people. The meeting was for men only, and, excepting a few ladies on the rostrum and in the choir, only men attended but such a crowd! Mr. M Neill wrote to the committee before arriving, You ll have to work that men s meeting up. As a matter of fact we had to work it down by refusing admission to lots that sought it the building was uncomfortably full as it was, hundreds standing all points of vantage occupied except the main aisles probably 2500 people were present. If you want to realise fully what this number of people means, get outside Wesley Church some day when a crowd is on, stand the opposite side of the street, and you will see something to remember. On Sunday last, before the people were all out of the church, the footpath was crowded from beyond Swanston-street to Spring-street, not to mention those who turned each way into Russell and Exhibition Streets. One s feeling was, How on earth did they all get in?

As the daily papers reported Mr. M Neill s address so fully, it need not be done here, except, perhaps, to give a few sentences to illustrate his style. What a pity he doesn t have after-meetings, though. What golden opportunities are lost to garner in for the Master. After the sermon the doxology and Benediction closed the service. At the Theatre Royal in the evening it was just the same. His text was, I thought on my ways, and turned my feet to Thy

testimonies. The *Argus* says Mr. M Neill has an

Original and Forcible Style

of oratory which compels attention, and during the whole of his sermon, which lasted for about three-quarters of an hour, he had his audience completely with him, and the intense silence with which his weightier appeals were listened to being broken by occasional bursts of natural laughter, which were evoked by the spontaneous humour that ran like a golden thread through the warp and woof of the discourse. After pointing out that the well-known parable of the Prodigal Son was a New Testament restatement in the amplified form of the text which he had chosen, he made the parable the foundation of his sermon and appealed to all who had wandered far to think on their ways and turn their feet, and hasten back to the Heavenly Father. As a sample of the preacher's style - for it is impossible to do justice to the whole address in a necessarily abridged notice - his description of the prodigal's departure is fairly characteristic:- He was tired of his comfortable home, said Mr. M Neill, and tired of his mother's apron-strings - those apron-strings which many of us look back to now with tears in our eyes aye, and would give all we have in the world to see them once again. He bade his mother good-bye, and then he spoke cheerily to his old father, and said, Don't you be afraid about me, father.

I'm All Right.

I can take care of myself. Yes, it's always like that, you know we all think that we are all right. It's the other fellow that is sure to go wrong. Well, then, this young fellow went off with spring in his tread and hope in his eyes to see life. That's how he put it himself - to see life. And what did he see? Pigs. Now, don't you think he could have learned the habits of pigs at less expense? (Laughter.) I don't mind you laughing a little, but remember you are dealing (in a sudden hush that made the breathing audible) with your own souls.

In discussing the point that it was necessary to turn and go back in order to be converted, Mr. M Neill was characteristically forcible and direct. Over in the United States of America, he said, a stranger walking along a road one day asked a man whom he met how far it was to Philadelphia. How fer is it tew Phil-a-delphia?

repeated the second man wal, I guess, young feller, ef you keep straight on as you re goin , it s jest about 24,000 miles, but ef you turn a-round you'll be thar in haff an hour. Look here, men, it s the same with you. Along the road that you are travelling there is no heaven, but if you turn round here and now you can be safe in your Father s home in five minutes. God will come out to meet you Himself. You may hear His footsteps on the road this moment. Listen (this is an appealing whisper) in your own hearts, and you will hear His voice coo-ee-ing to you to come back. But it is a brave thing to turn and go back, and that is the reason why some of you won't do it. It's not the road out that troubles you - no, you step out there jauntily enough - but it s the road back, that s what brings the sweat out on you. And you re afraid to turn, yes, you re afraid to call your soul your own.

Mr. J. H. Burke, who accompanies Mr. M Neill, sang twice during the meeting.

THE WOMEN S MEETING.

The ladies hadn t the privilege of listening to Mr. M Neill on Sunday afternoon, as the meeting was announced for men only, but ever ready to make the best of all circumstances, a meeting for women only was arranged in the Conference Hall. Mr. Edgar presided admirably. The principal and perhaps the most interesting feature of the meeting was an address by Dr. Constance Stone. Everyone - mother, sister, daughter - must have gone away considerably profited by what she heard. Added to the medical was had the musical, and not being able to do without the gentlemen after all, we borrowed Mr. Burke from Mr. M Neill s meeting to sing for us Sometime we'll understand. To say how much this was enjoyable is needless. Immediately following, Mrs. Campbell sang O Rest in the Lord, and Miss Guest sang The Better Land, both very sweetly.

Spectator. July 27, 1894. page 498.

RALLY OF CONVERTS.

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Spectator. July 27, 1894. page 498.

TOPIC OF THE WEEK. John M Neill.

Immense audiences are listening to the Rev. John M Neill. Some may go to be amused by his humorous and sarcastic sallies. Others may be attracted by his picturesque, fresh, and dramatic style. We would fain hope, however, that the great majority of those who are at his services, feel a personal interest in the great truths about man's sin and Christ's salvation, which Mr. M Neill puts before his hearers so consistently and powerfully. His services are of thrilling interest. We fear, however, that the want of effective after-meetings will cause the gains to the Churches from his powerful addresses to be much less than they otherwise would be. The notice which the daily press is taking of his services is, for Melbourne, quite phenomenal. Most of these notices are favourable. We very much regret, however, that the *Argus* should have allowed its clearer

contributor, Oriel, to make the allusions to the Mission which were published in Last Saturday's paper. Such remarks might be appropriate in a third rate society paper, but should not find a place in a paper of the reputation of the *Argus*. In fact, all Oriel's references to evangelical religion, and to temperance work and workers, are extremely offensive. Oriel is, as a rule, witty and sarcastic, but his allusions to Mr. M Neill's Mission, and to religious affairs in general, are neither creditable to him nor to the paper which contains them.

Visit of Dr. Talmage.

Dr. Talmage, like Mr. M Neill, finds the difficulty of getting buildings large enough to hold the crowds which flock to hear him. Preaching on Sunday last in Sydney on The Authenticity of the Bible, he quoted the following testimony from Mr. Gladstone. Dr. Talmage had asked Gladstone the question, As you go on, does your faith decrease? The veteran statesman replied:- There is only one question in this world, and that is, how to bring the Gospel of Jesus Christ into contact with the hearts of the people. I have been for forty years connected with the administration of the British Empire, and I have been associated with sixty of the greatest geniuses of the time. Of those sixty, fifty-five were consistent professors of religion, and the other five respected religion. He concluded by saying, No doubt my faith increases all the time.

An Anglican Missioner.

A missioner of a different type to Thomas Cook or John M Neill is now in Victoria, conducting a Mission in connection with the Church of England. Mr. Grubb was a Missioner of the Low Church type. Canon Carter is, we understand, a pronounced Ritualist. Many of the most effective Missioners of the Church of England are High Church men. Canon Carter comes with the reputation of a scholarly and polished pulpit orator. In notice of his first service, the *Argus* says:- His manner is intensely earnest and impressive, tempered by good taste and a restraint which obviously rejects all sensational methods of producing his effects. He is a

fortunate possessor of a singularly beautiful and sympathetic voice, which adds greatly to the charm of his quiet manner, and helped and intensifies the earnestness by which he holds his hearers enthralled.

Spectator. August 3. 1894. page 505.

MR. COOK S MISSION AT SOUTH MELBOURNE.

This very successful mission closed on Tuesday, the 24th inst., and this closing day might well be called The last great day of the feast. The afternoon meeting for holiness was very largely attended. Mr. Cook spoke on How to get the blessing, and it was a time to be remembered when, at the close, hundreds rose and unitedly repeated the word, Now! Now! *Now!* as a sign of present, *claiming* faith.

In the evening the central seats were reserved up to a quarter past seven for the new converts. By half-past the church was packed to its utmost capacity. It was a blessedly-happy and helpful meeting. For over an hour Mr. Cook spoke kindly, cheery words of advice to the converts, then, when he turned his attention for a few moments to the unsaved, a wonderfully gracious influence fell on the meeting. When the invitation was given there was a rush for the enquiry room, and in a few minutes sixty-two persons were being directed to a present Saviour. It was a right glorious finish to a blessed ten days mission. Three hundred and nine cases, in all, were dealt with as enquirers. Of these there were quite a number of husbands and wives who, either together or on separate nights, sought Christ. One of the most striking cases is that of a man of position and intelligence, who had not been in a church more than once for twenty-five years, but who came out boldly for Christ.

Several others had tried to persuade themselves into various shades and degrees of scepticism, but these intellectual doubts invariably vanished when the heart was made right. A very good proportion of the converts, at least one third, were men, Cecil-street especially reaped a harvest among the young men. Over one hundred of the converts are identified with, or promise to connect

themselves with, Cecil-street Albert Park receives nearly fifty, and our other churches in like proportion. In addition to these there are converts of all the other denominations in this city, and many from other suburbs.

On Friday night nearly three hundred converts and workers partook of tea together in the lower school-room. After tea a meeting was held in the church, presided over by the superintendent, Rev. Jesse Carey. It was a blessed meeting, full of enthusiasm for Christ. Numerous testimonies were given by one and another in the audience, the Revs. Cook, Blackwell, M.A., and Dowsing assisted with suitable addresses, and at the conclusion the meeting closed with the orthodox throwing out and drawing in of the Gospel net, which did not return empty.

In Port Melbourne, Albert Park, and Park-street, the services are to be continued for a week by the local ministers, and already additional souls have been won for Christ. God has given us a precious charge in so many new-born souls, and we pray that we may be not unfaithful to this charge.

Spectator. August 3. 1894 page 511.

REV. THOMAS COOK IN GEELONG.

The Mission began most auspiciously on Sunday morning. Mr. Cook preached from 1 John i. ver.7. The church was crowded. The service was most impressive and helpful, the Divine presence being most delightfully realised. Geelong is familiar with clear and powerful expositions of the doctrine of holiness through faith, but many got new light as they listened to the sermon on Sunday morning.

In the afternoon, notwithstanding stormy weather, the church was crowded for the young people's service. Mr. Cook's admirable address, calling for present decision, was crowned with success. The vestry was soon crowded with seekers. In the evening the service was held in the Mechanics Institute, which was packed. At least three hundred more persons were accommodated than could

have got into the Yarra-street Church. The text was Son, remember, Luke xvi, verse 25. The address was solemn and impressive in the extreme. At the conclusion of the service it was found that the names of more than seventy persons, young and old, had been taken at the afternoon and evening services. This for a beginning is very encouraging. Most thankfully do we ascribe the praise to Him who giveth the increase.

The Monday evening meeting was splendidly attended. Mr. Cook preached on the subject of the Barren fig-tree, with his usual impressiveness and power. The Spirit of the Lord was again present to convince and convert. As soon as the invitation was given to seekers to come forward, persons from all parts of the hall began to stream down the aisles to the inquiry room. Some who had been saved the night before brought their companions to obtain the same blessing. Many who were under deep conviction did not come forward, but doubtless we shall have them before the Mission closes. It was announced at the close of the service that ninety persons had professed to decide for Christ in two days of the Mission.

Spectator. August 3, 1894. pages 511 - 512.

AMERICAN METHODISM (letter.)

Dear Sir, - In your issue of July 6th an article appeared by the Rev. W. A. Quick on the success of the Methodist Episcopal Church of America, in which he enquires what is the cause of their greater success. As I have been a member of that branch of the Church for thirteen years, may I venture an opinion? He first asks, Is it their form of government? I think not, for they admire ours. The hard question of the presiding eldership, which is such a burden to the poorer churches, we are not troubled with.

He asks, Is it a less rigid test of membership? I think not. I think it is the closer union of the Methodist Church, and the greater love of its members one for another, engendered through its camp meetings, where we live for several days together as one family, and rejoice together over ourselves quickened and sinners converted, the

memories of which cannot be effaced. The system of reading our letters of removal to the congregation at the end of the morning service, and asking the members to give the right hand of fellowship to the newly arrived sister or brother is also a cause of success. -

Yours, &c.

A. H.

Spectator. August 3., 1894. page 512.

MOONTA

In Moonta (South Australia), more than 900 have professed to find peace with God during the past three months.

Spectator. August 17. 1894. page 539.

EDITORIAL Revival and afterward.

The Rev. Thomas Cook's labours amongst us as an evangelist will, we think, prove to be of the highest value. His ministry must remind the older members of our Church of the preaching of the Rev. William (now Bishop) Taylor, and we hope that the success of Mr. Cook will not fall short of the results of Mr. Taylor's mission. Let us not fail to acknowledge with gratitude to God that His blessing has made efficient the labours of the latter, as it did those of the earlier evangelist. Yet we cannot but mark with admiration those mental qualities for their work which both evangelists seem to possess in common.

In both Bishop Taylor and Mr. Cook may be seen the consecration of strong common sense to their peculiar work, and that work being of such a nature as to offer temptation to extravagance in thought and expression, evangelists who avoid such a fault are worthy of praise for their abstention. In Mr. Cook's ministry we have now and then heard a witticism or an anecdote which has, by an unexpected touch of humour, [produced an involuntary laugh, which has been instantly checked by the pervasive solemnity. And no one in his vast audiences can ever have had the thought, Mr. Cook is

trying to be witty, or, Mr. Cook is playing with his congregation. From the beginning to the end of religious services conducted by him he has had one aim towards which the people have been carried by his great persuasive power and a logic that his hearers cannot resist, a logic which he must have acquired at the feet of Jesus and His apostles.

Mr. Cook may be written down an eminent Methodist preacher. He gives us no other than the theology of Wesley, but he deals it out in a somewhat modernised form that is to say, with illustrations arising out of present day scenes and events. But it must be remembered that what we regard as a modern style of presenting the Gospel is, after all, the most ancient style, the style of the Great Master Himself, and well is it for the world that preachers are going back to Him for their model, and for subjects for discourse.

Mr. Cook is powerful in his preaching without being an orator. We cannot help thinking it may be best that he is not an orator, best that he is content to be simple, pointed, direct, holding himself under restraint while powerfully moving his hearers. Both his matter and his style of delivery make easy the confession that God is making use of His servant. While we will not be critics of methods adopted by other good and able men, we are yet glad that Mr. Cook gives to his own section of Christ's Church the chief benefit of his useful ministry. We cannot share in the opinion that what is undenominational is most effective, or that it is the best exponent of Christian charity. An army is the aggregate of regiments the nation is the aggregate of families. There would be loss rather than gain if all distinctions were obliterated. Moreover, the work of gathering in and caring for converts in times of revival can be better done if undertaken by the pastors of the Church by whose help the good has been accomplished. While the Church of Christ exists in sections, it is fit that each part should gather the fruit of its own labour. It can best do the garnering whose workers have done the sowing. Yet all that is gained belongs to the one Master, and should be the joy of every servant of His. Herein is charity, that the success of one section of the Church raises the hallelujah of every other section.

We have had times of rejoicing of late it remains that we secure our gains. If there was need of prayer that the preaching of the evangelist might be blest, there is now equal need of prayer that the pastors of Methodism and their helpers may be endued with the wisdom as well as fervour necessary in dealing with the newly converted. What a work has to be done when the evangelist is no more amongst us! It may be expected that among the hundreds who have recently been led to decide for the service of Christ there will be many who, like lambs of the flock, will require unusual vigilance and painstaking on the part of the shepherds. With anxious steps they will have to follow the wandering, and with tender care bring them to the fold. The anxiety of pastors may be supposed to exceed that of evangelists. It is a continual pressure. It sets them athinking in the night as well as in the day, and the greater the gains of the revival the greater the after anxiety. But who thinks of this? To whom has it occurred that the ordinary circuit minister needs to be specially prayed for and sympathised with, now that his care and his work have been increased by revival blessing? And what we say to him is, to a certain extent, true of all his helpers - preachers, leaders, teachers. Now, then, let the Methodist people show themselves strong in faith, mighty in prayer, and withal diligent in work.

Spectator. August 17, 1894. page 543.

GEELONG.

The ten days mission conducted by the Rev. Thos. Cook was concluded on Tuesday, August 7th.

Eighteen meetings were carried out, the majority of which were carried out in the large hall of the Mechanics Institute.

The direct result was that 375 entered the enquiry room, and professed to find the Saviour. Indirectly hundreds have been greatly benefited by the wonderfully impressive addresses given. Out of the above number 103 attended the Yarra-street Church.

The mission has been a great gain to the Wesleyan Churches of Geelong, as 223 out of 375 were adherents of our churches.

The crowning point was reached on the last night of the mission, when large numbers were unable to be accommodated. The balcony was specially reserved for the converts, to whom the Rev. T. Cook gave a special address.

On Friday evening the members of the Yarra-street Church gave a welcome to the converts connected with the Wesleyan Churches, at which nearly five hundred were present. This gathering was taken charge of by the Rev. J. Cowperthwaite and Rev. J. P. McCann. During the evening the Rev. Thos. Cook gave a ten minutes' address. At the close an invitation was given to all to adjourn to the schoolroom, where refreshments were handed round.

After special invitation had been given to the converts to join the society classes and the Endeavour Society, the proceedings were brought to a close by the singing of God be with you till we meet again.

The Rev. and Mrs. Cook left Geelong by the mid-day train on Saturday, after having a good send off from a large number of friends, not forgetting the two Endeavour Societies who presented Mrs. Cook with their usual tokens of esteem.

Spectator. August 17, 1894. page 544.

JOYFUL NEWS

Kilmore. -

Mr. W. H. Scurr, of the Evangelisation Society, has recently completed a special mission of some five or six weeks in this circuit. At Kilmore the meetings, though not largely attended, the weather interfering somewhat, were times of rich blessing and power, believers were quickened and came out for sanctification, while we rejoice in the salvation of precious souls. At Sunday Creek we had excellent attendances, very powerful meetings, and souls for Christ. At Wallan (the meetings here were united) the gatherings were large, the interest great, the power of the Holy Ghost manifest. At last meeting some ten or eleven souls stepped out for Christ. We were

on the eve of an extensive work at the two latter places when the Mission had to close. Among other results, we have at Kilmore a weekly cottage prayer meeting, well attended, an increasing fellowship meeting, and a very promising Society of Christian Endeavour.

Spectator. September 7, 1894. page 588.

BALLARAT.

The advent of the Evangelist had been looked forward to with much expectancy. An unexpected visit paid by Gipsy Smith had prepared the people to rally around Mr. Cook, and the attendances at the Alfred Hall increased nightly, till on the Friday of the first week the hall was well filled, and one hundred and nine names had been taken as enquirers.

The following week the Mission was transferred to Lydiard-street Church, and again the interest grew, till on the Friday the church was crowded, and another hundred names were added to the list of seekers. But the feature of both Missions was the holiness meetings. These were seasons of instruction and grace, the like of which many said they never remembered.

Mr. Cook on Friday afternoon seemed to grasp the subject with masterly power, and the people also, and hundreds felt that holiness was closer to their hand than ever before. Many took hold of God for full salvation while repeating after Mr. Cook the memorable words, The fulness of the Spirit, purchased for me, offered to me, accepted by me, accepted by me now. Praise the Lord! accepted by me now. Murmurs of praise broke forth from all sides, and many that moment took possession.

The two missions have left us with seven hundred names of persons to be watched over in the Lord, divided amongst some thirty-five Churches. Mr. Cook and Mrs. Cook have left behind them an impression that they will out-last their lives, for many dear children have entered into the new life, who will live to be a blessing to the coming generation.

Spectator. September 7, 1894. page 588.

BENDIGO.

The Rev. Thomas Cook began his ten days Mission in Bendigo by a workers meeting on the night of Saturday, August 25th, when, despite the unfavourable weather, there was a fair attendance. The rev. gentleman soon showed those present that he thoroughly understood his work, and after enquiry as to what had been done by the local committee, and arranging other sundry details for the Mission, he gave a short address to the workers, speaking on what one good brother designated sanctified common sense. An early morning prayer-meeting (seven o'clock) began Sunday's work, and at eleven, notwithstanding the threatening rain, a large congregation assembled to hear the preacher, who spoke with great power. The afternoon's service was for young people, for whom the floor of the church was reserved. The rain again interfered with the attendance, yet there was little room to spare, and after a beautiful address, twenty-four of the young people gave themselves to Jesus. The night service was a time of heart searching, and when the invitation was given to those who were determined to forsake sin and live for God to stand up, many did so, and then came out boldly for Christ and the right, the day closing with forty-eight souls for the Master.

The holiness meetings every afternoon were times of very great blessing to those privileged to be there, and many have expressed their gratitude for the instruction, help, and blessing received at these meetings. Columns could easily be filled with notes of the beautiful addresses on holiness, but let it suffice to advise all Christians, and all others everywhere, to be sure, if at all possible, to attend these meetings. Don't miss them, or you will ever afterwards regret it.

Large congregations have assembled nightly to hear the word of life proclaimed in simple, yet beautiful language every address marked with deep spirituality, dealing with men as men

destined to live for ever. No wonder the theme of conversation should be the mission, and no wonder that crowds should flock to hear. Salvation has come to many hearts and homes. Husbands and wives, fathers and mothers, sisters and brothers, are now rejoicing in Jesus as their Saviour, and these, with the quickening of believers, will help to carry on the work now begun.

Forest-street Church resounded with glorious songs of praise on Sunday afternoon, when seven hundred or eight hundred men assembled at a meeting for men only, and from which we doubt not but that many went away resolved to sow good seed in future. It was most inspiring to be there and hear them sing. At night the church was literally packed, and many were compelled to go away unable to find seats. The preacher spoke with power, and many were smitten with a sense of their need of the Saviour. A number entered the enquiry room, and found peace, to the joy of their souls. To-day, Monday, has been the first wholly fine day during the mission, and to-night a very large congregation was present. The power of God rested on the people, and a number came out for God. Altogether up to Monday night, the names of 167 penitents have been taken, and there are others we learn of, who have resolved to renounce sin and live for God, who did not pass through the enquiry room. To-morrow is the last day of the mission, and we believe we shall have the names of at least two hundred. To God be all the glory! We cannot close this report without mention of the remarkable stillness noticeable during the addresses. At times the dropping of a pin could have been heard all over the church. The power was very manifest.

[We learn by telegram that up to Tuesday night there had been 194 reported conversions in connection with the Rev. Thos. Cook's mission in Bendigo. - Ed. Spectator.]

Spectator. September 7, 1894. page 588.

IN MEMORIAM

John Reeves, of Barrington, Tasmania.

This old disciple fell asleep, May 29th, 1894, aged 80. He was a member of the Wesleyan Church over 50 years, being born in Bucks, England, in 1814. Left fatherless, he owed everything to the loving toils of a devoted mother. In the Wesleyan Sunday-school, at the age of nine years, he found the Lord. A beloved lady teacher led hi to Christ. In youth and young manhood he was led astray, but at twenty-seven he was powerfully wrought upon, and soundly converted came to Tasmanian shortly afterwards, and at once joined the Methodists. John Egglestone gave him his trial ticket in 1844. Times and men were hard and rough in Tasmania just then. John Reeves and his brethren visited hospitals, held cottage prayer-meetings, travelled far and wide through bush with tracts, &c., and won many souls for Christ. In 1855 he settled in the bush at Mersey. Like all early colonists he had a great struggle. But his religion carried him above all troubles. He was a typical old-fashioned Methodist full of zeal and fire; knew his Bible so well, could tell from memory where almost any passage; was saturated with Wesley s hymns, and ready to start an old tune at a minute s notice anywhere. A mighty man in prayer through all his prime, four o'clock a.m. found him (often in a hollow tree) pleading with God, usually the floor or ground was wet with his tears in feeble old age, once or twice every night found him propped up in bed still praying. The Sabbath was his holy day, no menial toil ever dishonoured it. The house of God was his Father s house and his home. The ministers of our Church were all his highly honoured pastors and choicest friends many of them can tell of his godly simplicity, deep humility, sterling fidelity, and warm-hearted liberality according to his means. He ruled his home most effectonately (sic), but with godly firmness, and his large family revere his memory. Though a highly nervous man, and constitutionally timid, he was bold as a lion in every Christian duty none could make him afraid where righteousness was at stake. The doctrine of Christian perfection was ever before him, and his greatest delight was to press into the enjoyment of it. He was well, indeed

deeply read, in Methodist theology and biography, and the practical divinity of Puritanism, and took warmest interest in the general progress of God's work in the world. He was held in universal esteem amongst his neighbours for his integrity, but thinking him over particular in many things, and wincing under his plain words, they called him, John the Baptist. He was a total abstainer for about 55 years. He will be affectionately remembered as a plain, straightforward, Christian man.

G. T. H. [Heyward.]

Spectator. September 7, 1894. page 592.

HOBART

This long-looked-for Mission has come, and we trust its effects will never end. Previous to Mr. Cook's arrival, thousands of cards of announcement were distributed, large placards posted about, people visited, committee and prayer meetings held, and faith grew. The arrangements for the inquirers were seen to as soon as Mr. Cook arrived. God blesses appropriate methods, said he, and we prepare for conversions. The church, which seats 1400, was crowded with hearers, who were portioned out into twenty sections, each of which had an earnest Christian in charge, for the purposes of offering to accompany to the inquiry room any who stood up for Jesus. About a dozen persons were appointed in readiness to point the penitents to Christ, and also to lead the way to the room immediately the seekers were asked to go there. The methods were effective, and there was an overflow of gratitude and thanksgiving when sinners came flocking to Jesus.

About 50 Sabbath-school scholars and 150 others of all ages, responded to the earnest appeals of the preacher. Some of these were of other Churches, and some seeking to renew their covenant. The meeting for men only on the Sunday afternoon was an imposing sight and goodly. About a thousand were present, and their sturdy voices made this old historic church ring again. No doubt heaven also sang for joy when twenty-three of them sought the Lord with

repentance.

After one of the meetings, when only two or three were converted, a minister and company stood at the gateway announcing over and over again, and singing the doxology for the souls saved, and in faith for those to be saved, while the streams of people joined in the praise as they passed through.

The afternoon meetings for holiness were richly enjoyed by God's people. The attendance increased every morning, and the work of grace deepened. The spiritual influence was profound. As the congregation accompanied the preacher in words of consecration and trust, the Holy Ghost fell on them, and the Blessing, rather than the blessing, was received by faith. Bro. Cook and his excellent wife have won the hearts of all who had the pleasure of meeting them. Glory to God in the highest!

J. H. T.

Spectator. September 28. 1894. page 640.

Geelong West Quarterly Meeting

Wednesday, 26th September. There was a small increase in membership, with over fifty on trial for membership. The Rev. T. Cook's mission has left permanent results, and prospects in the circuit are brightening. A good work is now in progress at Highton.

Spectator. October 5, 1894. page 652.

LAUNCESTON.

This long-expected Mission has come and gone, leaving a rich blessing behind, full of promise for the future of the Church in Launceston. The preparations for the work were most complete. A large choir was got together, made up of singers from the evangelical churches of the city, and a large platform was erected to accommodate them, to the extent of one hundred persons. Again

and again Mr. J. H. Cato had the joy of seeing the platform filled. The singing was hearty, and in good time and taste. To provide for enquirers, a covered way was constructed from the back of the church to the schoolroom, and the schoolroom arranged with seats, tables, chairs, and carpets, so as to give an air of comfort to the room. The Christian Endeavour Society undertook to distribute the invitations, and every house in Launceston was served with a small ticket or programme.

The Mission began in good earnest on Saturday, September 22nd, when a good number met Mr. Cook to receive instructions in regard to the work. His word was timely, sensible, and earnest, greatly helping the workers present.

A very large congregation met on Sunday morning at Mr. Cook's first service. Many were deeply impressed by the truth, and entered into the realisation of perfect and instant cleansing from sin.

The afternoon service was for young people above twelve years. Patterson-street and Margaret-street schools were well represented, and contingents were sent from a number of other schools in the town.

At the evening service the church was full, and the power of God rested on the people. Over seventy names were taken on this first day.

The holiness meetings were attended by large congregations, the body of the church being almost filled each afternoon. Mr. Cook's addresses were very helpful to many Christians, and not the least good arising from the Mission will be found in the clearer apprehension of fulness of blessing through the indwelling of Christ by His Spirit.

On Wednesday afternoon the body of the church was crowded with women, when Mr. Cook gave his special address to women on Mother, Home, and Heaven.

The second Sunday was a memorable day indeed. Immense congregations both morning and evening, but the feature of the day was the men's meeting in the afternoon. Upwards of eight hundred men gathered to listen to the mission preacher. Led by a choir of men on the platform, the whole body of them stood at Mr. Cook's

call and sang, as only men can sing, Stand up for Jesus. Neither the sight nor the sound will be soon forgotten. The address was full of commonsense and plain speaking, and withal of tenderness and love. Mr. Cook, within his own sphere, is certainly no disappointing speaker.

Tuesday was the crowning day of all, the last great day of the feast. The afternoon holiness meeting was indeed a holy season, and the evening, oh, the joy of it! The souls gathered in filled all in the enquiry room with unspeakable joy. Altogether, 201 names were recorded, of which 119 are from our own Churches and schools. The quiet maintained throughout all the services was marked, also the freedom from sensationalism. We bless God for the visit, and pray for the visitor that he may be increasingly useful wherever he goes.

During the Mission Mr. Cook and his wife were the guests of Rev. F. J. and Mrs. Nance, of the Ladies College. Many reminiscences of old scenes and faces were brought back to both guests and hosts, not the least interesting being that when quite a lad Mr. Cook was deeply impressed under a sermon preached by Mr. Nance's father. One soweth and another reapeth.

Mr. and Mrs. Cook left Launceston, after spending a short time with Mr. Reed, of Mount Pleasant, on Monday last. Many who had come to love him and Mrs. Cook for their work's sake, met at the wharf and waved them a hearty farewell until we meet in the morning.

Spectator. October 12th, 1894. page 672.

PORT PIRIE (S.A.)

One of the results of the Rev. Thos. Cook's mission in Port Pirie (S.A.) is that the church has been enlarged at a cost of 200 pounds, all of which has been subscribed.

Spectator.. October 19, 1894. page 693.

Bellarine (Drysdale Circuit.)

Mr. Robertson (of the Evangelisation Society) has conducted a mission here, which has been attended with great success, no less than forty-five persons having been converted to God. During the time the mission was being held, a fine young man, Mr. Joseph Hibbert, was rather suddenly called away. This sad event made a profound impression on the minds of many of his friends and acquaintances, and had much to do with the acceptance, by many of them, of salvation as faithfully offered by the evangelist. A word of thanks is due to Mr. Roberts (of Bendigo), who, anxious to do good, kindly offered to defray the expenses of the mission. Just now, when churches find it so hard to raise money for ordinary expenses, such acts of special liberality should be highly appreciated.

Spectator. October 19, 1894. page 684.

BATHURST, N.S.W.

Rev. Thomas Cook's first Mission in New South Wales was held in Bathurst. It has been very successful. The names of 237 were taken in the enquiry room, exclusive of 60 young folks between the ages of eight and fourteen. More than 80 of the anxious were members of the Church of England. At the close of the Mission in Bathurst, Mr. and Mrs. Cook visited the Jenolan Caves. Mr. Cook commenced his second Mission in New South Wales at Waverley on Sunday last.

Spectator. November 2. 1894. page 715.

JOYFUL NEWS Pyramid Hill.

We have just concluded a five weeks' Mission, conducted by Mr. W. H. Scurr, of the Evangelisation Society, and now we are rejoicing over the harvest. The first week was spent at Terricks West, where, in spite of the dark nights, the people came in godly

numbers. The Spirit applied the Word, and some nine persons sought and found the Saviour, while God's people received a rich blessing. This was but as the droppings of the shower. At Mincha West the attendance grew as the Mission proceeded, while the interest likewise deepened. Showers of blessing descended, and some twenty-five, both young and old, stepped into liberty. At Pyramid Hill the work was especially hard, the other churches holding aloof, but God was with His servant, prejudice was gradually taken down, attendances increased, and under the faithful and earnest preaching of the evangelist many have been led to enquire whether these are so. Although we have here no results which can be tabulated, we feel sure that a work has been done, the result of which will be seen in eternity. We would express our deep gratitude to the Evangelisation Society for the work which, under God, it is enabled to do, while we unite in commending unto God His dear and honoured servant, who has just left us to carry on the good news elsewhere.

Spectator. November 2, 1894. page 716.

Rev. Thomas Cook.

The Rev. Thomas Cook writes from Bathurst on Oct. 22nd:-
Our beginning here has been grand. We have had 160 already. Great crowds yesterday, aisles and every available space occupied. Men's meeting a great success. Of the fifty seekers yesterday all except three were adults, a large proportion men. The whole town is interested. We shall have a glorious finish. Our people are full of praise. Collections yesterday over 32 pounds. We go to see the caves in the interval between this Mission and Waverley. After Stanmore we take Newcastle and Maitland, but we have postponed the Mission at the Centenary Hall until we return from New Zealand.

Spectator. November 2. 1894. page 719.

Waverley, N.S.W.

At the Rev. Thomas Cook's mission at Waverley, at the Sunday afternoon's service for young people ninety entered the enquiry room.

Spectator. November 9, 1894. page 731.

Rev. J. A. Gault in Tasmania.

Sheffield. It having been announced that the Conference Evangelist was about to hold a series of meetings at Sheffield, preparatory prayer meetings were held during the previous week, and a spirit of faith and expectancy was aroused. During the previous three months a good work had been going on in various parts of the district, owing to the zealous efforts of the Rev. J. W. Edwards, so that there was good reason to anticipate that Mr. Gault's mission would be a means of further blessing to many souls. Although the weather was very unpropitious, large congregations assembled night after night, from Wednesday, September 5th to Thursday 13th inclusive, to listen to the earnest words of the missionary. His addresses were characterised at one time by great force and vigour, and at others by a tenderness of appeal which riveted the attention, and strongly moved the hearts and consciences of all. As to the visible results of the mission, about seventy persons, mostly young people, sought the Saviour, many of whom doubtless found Him to the joy of their souls. There is also good reason to believe that Mr. Gault's visit has been a great blessing to many of the elder members of the Church and congregation, the Sheffield people therefore feel that they can truly thank the Conference for sending their evangelist to them, and that they can heartily congratulate it on the success of his labours.

Beaconsfield. The evangelistic mission conducted by the Rev. J. A. Gault, has been a time of great blessing. As the result of it, over

thirty souls have professed to find peace with God, and there are still a number almost persuaded, for whom earnest prayer is being made that they may enter into the kingdom. The Mission is also memorable for its effect upon the spiritual life of many of our Church members. The early morning prayer-meetings and the afternoon services have been specially helpful in this direction, and will long be remembered by some seekers after the higher life. Mr. Gault's address on Peace, perfect peace, was much blessed to many, leading them to the enjoyment of a fuller possession of this precious gift. We only regret the brevity of the Mission a few days more would, we believe, have been productive of vast results in the shape of conversions. We are thankful to God for the success of this effort, and still more so for His gift to His Church of an evangelist so earnest and faithful as Bro. Gault.

Spectator. November 9th, 1894. page 732.

REPORTS ON THOMAS COOK S MISSIONS IN

NEW SOUTH WALES.

Mainly from THE METHODIST.

The Rev. Thomas Cook s Visit to New South Wales

To The Editor.

Dear Sir, -- The Committee appointed by the President to arrange for the visit of the Evangelist, the Rev. Thomas Cook, to New South Wales has met, and decided to accept the suggestion of the Adelaide Committee that Mr. Cook come to this colony in September and October next.

We can only have Mr. Cook for two months, during which time he will conduct *two* Missions of Ten Days, and *five* Missions of Six Days. It is desirable that the programme of his work be filled up immediately and the Committee ask that circuits desiring Mr. Cook s services should apply forthwith.

All information as to cost, &c., will be supplied on application to,

Yours &c.,

Rainsford Bavin,

Secretary.

Centenary Hall, 12th Feb., 1894.

The Methodist. February 17th. 1894. page 17.

EDITORIAL

The Rev. Thomas Cook has begun his work in South Australia with encouraging results and the *Christian Weekly* gives the following brief character sketch of him:- Thomas Cook is

undoubtedly a man of power, or, rather, as he himself would prefer to put it, he is a medium (not in a technical sense) through which power acts. A fine, healthy physique a well-furnished mind considerable self-possession and control a strong, manly voice, with slight provincial accent an epigrammatic, business-like, natural, vigorous style of speaking entire absence of pulpit tone a modicum of humour a more than average supply of common-sense an intimate knowledge of the Scriptures concentration of purpose and intensity - these are some of his more evident qualities and characteristics but above and through all, absolute dedication, unswerving faith in God, and in himself *as God's instrument* He is no superficial worker. He obeys the injunction -

Plough deep
Sow not thy precious seeds
Among the scarce-unrooted weeds.

The Methodist. April 29th, 1894. page 7.

Rev. T. Cook's Mission in Australia.

A Good Beginning.

Our readers will be gratified to hear that Mr. Cook's first mission in South Australia has been a great success. Pirie-street Church, Adelaide, was filled night after night, and conversions to the number of 460 delighted the hearts of all connected with the movement. This is a splendid augury of what is to follow. Our readers will not fail to make instant and earnest prayer that like results may attend the evangelist all through his tour, and no least when he comes to New South Wales.

The Methodist. May 5, 1894. page 3.

The Visit of Rev. Thomas Cook.

To the Editors,

Sirs, -- The Rev. Thomas Cook is, we are told, a man of exceptional power, and has been owned of God in the conversion of many souls. I appeal to the members of the Wesleyan Church to give Mr. Cook the opportunity of addressing the unconverted. Our buildings are of limited capacity, and, unless I am much mistaken, it will need a special act of self-denial on the part of hundreds of converted men and women to prevent the crowding of our churches with *spiritual luxury* seekers.

Let each city and suburban Methodist forego this luxury for the purpose of sending one unconverted friend instead.

Moreover there are places far afield in this colony simply crying out for some great spiritual visitation, to rebuke, confound and conquer the all-triumphant powers of darkness. One week spent in Bourke, for instance, would, if he be the man I take him for, be more potent for good than three weeks in Sydney. I can imagine no greater test of the efficacy of special missions from the human point of view than for Mr. Cook to bring to bear upon Bourke the sanctified genius for soul-winning which, thank God, he possesses.

Yours, etc.,

PROPHETES.

The Methodist. May 5th. 1894. page 8.

The Visit of the Rev. T. Cook.

To the editors.

Sirs, -- In your last issue Prophetes very pertinently points out that a visit by the above evangelist to Bourke and such-like places might prove an immense advantage to the cause of Christ. Allow me to mention, however, a condition of Mr. Cook's visit which makes this practically impossible. The sum of twenty pounds must be paid for a five-days mission by Mr. Cook, or thirty pounds for one of ten days. In addition to this, Mr. Cook's travelling expenses from his last sphere, and, of course, the local expenses of

the mission must be borne by the circuit inviting him. In view of this, how is it possible for places like Bourke to secure the benefit of Mr. Cook's work? In many an important centre, where our church is weak and struggling, an influence such as one of Mr. Cook's missions would exert, might be a source of permanent and incalculable gain. Yet these are just the circuits that are practically debarred while Mr. Cook's work remains as a spiritual luxury for circuits already strong. For these financial conditions Mr. Cook is not personally responsible. He receives a stated salary, which, in view of all the circumstances of his work, is not too high. The rates have been fixed by Mr. Cook's English Committee. It is a matter for extreme regret that these gentlemen should have so far ignored the precept of our great founder as to send Mr. Cook, not to those who need him most, but to those who can pay him best. Placed side by side with the niggardly financial response to the Rev. W. G. Taylor's evangelistic work in England, this presents but a poor example of what is sometimes boastfully spoken of as British fair-play.

Yours, &c.,

G. C. Percival.

Albury, May 7th, 1894.

The Methodist. May 12th. 1894. page 8.

The Visit of Rev. T. Cook.

To the editors,

Sirs, -- I would like to endorse the remarks of your correspondent, Prophetes, in your last issue, as to the desirability of Mr. Cook visiting such centres as Bourke.

Unfortunately, it is a matter of utter impossibility for us to guarantee the required sum - which I believe is twenty pounds - in order to secure a visit from Mr. Cook. If some of our city and suburban Methodists would exercise a further special act of self-denial, by providing us with the required sum, I feel sure that, with

God's blessing, many hundreds in this district who are spiritually dead, would have cause to rejoice.

Only those who have resided in this district can have any idea of the spiritual destitution and indifference that exists, but, thank God, there are a few who are praying and working for a better state of things.

If ten friends will send us one pound each, and twenty friends the sum of ten shillings each, the financial difficulty is overcome. Who will help us? It will prove one of the best-paying investments ever undertaken.

Thanking you in anticipation,
I am, yours &c.,
Edmund S. Hodd.

Bourke.

The Methodist. May 19, 1894. page 8.

Re Rev. Thomas Cook s Mission

To the editor,

Sirs, - I agree with your correspondents who urge the desirability of Mr. Cook missioning such centres as Bourke, and also that our stronger circuits should render financial aid, if such were needed, to permit of this being done. Having had personal experience of Mr. Cook's work in England, and knowing the condition of such a circuit as Bourke, I am not at all sure that such aid will be necessary. Mr. Cook s missions almost invariably pay all expenses and leave a balance over. But, as no one else has taken up the matter, I must protest against the reflection cast upon Mr. Cook s English Committee by the Rev. G. C. Percival. Anyone reading Mr. Percival s letter of May 7th would conclude that one object of the committee was to make financial profit out of the mission whereas anyone who will make a calculation of the expenses incurred in connection with Mr. and Mrs. Cook s voyaging to and from England, and paying Mr. Cook s salary whilst he is absent from

home, will easily see that the rates charged for missions are not excessive, and not likely to bring any profit to the committee.

I think it would be more seemly to recognise the generosity of the English committee in lending their leading evangelist to the colonies and India for twelve months on such reasonable terms.

The Rev. J. Bickford has suggested that the Methodist authorities here should petition the British Conference for Mr. Cook to be loaned to us for four years. If this were done, and Mr. Cook could remain at this side of the world so long, such circuits as your correspondents name might be visited.

In any case this is a time of God's visitation by His servant, and the influence of Mr. Cook's mission will be widespread. Let all who desire the revival of God's work continue instant in prayer that the blessed effects of Mr. Cook's powerful work may extend to every circuit in Australia.

Yours, etc.

Jos. Woodhouse.

The Methodist. June 2, 1894. page 8.

The Visit of the Rev. T. Cook

To the editors,

Sirs, -- Referring to the appeal for assistance to enable us to invite Mr. Cook to visit Bourke, and which appeared in your issue of the 19th instant, I have pleasure in notifying to your readers that one good brother in the country (over 400 miles from here), sympathises with us to the extent of five pounds, and has sent a cheque for that sum.

My faith is equal to believing that the Methodists of this colony will send along the remaining fifteen pounds required.

May I suggest that those who can and will assist us should do so promptly, so that we may make application for Mr. Cook's services.

Yours, etc.,

Edmund H. Hodd.

Bourke.

The Methodist. June 2, 1894. page 10.

The Rev. Thomas Cook s Mission. (editorial).

In connection with Mr. Cook s Australian Mission, arrangements have been made to secure his services in this colony. Already many of our people are beginning to manifest an interest in his work and are looking forward to his visit with joyful and hopeful anticipation that God will make it a season of abundant blessing to our various churches. It is to be hoped that this interest will be quickened and yet more widely spread for nothing is more certain than that the success of a mission like Mr. Cook s depends very largely upon the responsiveness of the people themselves. When our churches are awakened to the necessity of seeking for a larger inflow of spiritual power, and for a fuller consecration of themselves to the work of the Great Master then they will give themselves to prayer and to the various activities of the Christian life. And when this is done, a spirit of prayer will always beget a spirit of responsiveness to Divine calls so, that when God sends some eminent Evangelist to reap in fields that are already whitening for the sickle, the joy will be as the joy of a glorious harvest. We sincerely trust that this will be the case with regard to Mr. Cook s visit and that it will be accompanied by a wide-spread spirit of hearing amongst the people.

Mr. Cook s mission is not to the masses alone, but to the Churches, and to the Churches first of all for we are fully persuaded that if the masses are to be reached, and in any way influenced for Christ, it must be through the instrumentality of the Churches. We have no sympathy with the false sentiment that is looking for a Christianity without a Church. That there are dead Churches, and Churches that are false and faithless to the theology of the four Gospels, and to the soul-inspiring example of Christ s own life, is no argument that there are no true Churches which the Christ of to-day

can use for the salvation of the people. From the beginning of Christian history, the same story has been told in a great variety of ways. That story is this:- God provides, but the Church distributes. Christ provided the abundant supply of loaves and fishes but the disciples distributed them to the people. Let it be understood then, that our first necessity, is the necessity of quickened Churches. It is a glorious thing to be the almoners of God of God's blessings and of God's bounties to the people but to be so, there must on our own part be a large power of receptivity for the higher gifts and blessings of the Christian life. Where such power of receptivity exists, the souls will open itself to God as the sunflower expands its flaming corolla to the sun. Then, when the Church is herself filled with God she will be saved *to save*. She will be blessed *to bless*.

During Mr. Cook's mission to Kadina 153 persons - young and old - dedicated themselves to God and we hear that the mission has been a blessing to all the Churches, the ministers and people of which have heartily co-operated in the services, and memories of by-gone days - the good old times - have been revived. At Moonta Mines a similar work has been going on. We read that souls are being saved nightly, but the interest is general. Instances are known of decisions for Christ in the home, in the Sunday-school, in the class-meeting, and in the prayer-meeting. All this is good news, for which we heartily thank God. May we not look for similar scenes here, in sunny New South Wales. Surely God is saying to us
Open thy mouth wide, and I will fill it.

The Methodist. June 9th, 1894. page 7.

The Rev. Thomas Cook's Mission.

KOORINGA

The Rev. T. Cook commenced a five-days mission in Kooringa on Sunday, May 27. From beginning to close the results were of a most satisfactory character. Friends came from all the churches round from Clare also, in one direction, Terowie in another,

and from smaller churches between. The Sabbath morning service was a very blessed occasion. In the afternoon a considerable number of persons went into the enquiry-room and at night the church was crowded to excess indeed, the attendance was too large to allow of the most effective methods of work. Notwithstanding this, there were many who decided for Christ. Altogether during the mission 160 persons resolved to be the Lord's disciples. The Episcopal, Primitive Methodist, and Bible Christian Churches, with the Wesleyan Churches at Kooringa and Redruth, have been made partakers of the grace in which we all rejoice. The good work continues, and there is the expectation and the sound of abundance of rain.

PORT PIRIE

Mr. Cook commenced his mission on Sunday, June 3. The Institute Hall was full for each meeting. During the afternoon and evening services forty-four young men and adults professed conversion. Mr. J. C. Haslam, writing on Monday night, says:-

Mission creating profound impression number of young men deeply wrought upon yesterday who did not actually decide the enemy's camp disturbed - there is a big shaking to come hall full again twenty converts to-night more to follow.

KADINA

A most interesting gathering took place in the Kadina Lecture Hall on Monday, June 4. Through the kindness of several of the friends belonging to Kadina and Wallaroo Mines Churches, the new converts in connection with the mission at both of these places were invited to a social tea. About 200 converts were present, besides whom there were also present the ministers of the town and a number of workers. The arrangements were well carried out, and every one was exceptionally happy. The success of the mission is a matter for profound thankfulness - *Christian Weekly*.

The Methodist. June 16th 1894. page 8.

THOMAS COOK'S MISSION IN ADELAIDE AS TOLD BY HIMSELF.

From the August number of *Out and Out* we copy Mr. Cook's account of his mission in Adelaide. On arriving in Adelaide, Mr. Cook says of his work in

PIRIE STREET

The newspapers gave us considerably more attention than is usual, and did much to create public interest in the mission. We were literally boomed by the leading journals. Portraits, interviews, and notices were given, almost to extravagance. As the result, congregations from the beginning were all we could desire. A large number of seekers entered the enquiry-room the first night, and the mission was launched with every prospect of success. Night by night the power and interest increased until the Sabbath, when the spacious church was far too small to accommodate the crowds that came to hear. Friday nights were set apart for Holiness meetings, on which occasions the congregations were larger than on any other week night. The hunger for information on this subject was most inspiring, and the number who have received definite blessing is not the least important result of our visit. Conversions multiplied so rapidly that before the end of the mission between four and five hundred persons had professed to receive remission of sins. Noonday prayer-meetings were most popular. At these some remarkable answers to prayer were announced by the workers. Special prayer lists had been recommended of at least a dozen names, and before the mission ended the majority of those on several lists had been won for the Saviour. One told of fourteen on her list who had been converted. Others rejoiced over seven, eight, nine, and ten, for whom prayer had been answered. At the last service the church was a spectacle never to be forgotten. Looking from the

organ loft, a dense mass of faces presented itself wherever the eye turned from floor to ceiling. Aisles and passages were obliterated, and doorways thronged. But the most interesting sight was that of the new converts, who filled the central area from the communion rail to the rear of the church, and though two thousand voices made the walls vibrate to the foundations the song which most affected the ear and the heart was the doxology when sung alone by the four hundred and eighty who had been brought to religious decision during the mission. It was a memorable gathering, and one which is not likely to be forgotten, least of all by those for whom it was held. After an address to the converts, a number of others pushed their way into the enquiry-rooms, and so, amid triumph and thanksgiving, closed out first mission in South Australia.

KENT TOWN.

We commenced at Kent Town on the Saturday of the same week with an address to a large and selected band of workers, who were all eager and expectant. The enduement of power was urged as the first and ever continuing necessity for successful service. On the first Sabbath over ninety persons, young and old, decided for Christ. This grand beginning proved that the confidence with which the mission had been looked forward to was not in vain. It was the pledge and earnest of still richer blessing. Every evening during the week brought larger audiences, until the Friday evening at the Holiness meeting, when the baptism of the Holy Ghost descended upon a full church. This prepared for the second Sabbath's services, which brought blessing with it above our largest expectations. The afternoon service was for young men, many of whom decided to be on the Lord's side. We had an unprecedented pack in the evening, and what was better, the room was filled with seekers who came for the simple asking to find peace with Jesus. Monday's service was unequalled for impressiveness and results. The constant stream of men, women, and young people down the aisles into the enquiry-room led many to ask "How is this?" We have never seen it thus before. Truly this is the work of God. Tuesday's service was preceded by a social tea, at which several hundred of the converts

and workers were present. Before my address to the converts, Mr. Haslam asked all to join in praise that we had been sent to Adelaide, and for the wonderful blessing God had given, which he hesitated not to say would raise the whole of the generation with which they would come in contact.

The Methodist. August 11. 1894. page 7.

GEELONG.

The Rev. Thomas Cook's mission in Geelong is sustaining the record of success which has attended his past fourteen years of evangelistic work. The South Melbourne Wesleyan Church reports some hundreds of additions to its membership, and Geelong, for three days, 114. The Mechanics Institute is crowded every night. Mr. Cook anticipates a crowning ingathering at Ballarat.

The Methodist. August 18, 1894. page 1.

Thomas Cook's Mission.

The Committee met on Wednesday, the President in the Chair. On account of the visit of the Rev. John McNeill to Sydney in October, it was decided that Mr. Cook's mission to the city be postponed. The following re-adjustment of dates was then agreed upon:-

Newcastle, from October 14th to 23rd.

Waverley, from October 28th to November 6.

Bathurst, from November 11 to 20th.

Stanmore, from November 25th to December 4.

Maitland, December 9 to 18.

Centenary Hall. From December 30 to January 8th.

One or two fresh applications for Mr. Cook's services were received, including one from Bourke for a six day's mission. Great regret was expressed that the Committee was unable to accede to

them. A welcome meeting to Mr. Cook was fixed for Centenary Hall on Friday, October 26. After some other formal business, the committee adjourned.

The Methodist. September 1, 1894. page 3.

REV. T. COOK S MISSION TO BOURKE

To the editors,

Sirs,- In justice to Bourke and in explanation to those who so kindly came to our help with subscriptions and guarantees, I wish to point out that your brief account of the doings of the Cook Committee suggest a wrong inference so far as Bourke is concerned, *We agreed to a ten day s mission* though saying that on account of the expense we should prefer *six days*!

Of course we do not know the deciding factor that led the committee to select circuits that apparently need Mr. Cook least and to pass over places that, spiritually, need him most.

It is a bitter disappointment to us after the efforts we have made and the financial responsibilities we were prepared to face rather than let go what seemed to be at least the set time for Bourke.

We are applying for Mr. McNeill, and I hope every Methodist on his committee will support us. Help us along there please Messrs Editors, if you can!

Yours very sincerely,

E. E. Crosby.

Bourke, Sept. 1st, 1894.

The Methodist. September 8, 1894. page 8.

THE COOK MISSION TO BOURKE.

To the editors,

Sirs, - As a former minister of Bourke, I feel a natural interest in the desire of the people there for a visit of the Evangelist. As the matter seems to be one of choice between Bourke and a third mission in Sydney, permit me to afford a little information which may be of service.

In conversation with Mr. Cook in Bendigo a fortnight since, he told me that he was only expecting two missions in Sydney, Centenary Hall and Stanmore, and that owing to the visits of Gypsy Smith (sic) and John McNeill in close succession, he would rather begin in the country, and leave Sydney till towards the close of his mission in New South Wales. He told me that he had written to Mr. Bavin to that effect on the preceding day, 20th August.

I cannot help thinking that if Mr. Cook were consulted, he would prefer the experiment of a mission in Bourke, where workers are few, and iniquity doth abound.

He dwells with great pleasure on the incidents recorded in his Mission in South Africa, where he had the opportunity of testing the power of God's Spirit to work on the minds of benighted heathen, even tho the message had to be given thro an interpreter, and delights to converse upon the marvellous results which followed.

I am sorry that I did not mention Bourke to Mr. Cook. I should have done so if I had not understood that all the missions were settled, and that he was hoping for a brief rest between his N.S.W. and New Zealand tours. I should like to suggest that Mr. Crosby or Mr. Bavin write to Mr. Cook, asking for his opinion or preference.

Yours, etc.,

J. Ward Harrison.

The Methodist. September 15, 1894. page 8.

ADJUSTED DATES FOR NEW SOUTH WALES.

Bathurst Oct. 14 to 23.

Waverley Oct 28 to Nov. 6

Stanmore. Nov 11 to Nov 20.

Newcastle Nov 22 to Dec. 4

Maitland Dec. 9 to Dec. 18

Centenary Hall. Dec. 30 to Jan. 8.

(signed Rainsford Bavin - secretary.)

The Methodist. September 22. 1894. page 4.

The Rev. T. Cook's Mission to Bourke.

To the editors,

Sirs,- In justice to the Committee, will you allow me, in reply to Bro. Crosby's letter and your comments thereon, to place the following facts before your readers.

At its first meeting, early in April, the Committee issued an appeal inviting circuits who desired Mr. Cook's services to apply. The Committee met again at the end of the month and dealt with the applications, allotting Mr. Cook's missions to the circuits named in your report of September 1st. No request from Bourke had been received, nor was any such request preferred until three months later, viz., in July last. Unfortunately it was then too late, as the Committee could not upset arrangements made, nor were they able to secure the extension of Mr. Cook's time in this colony they sought. It is true that, some eight or ten weeks later, when it seemed likely a chance might offer for another circuit to get Mr. Cook, I at once wrote to Bourke and asked if they would be willing to take him should the opportunity occur. Unfortunately the opening did not occur. Hence the disappointment. But the Committee cannot be held responsible for this. If any mistake has occurred in Mr. Cook's not going to Bourke, it must surely have been on the part of the circuit applying three months too late.

Yours truly,

Rainsford Bavin. Sec. of Com.

Sept 12th, 1894.

The Methodist. September, 22nd, 1894. page 8.

EDITORIAL

The Rev. Thomas Cook arrived in Sydney on Wednesday last, and proceeded by train to Bathurst on Thursday. We hasten on behalf of the Wesleyan Church of New South Wales to extend a cordial welcome to Mr. Cook, and to express the hope that his mission here will be equal in interest and power to any he has hitherto conducted anywhere. Will our readers join heartily in prayer that this may be the case. For the next two weeks Mr. Cook will be engaged at Bathurst and on Sunday fortnight he opens his commission at Waverley. May God make his visit the occasion of much good to the Methodist people of New South Wales.

The Methodist. October 13th, 1894. page 7.

THE REV. THOMAS COOK.

Connexional Evangelist. by E. H.

We present our readers to-day with a life-like portrait of the Rev. Thomas Cook, the Senior Evangelist in connection with the British Conference, who has recently arrived among us, and who commenced on Sunday last what is already proving to be a remarkable work of God at Bathurst.

In a recent book, which is on sale at our Book Room (Thomas Cook s Early Ministry) the Rev. H. T. Smart describes this man of God, and seeks from the depths of his loving heart to emulate this evangelist's singleness of purpose, and devotion to the Lord Jesus Christ but Mr. Cook s aims and purposes, his power with God and men, his winning, telling, and pointed addresses, the sacred influence of his meetings, are things, or experiences, which cannot be written down in cold type. They must be seen, and felt, and heard, in order to be understood, and even then but a faint conception of the secrets of his power can be gathered by those who best know him. And yet the book referred to , which extends over the first

thirteen years of his ministry, is remarkably well written, and a shipload of them prayerfully distributed and read by the Methodists of New South Wales, would prove a stimulating tonic to their faith, and a benediction to their lives.

Thomas Cook is a native of Middlesbro , Yorkshire, and is now thirty-five years of age. His father was a carpenter, his mother a devoted Christian and Methodist class-leader. At an early age he attended the Sabbath-school, and through the godly influence of a railway porter was led to feel his need of a Saviour but it was not until a week of special services were held in the circuit, conducted by the local preachers, that Thomas Cook took a decided stand for God, and avowed himself on the Lord s side. This was in the year 1875, and he was then but a lad of sixteen. His conversion was not much thought of at the time, in fact the whole mission seemed like a failure, for who would think of writing a gushing account to the newspapers of a week s successful mission where only one conversion was recorded, *and he a lad of sixteen?* Without waiting for the parchments of authority, and acting upon the important truth stated in those lines:-

If you want a field of labour

You can find it everywhere,

the lad began his evangelistic career immediately. In accordance with a resolution *never to let a day pass without speaking to at least one person about personal religion*, he accosted a man in the streets, and spoke to him about his soul. Before bedtime the man and his wife were both converted. He next appeared in conjunction with a young congenial spirit - now the Rev. Edward Davidson, connexional evangelist - as a street preacher. Securing a small box, with handles at the end, and texts painted around the sides, they with true Methodistic fervour exhorted the passer-by to flee from the wrath to come. True, some of the bolder saints, who were more staid and circumspect, thought this was going just a little 'too far' whilst some of the baser sort sneered at their youthful ardour but there were others who praised God for their zeal and boldness, for it was through their earnest instrumentality that they were brought to a knowledge of the truth and the saving experience of the grace of

God.

Shortly after this two American brethren named Inskip and McDonald, visited Middlesbro and preached with marvellous power to the Church on the doctrines of the Higher Life. Hundreds of believers were quickened and a glorious revival broke out. Chiefly through the instrumentality of his late father-in-law, Mr. Joshua Dawson, Thomas Cook felt his need of, sought, and found, the blessing of heart purity. An experience, not a doctrine only, which he has lived and preached ever since which, under the blessing of God, has enabled him to raise hundreds of Christians from their lethargy, and fire thousands of Laodicean Christians with a more Christ-like zeal.

His next step was to form a mission band to sing and exhort in the streets, and to pray in the Sunday evening after-meetings, and thus aim at conversions at every Sunday evening service. God blessed this step and much fruit was the result. Through his successful efforts at soul-saving he soon gained for himself an honourable position among the duly accredited rank of local preachers, and chiefly under the late Dr. Punshon's prevailing ministry, he resolved, if God opened the way, to become a minister. He was at the time engaged as a day school teacher, and had the opportunity of entering the Westminster Training College, but God had a greater work for him to do, and so abandoning earthly prospects, which at this time appeared particularly bright, he offered himself as a candidate for the ministry in the year 1880. But even Methodist Conferences are not infallible, for though he passed the several tests successfully until he appeared before the final tribunal, yet there he was declined, the principal objections to his reception being - his too youthful appearance, his want of preaching ability, and the fact that ministers were not in demand that year. Being fully persuaded that God had called him to the work, Thomas Cook would not relinquish his hope, and so was soon engaged in the Halifax and Bradford district as a lay evangelist, and his success during the year was so marvellous that when in 1881 he again appeared as a candidate for the ministry the Conference had only one course open - the reversal of the previous decision. He was not sent to college, but

was immediately appointed Connexional Evangelist to labour under the direction of the Home Mission Committee, under whose direction he has laboured with phenomenal success for the past 13 years.

Mr. Cook is a staunch Methodist. His theology is definite, positive, scriptural, and in harmony with all true evangelical creeds. In every mission he gives marked prominence to the important doctrine of full salvation as the privilege of every child of God, and offers with true Methodist conspicuousness, salvation for every sinner, and salvation from all sin *now*. His manner in the pulpit is wondrous in its simplicity. He speaks the things he knows. There is nothing brilliant, catchy, or startling about them. Each sentence seems as a message from above, and is delivered with calmness, self-possession, and courage. He is a real sunshine preacher, and there is nothing dignified, austere, or gloomy in him. He keeps hold of the reins of his meetings from the beginning to the end, and rarely, if ever, allows an audible prayer to be offered until his final appeal is made. The reason is, he finds he can rarely secure the power over his congregation after a brother has prayed that he had when he finished his sermon, and so he carries on the work almost single-handed, and rarely leaves the pulpit until the benediction is pronounced.

To give our readers a better opportunity of gauging his wondrous influence, it may be mentioned that there is no record of any mission which he has conducted since his entrance upon the work where souls have not been saved. Thousands in England, Ireland, Scotland, Wales, Norway, the Isle of Man, the Isle of Wight, South Africa, and Australasia will have to thank God that ever they heard his voice. We bespeak for our dear brother the earnest prayers of God's children everywhere, and predict for our beloved Church a glorious ingathering of sheaves through his visit.

The Methodist. October 20, 1894. page 3.

Rev. Thomas Cook at Bathurst.

Our Bathurst correspondent writes:- There have been showers of blessing! In spite of most unfavourable weather the mission of Rev. Thomas Cook is taking hold of Bathurst. Up to tonight (Wednesday) there have been 80 names handed in of those who have sought and found salvation.

Mr. Cook's addresses have been marked by great lucidity of expression and intense earnestness. He is a man who knows his fellows and his God, and his success in the work is great and real. The address upon Holiness, or cleansing of the heart, on Tuesday afternoon was the clearest and most impressive setting forth of that cherished Methodist doctrine we remember. We are not half through the mission yet, and we believe there are greater blessings to come.

Our cry is to our people throughout the Church in this colony, - Brethren, pray for us. Pray in all your churches on Sunday next that this first mission of Brother Cook in our colony may be notable for glory and for grace.

The Methodist. October, 20, 1894. page 7.

THOMAS COOK'S MISSION

Thomas Cook opens his mission in this city on Sunday next. He begins at Waverley, and from thence he will go to Stanmore. Central Sydney he will visit later on. His work in Bathurst is highly spoken of, there have been gatherings to the Church, and a high-toned spirituality has pervaded all the meetings. And it is spirituality we want and not mere excitement. It is easy enough to get up a sensation, but it is quite another thing to quicken the Church and lift it up to a spring-tide of spiritual life. In this respect, high-water mark is not often attained, we are too content with small things in religion but when it is attained, it always means a flowing tide of blessing. We are glad, indeed, that our Church in Bathurst has witnessed gracious revival during Mr. Cook's visit, and we hope that other circuits will witness yet greater things, and that God in His mercy may grant unto us the light and glory of Divine visitations.

The Church that succeeds in giving God to the people, and in bringing the people to God, is the Church of the future and this is the one great object of Mr. Cook's mission, and we hope that it may be amply and gloriously realised.

Just now the time is most opportune to show the people the supreme value of religion. We have been passing through a severe crisis in our colonial history, and the end of it is not yet in sight. But however severe the stress has been, and in some cases it has been cruelly so, nevertheless it has taught us many needful and salutary lessons. If the father's have eaten sour grapes and the children's teeth have been set on edge that very fact is not without a certain degree of very wholesome instruction. There is an old proverb to the effect that, - Experience teaches fools wisdom, but it is a mistake. It is wise men who garner who garner the teachings of experience - to profit by them withal. Fools are too wise in their own conceits to profit even by experience. They sin and suffer and then sin and suffer again. But there are hundreds of men and women around us who are heartily tired of that sort of thing and who have both the sense and wisdom to see the utter folly of placing all their hopes on the world or on worldly speculations. They are crying for something higher, diviner, and more soul-satisfying. Amid shattered hopes, and bitter disappointments, the world is hungry for God. And none of the mushroom Gospels of to-day can satisfy that hunger. It can be satisfied by God alone, and it is for the Church to bring the Spirit of God in direct touch with the souls of the people.

One of the things made prominent in Mr. Cook's mission is the old Methodist doctrine of holiness. This means a direct appeal to the Church. It is a fact which is invariably conceded by Christian writers that all true revivals commence with the Church. It is in vain we look for the power of God to be made manifest to the world in the arrest of the careless and indifferent, or in the conversion of notorious sinners, unless the members of the Church are themselves awakened to a sense of their own obligations to God and their duty to their fellow-men. And such obligations are realised only as we get close to the one eternal fount of holiness and truth, and the Church sees the necessity of self-surrender and of entire consecration to God.

Mr. Cook is a member of what is called the Out and Out Society, and in accordance with his membership, he is an "out and out" preacher of holiness. And the fact should never be overlooked that "holiness" is not nearly so much a doctrine as an experience to be realised and enjoyed. As a doctrine it may lie as dead as the fossil remains of the extinct Dodo but as an experience, it is a living bright reality which is always radiant with light and life and joy.

The Methodist. October 27th, 1894. page 7.

WAVERLEY

On Sunday last the above mission was commenced under very favourable circumstances and with most encouraging results. The congregations at all the services, were unusually large. The mission preacher entered upon his work evidently endowed with the influences and indwelling power of the Holy Ghost. At the close of the morning service, which was one of blessing and spiritual quickening, Mr. Cook held a short meeting for Christian workers. Directions and encouragements were given, both how to influence others to attend the services, and in leading awakened souls to Christ. In the afternoon - at the service for young people - over 90 manifested their decision to serve God by entering the enquiry room. In the evening, after a service of great power, several others gave themselves to God. Monday night the congregation was large, Mr. Cook preached a sermon on, The blood of Jesus Christ, His Son, cleanseth us from all sin. It was a time of blessing for many. Six persons entered the enquiry room. On Tuesday the power in the services was greater than at any other day. At 3 in the afternoon a Holiness, meeting was held. Many souls were moved. while Mr. Cook, in an address, which lasted about an hour, spoke on Reckoning ourselves to be dead unto sin. In the evening the congregation was large, numbering fully 500. The sermon, which dealt with Excuses, was addressed more especially to young men. It was calculated to lead many to immediate decision. Twenty-four persons, among whom was a number of young men, entered the

enquiry rooms. There was great joy as the day closed. These are only notes by the way. A more complete account of the mission and its results will be furnished, all being well, in our next issue.

Methodist. November 3, 1894. page 3.

WAVERLEY

Never before have we seen that wonderful text in St. Paul's Epistle to the Ephesians: He gave some, apostles and some, prophets and some, Evangelists and some, pastors and teachers, etc., so strongly illustrated and set forth. To all human appearances scores have been converted under the ordinary ministry of the "pastor" and the teacher. An evangelist has come, not with a system of religion to draw men and women by its novelty, nor with a dangerous diluted gospel, but with the same old faith once delivered to the saints, which ever since the days of the Apostles until now has been the power of God unto salvation. While Mr. Cook's message is not new, he wisely, and under the direction of the Holy Spirit, adopts new ways of presenting that message. In Plain language, and forcibly illustrated with anecdotes and analogies, the fundamental truths of the plan of God to save men are preached to the people. In noticing his prayer, and his appeal, you are constrained to say THIS MAN MEANS SOMETHING. And you do not wait long before you find out what he does mean. He fearlessly and tenderly declares the whole counsel of God. His sermons are all evidently prepared, and the subjects to be treated delivered in such an order as to produce the best result. He seems to be anxious to get at his subject. One lesson is read, and with a force and directness which compels men to say he understands and believes The Book. During the whole mission the great truths relation (sic) to the soul's salvation are dwelt upon. He storms the soul of each hearer from the citadel of God's inspired word. His illustrations of such truths as man's opportunity to turn, and the fearful consequences of resisting the call of the Spirit, produced a very solemn impression. His frequent pauses during the delivery of

a sermon, and the direct appeal to 'you, and you, and you,' are very effective. His deliverances sometimes should not be called sermons. He may take a text. But he fixes his mind on a theme - a great truth, and compresses much into what he utters about it. He does not waste words. He does not apologise for his place and his commission. He utters truth dogmatically, because he evidently believes with all his mind and heart that God has sent him. He calls forth by an unusual personal influence the sympathy of the Church. It seems as though the pulpit was AIDED BY THE PRAYERS and expectations of God's people. By these means and under these circumstances the blessed results follow. But Mr. Cook's methods in bringing the unconverted to immediate decision are all-important. Were he to close the service in the usual way, we very much question whether there would be even a tithe of the spiritual results. All who are old enough to judge of the cases of conversion under their own observation, and their own conversion included, must know that very frequently a little thing will cause men to decide one way or another. The sermon lasting from 40 to 50 minutes, and occasionally longer, closes with a solemn and quietly delivered appeal to every unsaved soul to come to an immediate decision for Christ. All are then asked to bow their heads in silent prayer. In this attitude the whole congregation remain for a moment or two. Mr. Cook then asks all those to remain seated who decide to seek salvation and all to stand who are God's people. Those who stand are asked to pray for those who, by remaining seated, show they have accepted the Evangelist's invitation. Subsequently all who are seated are asked to enter the enquiry room. Having taken the first step, the second is comparatively easy. Workers go with them to lead the way. It caused a deep thrill of joy to see young and old pass down the aisles of the church. It is evident Mr. Cook has made it a subject of careful study how to pull the net to shore. Scores of ministers fail where he best succeeds. To such he would say, Pull the net to shore, brother, pull the net to shore.

When we first noticed MR. COOK'S METHOD we were disposed to disapprove of it, as savouring of the sensational and the attempt to catch people by what was unworthy of a rational

application of Divine truth in the sanctuary of God. But the passage came to our recollection Should it be according to thy mind? The results of Mr. Cook's frequent appeals to the people to yield and enter the enquiry room, supplied the answer. No going from pew to pew. Persons of all ages almost, rose and calmly went forward to seek their peace with God. If God saves souls by this method, whether it is new or old, let adverse criticism pass over unheeded. And O what joy has been in the church during the past ten days. The absence of noise, and mere animal excitement the deep and gracious influence of the Holy Spirit resting upon all, compelled men and women not accustomed to these things to say - this is a true work of God. Up to Monday evening, (at which service thirty-five gave their hearts to God), no fewer than *two hundred and sixty* entered the Enquiry Room. The Holiness Meetings which Mr. Cook conducted were seasons of great blessing Mr. Cook's expositions of the nature of sanctification, the way of its attainment, and the hindrances to this work were very much appreciated. The whole Mission was unique. It was a mission to the church, and the church felt it to be so. The unity and zeal manifested by the church workers who came from all parts of the Circuit, and their evident interest in the Mission, was a great encouragement to Mr. Cook. Truly, the spirit of prayer was poured out richly upon the people of God. One of the most pleasing features of the Mission is THE CONVERSION OF YOUNG MEN. These young converts are capable in the strength of Divine grace of setting Waverley in a flame. In very many houses the salvation of such a band of young men has been a cause of joy and delight never before experienced. One of the most important services held during the mission was that of Sunday afternoon last, when between 400 and 500 men assembled in the Church. A most timely and faithful sermon, on the text, *Whatsoever a man soweth, that shall he also reap*, was preached by Mr. Cook. Modern sin received a severe handling. The eternal sin and the eternal punishment were in vivid language set before the attentive congregation. Several rose and entered the Enquiry-room. On Tuesday evening the Mission closed. It was a deeply interesting and solemn sight to see the new converts occupying the centre section of the Church.

MR. COOK'S PARTING ADVICES will, we think, never be forgotten. They were such as to render very great help to those beginning the Christian course. The invitation was again given to accept God's offered mercy. Thirty-one responded. Since the Mission was commenced two hundred and ninety have professed conversion. Children who entered the enquiry room on Sunday under 12 years of age, are not reckoned. But we hope many of them will be found to have been made partakers of God's saving grace.

Many belonging to other churches attended the mission, and were brought to a saving knowledge of the truth. All the churches in Waverley will derive benefit from this mission. To God be all the glory!

Methodist. November 10, 1894. page 3.

WAVERLEY After the Mission.

Since the mission of the Rev. Thomas Cook was concluded a series of meetings has been held in the Waverley Circuit. Desiring to preserve the harvest which has been already reaped, and to carry on the work, the Leaders and Workers in the Mission and other friends were called together on Thursday evening by the Superintendent. A very gracious and thankful spirit pervaded the meeting, and as a result of the deliberations, the early Sunday morning prayer-meeting is to be continued also one preparatory to the Sunday evening service, the Society classes are to be re-arranged and a number of new leaders appointed at a special Leaders Meeting to be held on the 25th, and the Young Peoples Meeting, which has been doing good work for many months, is to merge into a properly organised Society of Christian Endeavour. On Sunday last large congregations assembled both at Waverley and Lugar Brae, and after the morning service in each place, the sacrament of the Lord's Supper was administered to about 280 communicants, a large number of whom partook of it for the first time. The Rev. C. Stead conducted the service in the Waverley Church, assisted by Revs. F. Firth and R. S. Bunn, and the Rev. W. H. Rogers at Lugar Brae.

The schools, and evening services were largely attended, and prayer-meetings were held, thanksgiving and new life being prominent features throughout. It was a great day for the Circuit. On Monday evening a meeting of the members and new converts for thanksgiving and testimony was held in the Waverley Church, the centre of which was filled, and part of the sides. It was the largest and brightest meeting of the kind we have seen for many a year. The testimonies came from old and young - the superintendents and officers of the schools, leaders, teachers, and others who have laboured long, together with senior scholars, and from many others, who a month ago would not have dreamt of such a thing as testifying for Christ. It was a grand meeting. On Tuesday evening the school-hall was filled by those interested in the Christian Endeavour Society. Sixty-three active members were enrolled, and a large number of associates, the officers were elected, and arrangements were made for completing the preliminary work. A similar society is likely to be formed at Lugar Brae. The Leaders meeting will specially deal with the question of shepherding the new converts, and on Friday week a social meeting of Church members and converts is to be held, for mutual recognition and other matters, the Rev. T. Cook having promised to attend and deliver an address. For the gracious work of the past three weeks we thank God, and take courage

Methodist. November 17, 1894. page 3.

STANMORE

The Rev. Thomas Cook, the English Evangelist, commenced a ten-days mission at Stanmore Church on Sunday last, when three successful services were held, at the evening services many were unable to enter the building. Each evening service, the spacious edifice has been filled, and up to Wednesday 117 persons have entered the enquiry room. The services have been marked with great religious fervour, and much good is being done. We hope to give an extended report in our next issue.

BATHURST - Our correspondent writes: I would like to have sent you some account of other services here since Mr. Cook left but have feared to trespass on your space. The Communion service on the Sunday following the mission was a season of wonderful power and blessing. The ground floor of our large church was filled with those who wished to participate, and some for the first time, and many others who had neglected the ordinance, knelt down together to celebrate the Master's dying love. Before the service was concluded Mr. James had to announce that the wine had given out, so large was the attendance that sufficient had not been provided.

LISMORE - Sister Francis, of York-street Central Mission, aided by the resident minister, has just completed a week's special mission in Lismore. It began on Sunday afternoon by an address to the young people on "Come unto me." The issue was that quite a number came out on the Lord's side. The addresses on Sunday evening and during the week were based on the following subjects:-

An important Question - God's care for us - Invitation to the thirsty - Sins scarlet and crimson - Seeking for Jesus - Christ at the door - and The Judgment Day. Sister Francis' addresses, all glowing with incidents drawn from her work in the Hospitals and slums of Sydney, were interesting and effective. At the close of the work it was found that fifty-three inclusive of twenty-five from fourteen years of age down, had decided for Christ. So deeply has Sister Francis - of whom one said, "She looks a Christian" - ingratiated herself into the hearts of the people, that they felt inclined to keep her altogether. However, as this cannot be it is sincerely hoped, that she will come back again, and that soon.

Methodist. November 17, 1894. page 3.

ADVERTISEMENT

Sydney District Synods Special Public Service. The Rev. Thomas Cook will preach in the Centenary Hall on Thursday, 22nd

November, at 7.30 pm. At the close of the Service the Sacrament of the Lord's Supper will be administered to Members of the Synod.

Joseph Spence. President.

Methodist. November 17, 1894. page 7.

STANMORE

This mission, which began on the 11th and finished on the 20th instant, has added another to the many proofs that God has given in the case of Mr. Cook's experience to His faithfulness. All the readers of *The Methodist* are acquainted with the marvellous results that were realised first at Bathurst and then at Waverley, and, doubtless, many have been watching for the report of the mission at Stanmore. There were the two aspects of the undertaking to be considered, first the spiritual, and then the financial. Both at Bathurst and Waverley, experience had rebuked all anxiety, and so it has been with us at Stanmore. From the very commencement of the mission it was apparent that God was with us, and the progress of the work has but intensified the conscience of God's presence and produced a deeper interest and a deeper sense of the Divine presence and power. From large to full and from full to crowded congregations has been the order, and it is amply proved that Thomas Cook and empty seats do not keep company. It was an inspiring sight to see the large church packed in every part by those eager to hear the message of salvation. And with what plainness of speech and boldness of appeal and faith in the help and power of God was the message told. The old truths concerning sin and salvation, this was the story, and what a result its faithful declaration has brought about. The first day was marked by many conversions and this has been the case at every evening service throughout the mission. Believers, too, have been quickened and built up and brought into closer communion with God, and to a more complete consecration to His service and a spirit of expectancy as to the fulfilment of His word. The number of conversions can never be taken to represent the full results of such a work as this, but in respect to those numbers

the mission has been wonderful. Altogether, 257 have given in their names as having been converted. Of this number, some represent other Churches beside our own, and the effect cannot but be encouraging and helpful to those of other communions. There is no attempt to proselytise (sic), and ministers and members of the various churches may well throw themselves into hearty co-operation with Mr. Cook, assured that their denominations will be gainers as the result. The following is an analysed statement:-

Wesleyan	181.
Church of England	29
Roman Catholic	1
Primitive Methodist	10
Presbyterian	10
Congregational	7
Baptist	12
Church not known.	7
 Total	 257

In regard to the financial aspect of the mission, that is in its way as satisfactory as the spiritual results, and Circuit Stewards now have no apprehension on that score. Mr. Cook says that he never conducted a mission that was not a success financially as well as spiritually, and our experience at Stanmore goes to substantiate that statement. No urgent appeal is made, in fact, never was money made less prominent than in Mr. Cook's mission, and yet it came, with the result that, after paying all the expenses of the mission and taking out an average collection for each of the Sundays, we have a surplus of over fifteen pounds. What can we do, therefore, but thank God and say: What hath God wrought, while we pray that our experience may serve to strengthen the faith of our friends to whom Mr. Cook is going. This work is of God, its fruit is invigorating Christians, converted fathers, mothers, husbands, wives, sons, and daughters, and substantial help financially. May the triumphs witnessed here, yea and more abundant triumphs, continue to follow the work of the Rev. Thomas Cook.

Methodist. November 24th, 1894. page 8.

NEWCASTLE

Anticipation has given place to realization the special mission in Newcastle is ended, and we are enabled to compare the results with previous expectancy. The church workers were full of hope and encouraged by the work as it progressed, the hope grew more certain. But the difference between the starting point and the goal continually brought all face to face with work. There has been a good deal of the latter before the mission - the transformation of the Olympic Racing Hall into the mission hall required willing hands for service. The biggest, but not most attractive hall in Newcastle was made nearly as comfortable as a church. Many a race had started in it for a bauble, now a number have started for the Crown. May each and all win the prize!

The accommodation faith with us was big - results proved a little too sanguine. But the congregations were really very encouraging, the extremes being 1200 and 400. Each Sunday night gave the bigger number.

The Master's message was delivered by Mr. Cook in the gentle, firm, attractive, but faithful manner anticipated. Shallow emotion or rhetorical word painting found no footing: the truth was spoken as such. Its effect is a surprise to many, but the elect know the secret. It is no offence to say that the tram criticisms of the mission were much diversified. Those that attended merely for entertainment were disappointed. The services were bright and not long, and the silent attention to the preacher was marked.

The centralization of evil forces in Newcastle renders it a stubborn place to attack for our Captain, and we cannot say that the city was carried by storm by the mission, but many Slain of the Lord abound in and far around the city. Every service was blessed with visible results some dry-eyed and calm vowing their allegiance to God because such was reasonable and right.

The Mission has brought gladness to us. Families rejoice

together, some parents welcome *all* their children to the second fold, and husband and wife now agree. The calm and deliberate responses to the Preacher's appeals at each service prove, we trust, the steady purpose of the converts.

Christians everywhere must rejoice, for all the Protestant Churches gather some sheaves from our mission. The tabulated results will be found in another paragraph. The features of the Mission harmonize with reason, and the end is *Success*.

May God bless the missionary everywhere.

The last meeting of the Newcastle Mission (Tuesday) was the largest of all, 1500 present. The visible results are: 247 converts tabulated as adults, and a number of children. 95 adult converts belong to other churches. The finances of the mission are clear. Joy, surprise, and gratitude blend as the results.

Methodist. December 8, 1894. page 6.

WEST MAITLAND

A telegram from West Maitland informs us that the Rev. Thomas Cook's mission closed there on Tuesday evening last. 184 enquirers have professed conversion during the mission. Considering the disadvantages under which the mission was conducted, arising from unsettled weather, the approach of Christmas, a regular series of breaking-up celebrations at the local schools, and other causes, the results must be looked upon as gratifying in the extreme. Our correspondent's report will appear *in extenso* next week.

Methodist. December 22, 1894. page 7.

WEST MAITLAND

West Maitland has been favoured with a ten-day's mission by this eminent evangelist, and the results, if not so extraordinary as some expected, have supplied us with very good cause for

thankfulness. Well and faithfully did God's servant preach and address lovingly and tenderly did he entreat and beseech every kind of argument and expostulation did he employ clear, logical statement and calm well-reasoned discourse pathetic and striking appeal luminous exposition and powerful application were pressed into his service with more or less effect.

At times the attention of his hearers was so riveted to the solemn and awe-inspiring or blessed and glorious truths upon which he dwelt, and such an interest felt in them, that Thomas Cook seemed quite forgotten, and Christ the mighty Saviour was so lifted up that we seemed to see nothing else, but Jesus only.

His prayers had a naturalness and a simplicity that was refreshing, and which took us at once to the steps of the throne. They were generally short, but full of petitions. He evidently believes in asking for something when he prays. A missionary with such a Barnabas spirit, and who preaches with such a holy fervour must circulate the light of heavenly knowledge and the warmth of divine love wherever he goes. The converted Karens called Dr. Judson *Jesus Christ's* man and Thomas Cook is undoubtedly one of Jesus Christ's men. O, that he had thousands such!

Under his telling appeals we sometimes thought that every unconverted person would surely yield, but though many did, some did not, and we are half afraid that some who did not never will. It is really wonderful how some trifle with their receptive powers and what mighty influence they are able to quench. The weeping prophet was ordered to declare the humiliating truth, that the heart is deceitful above all things and desperately wicked and to add, Who can know it?

I would attempt a description of the powerful addresses of Mr. Cook, only that it would make this report too long. The men's meeting was a grandly blessed one, and it was a sight to see our Cathedral Church filled with strong men, many of whom were stalwart tillers of the soil.

The young people's service was imposing, picturesque, and highly successful. The last and farewell meeting was one of great power and blessing. Each service bore fruit and increased the joys

of saints and angels, and as far as I have been able to ascertain, *one hundred and eighty-four* persons have made the good choice.

There were not many gray-headed seekers in the inquiry rooms, but there was one who came a long distance and who was rewarded for his pains, for he went home a justified man, and he keeps on rejoicing in God his Saviour. Our church, after this gracious troubling of the waters, should have a number of active and valiant workers, as so many young men and maidens have been translated from darkness to marvellous light.

Mr. Cook has an excellent helper in his devoted wife, who was quite in her element in pointing sinners to the Saviour. Our worthy superintendent too, and Mrs. Jones were extremely happy in helping on the good work. And there were many workers whose sparkling eyes, radiant countenances and cheery voices expressed the pleasure they felt. Blessed be God for the tides of grace!

On all the earth Thy Spirit shower
The earth in righteousness renew
Thy Kingdom come, and hell's o erpower,
And to Thy sceptre all subdue.

A. M. P.

Methodist. December 29, 1894. page 1.

EDITORIAL

Rev. Thomas Cook has now gone to New Zealand. We have reason to believe that he looks upon his work in Australia with feelings of considerable satisfaction and gratitude. Our English contemporary, the *Methodist Recorder*, referring to some letters received in the old country from Mr. Cook, and basing its statements on the facts related in those letters, says:- Everywhere Mr. Cook has gone ministers and people have given him the heartiest welcome, and have co-operated with him in the most cordial manner. So far he has to rejoice over uninterrupted victory, his services having been as useful [to] the members of the churches as they have been awakening and profitable to outsiders. The evangelist has been

much encouraged, and expresses himself as deeply grateful to God for sending him to so large and fruitful a field of labour, and giving him such an abundant measure of blessing. During Mr. Cook's fine mission in New South Wales 1250 persons entered the enquiry room. This brings the total for his Australian campaign up to nearly 5000.

Methodist. January 5. 1895. page 7.

Centenary Hall.

Mr. Cook's presence and services in the Centenary Hall have been very successful and much appreciated by many persons outside our own Church. His manner and methods are not those of the ordinary evangelist, for there is nothing but the plain Gospel put forth in a common sense way that appeals to the heart and intelligence of the people. Everybody who hears Mr. Cook understands what he says and what he means. That he means to get at the people, and bring them to the point of decision for Christ, is obvious to all and he does this with much skill and success, and apart from the methods of the mere sensationalist. It is when men and means and methods are all forgotten, and the terrible reality of the jailer's question, "What must I do to be saved?" seems burned in the soul, that the spirit of God is supremely present, and makes known his power to convince and to save. And whilst God uses human instrumentality, and honors some men more than others, yet the work of salvation is supremely His. No one would acknowledge this more freely than Mr. Cook, and we cannot fail to see the hand of God made manifest in his mission to this city.

Methodist. May 11, 1895 page 1.

YORK STREET.

The Rev. Thomas Cook gave excellent advice to those who were prepared to assist him in directing penitents to Christ. Like a

general, he held a Review Day on Saturday last, and told his subalterns and soldiers what he wanted them to do, and what he especially wanted them *not* to do. He racily pointed out the blundering modes of addressing seekers after salvation which many very well meaning helpers use - and succeeded in showing what a practical rational thing the way of salvation was, and that the workers must take pains to grasp its meaning, must diagnose the case they are dealing with, and treat the penitent sensibly. It was quite refreshing to hear so much saving common sense brought into the campaign.

A decidedly pleasing feature about the services is the singing. Not only is it hearty, but the tunes chosen - as well as the hymns - are well selected. The General Hymnary is preferable to Sankey's Book, and it is not essential to an impressive service that the airs should be all of the light jingling class that is popularly supposed to be necessary for a Revival. Such a hymn as, Hark! my soul, it is the Lord. sung to the beautiful tune St. Bees, and others of a similar class, genuine hymns wedded to solemn, or sweet airs properly constructed, give weight and depth to the service, and detract nothing from its power. The organ too, with its deep volume of sound, makes a grand background to the singing. There is life in good music when wisely selected for the occasion, and Mr. Cook takes thought for both hymns and tunes, hence there is a well-studied effect in the service as a whole: nothing incongruous is admitted.

Mr. Cook does most of the work himself, and keeps the meeting going almost entirely himself. He will ask some minister to pray, as when the Rev. John Gardiner's fine resonant voice was heard in such supplication - but he is afraid to throw open his meeting to anyone who may be ready to have a shot at something. Avoiding again the marring of effect. How often a most impressive service is spoiled by the prayer meeting afterwards. A case of *diminuendo*, which is not *always* the most successful musical effect.

Methodist. May 11, 1895 page 8.

CLOSING SCENES

The closing scenes of Mr. Cook's Mission in the Centenary Hall, show that his work in this city has been fruitful for God and the Church. Whatever differences of opinion may be held in regard to the value and stability of evangelistic services generally, there is but one opinion about the reality and genuineness of Mr. Cook's work and we have no doubt that the results of the mission will be seen after many days. Some of the converts who were the result of Bishop Taylor's mission more than a quarter of a century ago, are with us as workers in the Church to-day, and we may fairly hope that it will likewise be so with the mission of Thomas Cook. The time test is the great test. It was so in the beautiful parable of the Sower. Transient emotion, and transient enthusiasm soon die away in the rough and tumble of the world's life. There is something greater and deeper than emotion and enthusiasm required in the Christian life - valuable as they both are and that something is conviction. It is as a man's convictions are that his life is, and we hope that the late mission at the Hall will result in many deep and lasting convictions as to the reality of religion.

Methodist. May 18, 1895. page 1.

(continued)

Thomas Cook's Mission at the principal cathedral of Methodism in New South Wales closed last Tuesday night. It is regrettable that at the height of its glory it should summarily end. It is the opinion of many that such missions should obtain for three weeks - the first week being devoted to the deepening of spiritual life, the second to preaching the Law, and the third to Christ's Gospel. It would be an inordinate demands (sic) upon the Evangelist, but God's grace and the interest of crowds would be adequate. However, the successes reported last week were eclipsed in the remaining services. The whole story reads like a chapter in the Acts of the Apostles. The last two holiness addresses were delivered on Thursday and Friday. The first was upon Perfect Love, and the second on How to receive full salvation. Mr. Cook

certainly gave of his best in these deliverances. The essence of the best literature of holiness, clear cut, strong, luminous definitions, rank these address very high indeed. The best fruitage of these holiness talks will be their translation into life's commoner business... In order to present definite issues and gain specific results, these special services were organised. The first was for young people, the second for men only, and the third for women only. Friday night was the young people's rally. The flower of homes and Sunday-schools gathered en masse. The preacher rose to the occasion. Belief that many conversions would follow that service was not disappointed, for 92 names were enrolled, none below twelve years. The majority were senior scholars. Surely this result will enhearten the army of Sunday-school workers. Too often their harps are upon the willows. Friday night was a great reaping season. May they sow on beside all waters. The success of this service was assured by the great prayer meeting the night before in the hall. On Sunday afternoon the service for men only was held. The accommodation was taxed to the uttermost. Let the querists, Why men don't go to church, note this. The sight was unusually inspiring. The sound of song was better than the sight of human ranks. Such singing defies description. God bestowed mighty unction upon his servant who delivered manly thoughts upon

Sowing and reaping. As the preacher showed that on lines we sin we are sinned against, that while God forgives the past, the past remains as a fact, and expounded the laws of heredity, many men were visibly affected. The awe of the Divine presence was in the throng. Aged, middle-life, and stalwart young men sought mercy and pardon in tears. It is said that the tears of repentance are the wine of the angels. That afternoon 30 cases of conversion were reported. The third special service was on Tuesday afternoon, and for women only. Whether or not there is more religious instinct in women than in men is debatable, but there were more women at their service than men at theirs. The women's collection, too, surpassed the men's. At 3 o'clock the hall gates were shut to the exclusion of enough to make a large overflow meeting. The gate-keeper reports some clever appeals to gain admission. In few cases the heart of the

man on guard was melted, and conquering women heard the preacher's sentiment. The discourse was on the three sweetest words in the English tongue - mother, home, Heaven. That service was consummated by large accessions to Christianity. On Thursday and Sunday and Monday nights evangelistic services were carried on. The enthusiasm of eager crowds grew night by night. Thursday's theme was The Wedding Garment ; Sunday's God's Spirit shall not always strive with man. In this phenomenal service Mr. Cook emphatically laid down the possibility of sinning away the day of grace before death. Monday's subject was Escape for thy life. On Tuesday night the evangelist delivered his farewell address. It was chiefly counsel to young converts. Everybody felt that a greater and wiser than Solomon was on the preacher's throne. If only the very valuable advice were heeded by every young Christian, the way to heaven is clear, and not one need lapse from Christ. The greatest of all attendances during the mission, the unbounded enthusiasm of the auditors, and the brilliance of the discourse was worthy of the occasion, which terminated a truly heaven-born religious mission.

The inquiry rooms were hallowed spots. The[y] furnished blessed detail. The mission has served other Churches more than Methodism. The Church of England has gained most. Of course so many prefer to belong somehow or other to John Bull's Church. Presbyterians, Baptists, Lutherans, Roman Catholics, and Quakers have been converted. Whole families have turned to God. The baser sort as well as the respectable have been cleansed. A young lady converted one night brought her lover to one inquiry room the next evening and God saved him. A publican's wife is among the saved. There are many other cases of rare interest. The registered number of converts is 404. At the least 150 besides stood but would not enter the inquiry rooms. The reason appears to be that many regarded the rooms as a sort of Methodist manufactory. God knows the aim was Christians not Methodists. Not a service was held without a collection. For the enlightenment and encouragement of country circuits, it may be stated that though the mission expenses were heavy, there is a substantial credit balance. That Thomas

Cook's mission will pay financially goes without saying. The result and order are souls converted first then pockets. Let timid circuit officials take a note of this. It will be a capital investment in many senses to have a Thomas Cook Mission. Requests for prayer poured into the box for that purpose. They were read and laid before Him who has created prayer instincts. One night 103 requests involving 300 persons were read. Surely human progress has not destroyed belief in the power of prayer. Many of the requests were for praise for prayers answered.

Well organised and careful effort is being put forth to conserve the fruit of the mission. On Thursday night last a praise meeting was held in the Centenary Hall, and on Monday night next a meeting of converts and workers is to be held to allocate the results either to Methodist class meetings or to respective churches according to the converts wishes. Mr. Cook has gone to Newcastle, Armidale and Queensland.

In reviewing the mission, we naturally seek the secret of the successes. There is no doubt that the evangelist is a leading factor. There has been a faithful preaching of Christ, the power of God. The truth has been presented simply, and surely simplicity is the mark of greatness in sermons or articles. Spencerian word-tangles too often are taken for signs of power. Humour not for humour's sake, but natural as sparks from a smithy, as well as perfectly dovetailed anecdotes and figures of speech made truth very attractive. Resort to personal testimony of conversion, call to preaching, and religious experience greatly helped the preacher. Have not Paul and John Wesley set the example? The real secret seems to lie in the unction of the Holy One resting on and filling the messenger and accompanying the message. Thomas Cook seems to be made of the same sort of clay as New South Wales ministers. May all God's messengers receive a Divine anointing, and may this Conference year bear witness to a tidal-wave of religious revival throughout Australia. Therein is the sure remedy for the present paralysing condition of affairs.

Methodist. May 25th, 1895. page 3.

ARMIDALE

For some weeks past extensive preparations have been in progress in the Armidale Circuit for the expected mission by the Rev. Thomas Cook. Public, social and private prayer, the discourses, too, from the various pulpits all converged towards this. During the week preceding the mission, largely attended meetings for consecration and prayer were held, and every home in the city was visited and re-visited by the workers with announcements, programmes, and reminders of the mission. The new Town Hall, the largest building in the city, was taken for the mission, the spacious stage undergoing a wonderful transformation for the purposes of the inquiry room, which it answered admirably. The spirit of consecration and faith rose very high, and right royally, nay, Divinely, has our risen Lord answered His people's prayer. The mission opened on Sunday week (May 19th) with a most forcible address to Christians from the words, Son, remember... In the afternoon a service for the young, over twelve, was held, at which 68 persons of all ages, though mainly young people, went into the inquiry room as seekers of salvation. These were followed at the evening service by well nigh fifty more, making a total of over 100 for the day. At each service the congregations were very large, nearly a hundred having to be turned away from the evening service. Our own choir was largely augmented by the choir from the Presbyterian Church, the united choir being led by Rev. F. C. Boyer, who also at each service took charge of the inquiry room. Night by night during the week attendances continued large, and many sought God's pardoning mercy. On Sunday morning last, Mr. Cook gave a memorable address from the words, Present yourselves unto God, urging those who had yielded their hearts to God, to yield to Him their every power in service, and showing how all-inclusive Christian consecration and service is. In the afternoon the large hall was a grand sight, being filled with men only. These Mr. Cook most tellingly addressed from the words, Whatsoever a man soweth, that shall he also reap. At the close, 17 sought the Lord. At night the

hall was packed, the doors had to be closed, and a number turned away. The preacher's text was, The spirit and the bride say, come. Forty-three retired to the vestry to accept God's gracious invitation, making a total of sixty inquiries for the day. Last night (Monday) a further twenty-two sought the Lord. The hearts of God's people here are full of praise. The mission is to close to-day. Of the closing services a further report will appear in our issue next week. Mr. Cook's next mission will be in Brisbane.

Methodist. June 1st, 1895. page 10.

ARMIDALE

The Rev. Thomas Cook brought his mission here to a close on Tuesday, 28th ult. On the afternoon of that day he held a meeting for women only, whom he addressed on The three sweetest words in the English language - Mother, Home, Heaven. About four hundred women were present, many of whom sought and found the Saviour at the meeting's close. At night the Town Hall was densely crowded, the doors had to be closed, and a number of persons turned away. Mr. Cook at this meeting chiefly addressed the new converts, giving them timely counsel with regard to the new life on which they had entered. Terse, richly illustrated, and forceful, exactly what such needed, that address will not readily be forgotten. At the close he made a final appeal to the undecided which under the blessing of God led many more to yield themselves to Him. Altogether during the Mission three hundred and three persons have sought help and counsel in the Inquiry Room, of whom a large number are undoubtedly new creatures in Christ Jesus. The whole circuit has richly shared in the blessing. Mr. and Mrs. Cook left Armidale for Brisbane on Thursday morning, their labours in which city will have the grateful, earnest prayers of hundreds, old and young, in the Armidale circuit. On the following day, Friday, a meeting was held in the Armidale Wesleyan Church for the new converts and workers, when the church was filled to the doors. The centre seats of the church could not accommodate all who professed

to have found Christ during the Mission. The meeting was conducted by the Rev. F. C. Boyer, and took the form of thanksgiving. A number of testimonies were given to blessing received by new converts and the old-established Christians. Many of the latter spoke very gratefully of the help they had received at Mr. Cook's afternoon meetings for the deepening of spiritual life. Many of the new converts belong to other branches of the Christian church the largest proportion however belonging to our own. New classes are being formed to meet the need of the new converts, most of which will be in full operation this week. Best of all, the work is not ended with the Mission. Last Sunday, souls sought and found the Lord both at Armidale and Uralla. Will the readers of the Methodist help us to praise the Lord for His goodness, and unite with us in pray[ing] for consolidation and extension of the good work.

Methodist. June 15th 1895. page 8.

BRISBANE

Mr. Cook's work in the Albert-street Church as a Central Mission for the city of Brisbane and its suburbs has been an undoubted success. A friend who went to the door of the church on the Sunday afternoon when there was a service for men only, tried every door to get in but could not manage it. It was a regular jam, he says, and the finest sight of the kind I have seen. Some few of the knowing used to say that more than 800 people could not be got into that building, but 1600 tickets were taken on this occasion, and some got in without tickets. Our friend got in at last to the organ loft, and climbed the ladder of the towering instrument in order to see the throng, which he said was reported upon as being very thick. A good many people stood in the corridors, but Mr. Cook spoke out so well that they could hear almost all he said.

People were variously affected by his discourses, and some very decent folk not at all. Still one could not help seeing the power he exerted. As far as I could judge, those who were influenced by him were those who are in the habit of attending church, the kind of

people who think, and not the weekly washers. (Note, Salvation Army phrase, very expressive). The evening service was to have commenced at 7.30 pm, but as the church was packed as tight as it could hold by 7, it began at 7.5. A helper who had been packing the people like herring in the gallery, worked his way out to get a little fresh air for himself and then could not get back again, and, as even every window was occupied, went with some others to Mr. Buchanan's Presbyterian Church which received no small augmentation from the overflow. Some sanctimonious busy-bodies who entered the enquiry rooms to point penitents to the Saviour were requested to withdraw as their general reputation was not considered an adornment to the doctrine of Christ. A good work this, which in many religious meetings might be done with advantage.

Methodist. June 22nd, 1895. pages 1 - 2.

Armida Circuit (Bendemeer.) Revival.

A very blessed work of grace is still in progress in this circuit. The Rev. F. C. Boyer visited this one of our remotest outposts to hold a two days mission. He was accompanied by Mr. H. H. Small, one of our most earnest workers at Uralla, and joined there by Mr. John Smith, from Green Valley, both of whom rendered yeoman service in helping inquirers and in other ways. Notwithstanding most unfavourable weather at this place where we have not a single resident church member, the Lord grandly brought to Himself twelve souls. These, thirty-five miles away from the nearest spiritual help, were advised to hold among themselves a weekly cottage prayer meeting. A society class moreover has been formed for their help and instruction, which will be met once a month by the visiting minister or local preacher. Much of the hard work, of which the above is the distinctly spiritual harvest, has been done steadily and faithfully for a long time past by two of our earnest local preachers, Mr. John Yeomans and Mr. J. D. Leece. Will the readers of *The Methodist* pray for the dear isolated converts at Bendemeer, also for the extension of the work in their midst. Since

this little mission in Bendemeer, a most blessed work on a large scale was got under weigh at Uralla, where Mr. Boyer is conducting another mission. Particulars of this will be forwarded later on.

Methodist. August 3rd, 1895. page 4.

QUEENSLAND

About 300 enquirers declared themselves at Rockhampton in connection with the Cook Mission, and 260 at Charters Towers.

Methodist. August 10. 1895. page 3.

Armidale Circuit. Revival News. Maitland Point.

Uralla. - Immediately after the Rev. F. C. Boyer's Mission at Bendemeer, an account of which appeared last week in The Methodist, he conducted a brief mission at another of the smaller places - Maitland Point - where also the Lord brought several souls to Himself. The same week Mr. Boyer opened a Mission at Uralla. At this place a blessed work had already been in progress in connection with the ordinary services, four or five having yielded themselves to God at the Sunday evening services, and five or six young people in the Sunday School. Our superintendent's Mission here lasted in all eleven days. The first three days the services were held in our Church, the remainder in the Oddfellows Hall, the largest in Uralla. In this hall 120 were gathered on the Sunday afternoon at the meeting for men only (a wonderful sight for Uralla,) the building being taxed to its utmost capacity at the Sunday evening services, and well-filled at many of the week-evening meetings. The whole town was deeply moved by the Holy Spirit, as it has never been before, people of every class and denomination attending. Best of all, forty-two persons during the Mission entered the inquiry room as seekers, and found the Saviour. An unusually large proportion of these were men. Some of the cases of conversion were very striking. These added to about 25 persons from Uralla, who yielded

themselves to God in connection with the Rev. Thomas Cook's Mission in Armidale last May, and those who at the ordinary services and in the Sunday School decided for God, make a total of nearly eighty persons, who in this town of but eight hundred inhabitants all told, have given themselves to God during the past three months. To God be all the praise! The sight which presented itself at Mr. Boyer's meeting at the close of the mission for members, new converts, and inquirers only, was most memorable. The church was simply filled with these, two thirds of them being converts less than three months old, it could not have accommodated any of the general public, had they been invited.

After an address of helpful counsel to the new converts by Mr. Boyer, the new beginners in Christian life in quick succession testified to the glorious change which grace had effected, time alone imposing a limit. Nearly all of these are already cared for in Society and Catechumen classes. The hearts of God's people throughout the circuit are naturally full of praise.

Methodist. August 10th, 1895. page 10.

Armidale Quarterly Meeting.

Our Circuit Quarterly Meeting, which was held at Uralla, in consequence of the Rev. F. C. Boyer's Mission, which was in progress there, was with abundant cause, permeated throughout with the spirit of praise. The first special cause for thanksgiving was brought under notice by the membership returns. The circuit membership stands at 904 (sic)[204], as against 207 at the end of the previous quarter. Sixty-five persons, however, are on trial for membership, being an increase of the previous quarter of 58, and 79 young people are meeting in catechumen classes, being an increase during the quarter of 57. The Superintendent stated that to provide for the large number of new converts, old and young, five new classes had been formed during the quarter, three at Armidale and two at Uralla. A conversation on the work of God in the circuit at large, with special reference to the Rev. Thomas Cook's mission in

Armidale during the month of May, and to our Superintendent's missions at Bendemeer, Maitland Point, and Uralla, on which the following resolution was heartily and unanimously passed:- "This Armidale Circuit Quarterly Meeting desires to express its deepest gratitude to Almighty God, and to the Rev. Thomas Cook as His honoured agent, for the deepening of spiritual life and the abundant harvest of souls with which He blessed Mr. Cook's mission in Armidale during the month of May last, and fervently prays the great Head of the Church on a like glorious scale to continue to own his labours. This meeting would further place on record its deep thankfulness to God for the soul-saving power with which He has increasingly been crowning the labours of the ministers, local preachers, and other workers of this circuit, and especially for the rich ingatherings of souls in connection with our Superintendent's missions during the past quarter at Uralla, Maitland Point, and Bendemeer.

Attention was then given to the important matter of *finance*, the consideration of which served yet further to deepen the meeting's thankfulness to God. The balance-sheet, on being produced by the Junior Circuit Steward (Mr. T. Lambert), showed a total income for the quarter of 159 pounds 11 shillings and one penny. The total expenditure being 154 pounds 8 shillings and three pence, there being thus a surplus on the quarter of five pounds two shillings and ten pence. This surplus reduces the circuit debt to 134 pounds 13 shillings and nine pence. This satisfactory state of affairs was secured by special efforts during the quarter.

Methodist. August 17th, 1895. page 4.

FAREWELL

The Rev. Thomas Cook gave his farewell address at the Centenary Hall on Monday evening. He stated that close on 10,000 have given in their names as enquirers since he began his work at Port Pirie. (page 6.)

Mr. Cook's farewell service at the Centenary Hall on

Monday night last was in itself sufficient to show the high estimation in which he is held as an honoured servant of God and an eminent Christian Evangelist. His work in these colonies has been of such a character as greatly to endear him to the people and in taking his departure from us he will leave behind him many friends who will hold his name and memory in high estimation. Through his efforts many souls have been saved, and our Churches have been quickened and lifted to a higher level of spiritual attainment. As an exponent of the higher Christian life, Mr. Cook's services have been most valuable. He has kept free from the pitfalls of the religious fanatic, and his appeals and expositions were tempered by reason and common sense, whilst at the same time they were eminently Scriptural. In departing for India, we hope that he, and his good wife, will carry with them many pleasant remembrances of their Australian tour, and we have no doubt that they will find a sphere of great usefulness in the land of the Hindoo. (page 7.)

Methodist. August 17th, 1895. pages 6 and 7..

URALLA. and Armidale

Last Sunday evening on the close of the public service, a very impressive service was held for the reception into fully accredited church membership of a number of those who have recently yielded themselves to God. The Rev. F. C. Boyer formally welcomed into fellowship fourteen new members. Each new member he presented with a specially prepared memorial of the event, to which was affixed the first ticket of membership. Thirteen of the most recent converts at this place, have this quarter been received on trial for Membership, and several others as Catechumens.

Last Monday evening a similar service was conducted in the Armidale Church at which the thirty-one new members were received.

Methodist. October 26th, 1895. page 3.

Armidale Circuit Quarterly Meeting.

...at Hillgrove on October 17th. Everything, alike spiritual and financial, was most cheering. Membership, 253, being a net increase on the year of 45 64 persons on trial, being an increase on the twelve months of 50 and 70 young people, who are meeting in junior society classes, an increase on the year of yet another 50. Altogether there are 145 more persons meeting in class than there were twelve months ago. Of which 145, 72 are the spiritual fruit of the Rev. T. Cook's mission. A most notable cause for thanksgiving was that 88 of the Sunday scholars are now on the Lord's side and meeting in class, an increase during the twelve months of 65.

The total income (including 63 pounds from Olde Englyshe Fayre at Hillgrove) was 203 pounds 8 shillings and 5 pence the total expenditure 146 pounds and 11 pence. surplus 57 pounds, 7 shillings and 6 pence, which reduces the long-standing Circuit debt from 134 pounds to 77 pounds. The meeting heartily thanked the Hillgrove friends for their special effort, as also the Rev. W. Lucas, who had so admirably laboured at its head. The meeting cordially and unanimously invited the Revs F. C. Boyer and W. Lucas to labour in the Circuit another year, the latter to receive from the Circuit (beginning April next) the emoluments, which it considers are his due, of a second married minister. A strong recommendation was sent to the District Synod that ordained single ministers should be accorded by our Conference, as regards status and remuneration, the same privileges as are accorded such by the British Conference. The Quarterly Meeting was followed by a successful banquet, by which a further ten pounds was netted towards the Circuit Debt Extinction Scheme. Mr. H. F. Barfield and Mr. C. H. Browne were received as fully accredited preachers.

Methodist. November 9th, 1895. page 3.

THOMAS COOK IN NEW ZEALAND

From the New Zealand Methodist Advocate.

Initial Dates.

The following dates have been arranged for Mission services in connection with Mr. Cook's New Zealand tour: - Auckland, January 20th to 29th Wellington, February 3rd to 12th Christchurch, February 17th to 26th Timaru and Ashburton, March 3rd to 12th Dunedin, March 17th to 26th.

D. McNicoll, President.
Auckland, Dec. 15, 1894.

New Zealand Methodist Advocate. Saturday, January 5, 1895. page 368.

McNeill and After. by Rev. W. J. Williams.

John McNeill has come and gone. The curiosity of thousands in each of our large towns has been gratified by seeing and hearing one of the most popular preachers of the age. They understand now what it was that led the young Scottish student, fresh from college, to fill the Roxburgh-M Crie Church in Edinburgh what it was that led to his call to the Regent Square Church, London and

what it was that led him to give up one of the finest pastorates in England to devote himself to the wandering life of an evangelist. The man with his obvious strength, and his equally obvious limitations, has stood revealed before them. There is for them one mystery less in the world. John McNeill is placed on the shelf among the things generally known, and they turn expectant to the next man of fame who is to step out of the haze and mystery into the light of common day. But McNeill, as a memory not less than as a living presence, is something to reckon with. He has fired off his last sermon in Auckland, and has departed far hence unto other Gentiles, but the after of such a man's work must give us pause. Something more than mere curiosity has been satisfied by these fervid and powerful utterances of John McNeill he has dealt with living truth in the presence of living men and women in their most susceptible moods, and a trend has been given to the current of thought and feeling that will have far-reaching results. Of such direct results as are usually looked for in evangelistic missions, Mr. McNeill seemed surprisingly careless. For a man of his standing and fame, he seemed surprisingly anxious that people should be induced to come and hear him. That done, all was done apparently that was necessary as a record of visible results. When they had crowded the hall, and laughed at his jokes, and given to the collection, and given due heed to the singing and the sermon, the doxology usually dismissed them to their homes, without any attempt being made by direct personal dealing to bring them to soul-saving decision. Mr. McNeill does not believe in after-meetings. It would be well if he ran someone with him who did believe in after-meetings, and who was able to conduct them with effective results. We have no wish to speak disrespectfully of the equator, but if the singing evangelist could have been dispensed with in favour of an after-meeting evangelist, with some aptitude for dealing with individual inquirers, the singing would have survived, and the mission of John McNeill would have left a brighter trail of blessing through the colony than it leaves to-day. With no opportunity afforded them of registering their impressions in an after-meeting, the crowds have nevertheless gone forth with a distinct colouring

given to their whole conception of religion by these evangelistic services. That Christ to many has become more real and spiritual, and eternal things more impressive, is a result that may be most respectfully looked for. John McNeill has a vivid conception of the facts of sin and salvation, and his forceful, striking method of presenting his thoughts makes his appeals to the conscience almost irresistible. The day will declare how far those appeals struck in the hearts of his hearers the music of salvation. Truth to say, as an evangelist, John McNeill is an illustration of his own oft-repeated observation that nobody in the world is perfect. If you take him at all, you must take him as he is - jokes and all: Calvinism and all. If the jokes were fewer and more refined, and the Calvinism less pronounced, it would be more satisfactory, especially from a Methodist standpoint. This Calvinism is going to leave a rare crop of difficulties on the hands of Methodist preachers in all parts of the colony. There was nothing concealed about it. It was not a mere faint suggestion cropping up here and there at rare intervals. Bold and outspoken in everything, John McNeill was never bolder or more outspoken than in declaring that a person who was saved now was saved for ever without any possibility of falling. It was the Shorter Catechism set to music. You have only to believe, and the work is done for all eternity. When God bestows upon you the gift of salvation, it is impossible for you to lose it, it is yours for ever. If you fall after professing conversion, it shows that you were only a poor painted hypocrite, and were never in Christ at all. Give yourself to Christ, and were never in Christ at all. Give yourself to Christ and you are as sure of heaven as if you were already there. Such was the doctrine on which the changes were rung more or less at almost every service. As put by Mr. McNeill, it was made to appear most plausible and attractive, and yet, if true, the whole of our Methodist theology must be re-cast. And it is a tendency to discount the truth of our Methodist theology in its most characteristic feature that we shall have as the least desirable legacy of Mr. McNeill's mission. John McNeill is a Scotch Presbyterian, and as such it need not surprise us that he swears by the standard of the Westminster Confession. In a mission heartily sustained by ministers and

members of all denominations, it perhaps might have been expected, as a matter of taste, that care would be taken to avoid clashing, as far as possible, with the special doctrines of any particular church. Apparently John McNeill has found it impossible to avoid giving prominence to the strong Calvinistic position in which his own convictions are entrenched, and his Methodist hearers had to grin and bear it. *Experientia docet.* While wishing well to every true-hearted servant of Christ, such as McNeill is, the question will arise in future as to how far active co-operation, in a general evangelistic movement, is possible on lines that may seem to demand the surrender of doctrines that are fundamental to us as a Church. We rejoice in the gathering together of crowds to hear the Gospel of Christ, and in the setting forth of Christ in his immediate sufficiency to meet the sinner's direct need. But our sense of loyalty to what we believe to be the truth must lead us to protest against a doctrine which robs man of his power of choice, and reduces the doctrines of grace to a beneficent fatalism.

New Zealand Methodist Advocate. January 12, 1895. page 386.

Clipping, dated January 9th, 1895.

The Rev. Thomas Cook has been in Auckland for a week or more. He is keeping quiet - concealed is perhaps nearer the truth - presumably storing up physical energy for his mission in this Colony, which commences in Pitt Street Church on Sunday, January 20th. Prayer meetings are to be held nightly from the 13th inst., but beyond this, one is able to add no further information.

New Zealand Methodist Advocate. January 26, 1895. page 402.

AUCKLAND?

John McNeill left us on Thursday, January 3rd. He makes his way to Colombo, and on reaching there he expects to receive letters which will decide whether or not he will conduct a mission in

Calcutta. Before leaving he paid a flying visit to Rotorua. Mr. Burke left for Frisco a few days earlier, intending to rejoin his wife and family in Chicago. The mission was conducted in City Hall, and, although Christmas distractions abounded, the place was filled night after night. On one or two occasions many could not gain admission. Some must have attended nearly every service, for as often as one went - and that was half-a-dozen times - the same faces were to be seen. The preaching was simply intoxicating the oftener one heard the better it became, and the concluding sentences came all too soon. Halesome as parritch it was all, and blithe, and bracing, and pure as moorland air. The wells of poesy and humour within the man constantly overflowed, and the good news of the grace of God was surely never more happily and tellingly delivered. That no systematic attempt was made to gather in those who had been brought to the point of religious decision seemed a defect in Methodist eyes. It is more than likely that in some instances Thomas Cook will reap what John McNeill has sown.

On the afternoon of the last day of the mission the missionaries, the executive committee, and sundry ministers supped together. At the close of the repast, the Chairman, Mr. C. E. Button, M.H.R., on behalf of the Committee, presented Mr. McNeill and Mr. Burke each with a photographic album of New Zealand scenery. Mr. McNeill, in replying, said that it was a great thing to say at the close of nearly a year's travel Mr. Burke and he had not missed a meeting or broken an engagement.

On the contrary, they had generally done more than they promised, for the work usually grew on their hands. Mr. Burke and himself throughout the campaign had been true yoke-fellows, and had carried on their work in perfect harmony.

During their stay in Auckland Messrs McNeill and Burke were the guests of Mr. W. H. Smith.

New Zealand Methodist Advocate. January 26, 1895. page 402.

Auckland

The Rev. Thomas Cook's mission has opened most auspiciously here. For weeks the Friday meeting for intercessory prayer has been held in Wesley Hall, culminating in meetings the week through in Pitt Street Church. In addition to this, means were taken to inform the public of his speedy advent, and every tramcar running had displayed on each side the legend The Rev. Thomas Cook, the Great English Evangelist. whilst the Pitt Street Church, front bore the inscription The Rev. Thomas Cook's Mission in this Church, from January 20th to the 29th. But most effective was the well-planned scheme by which 10,000 programmes were distributed by trustworthy workers to as many houses in various circuits.

The old church had a large and representative congregation in it on Sunday morning, listening intently to a thoughtful and impressive discourse from the words: Son, remember.

On Monday (sic) [Sunday] afternoon, the body of the church was filled with Sunday school scholars of the ages of twelve and over. The preacher's topic was, Choose you this day, &c. After the close, 40 names of girls and 30 boys were taken down as having made the great choice.

In the evening all available space in the church, including the communion rail and pulpit steps, was packed. Between 30 and 40 names were taken of those who had consciously received pardon of sins. This, Mr. Cook says, is his most successful beginning, so far, in a colonial mission.

Grave, without authority earnest and emphatic, without vehemence simple, clear, practical rhetoric and elocution seemingly not even thought of, the preacher being lost in his message, and his one evident desire is more immediate results, and results follow.

Dunedin

A meeting of the Committee having charge of Mr. Cook's Dunedin Mission was held last Friday evening at Trinity Church. The committee is composed of representatives of the city and suburban circuits. The Rev. J. J. Lewis presided, and a large amount of preparatory business was disposed of. It was reported that the

Garrison Hall had been secured as the *locale* of the mission, and arrangements will be made for the accommodation of a strong and effective choir. Mr. Manson (choirmaster at Trinity Church) has been appointed conductor. It was decided to issue invitations to ministers of other denominations to be present at the services, and thus express their sympathy with the movement.

Auckland (Pitt Street.) Quarterly Meeting

Held January 7, 406 members, 25 on trial.

New Zealand Methodist Advocate. January 26, 1895. page 404.

Remarkable Services in Auckland. (by Telegraph.)

The interest invoked in the Rev. Thos. Cook's mission by the three services of Sunday, January 20th, has steadily increased (sic) during the week.

Luke xiv., 18: The Barren Fig Tree Revelation xxii., 17 Galatians vi., 7 Matthew xxii., 14 and Genesis vi., 3- have been the solemn subjects discoursed upon night after night, and many penitents have sought God.

Three addresses to audiences which filled the floor, and even flowed into the gallery, were given on the subject of Holiness, and were among the most striking features of the mission. Many started to seek the larger blessing.

Very Interesting and individualistic were the services to women and men only, the church being packed each time.

How to pray so as to be answered was the topic on Sunday morning. At the afternoon services the audience was almost wholly composed of young men and women - there being but a few elders - and was a gathering of a most remarkable character, the church being completely filled. The evangelist gave incidents from his youthful life, and concluded with an address from the passage Behold, I stand at the door and knock.

In the evening, the largest congregation seen in Pitt Street Church for many a year was gathered together. At the request of the

pastor, about 300 members rose and left the church to make room for visitors, and spent the evening in Wesley Hall adjoining in intercessory prayer. Notwithstanding the additional room thus made for strangers, many had to go away.

The number of names taken up to now is about 350. Tomorrow night (Tuesday) the address is to be given to converts, followed by a praise and testimony meeting on Wednesday. On Wednesday week a tea will be given to all converts, and these handed over to their respective pastors, after appropriate addresses.

Thomas Cook at Pitt Street, Auckland. by H. S.

Newspaper and tramcar, placard and ticket had for some days proclaimed the fact that on Sunday, January 20th, Thos. Cook would begin a ten days' mission in Pitt Street Church. Lest anybody should overlook the fact, or be overlooked, programme cards had been left at almost every house in the town by cheerful volunteers - where practically the printed invitation was vocalised.

Sunday, January 20th, has arrived, and unto Pitt Street must the gathering of the people be. Morning and afternoon have claims one cannot ignore, and what herein is written, concerns only the evening services. In passing, one may record his belief that those teachers who left their Sunday School classes unattended on Sunday afternoon, in order to crowd up Pitt Street, came away from the service with souls like Gideon's fleece, unwatered still and dry.

The hour of evening service has arrived, and one must be in good time. Rumour says the crowds will be enormous, and an overflow committee has been appointed to hold services in Wesley Hall, if need be. The day has been auspiciously fine. The hot north wind, after breathing stifflingly on the city six weeks, fell on sleep yesterday, and to-day the west wind comes freshly up. Pitt street Church is pleasantly cool as we enter it. The westering sun throws his light in floods through the front windows, making the upper parts of the organ glow like fire. Shafts of light fall upon the faces of those seated in the north gallery, and each face that catches the light

is radiant. One wonders if there is anything prophetic in it.

Not yet six o'clock, and the church is more than half full. The streams of incomers are continuous. From this gallery perch one can see nearly all that happens. Home missionaries from the North and ministers from the Waikato - bidden expressly to the feast - find snug hiding. Edward Best, getting a little deaf now, secures a seat as near the front as possible. After forty years and more of the burden and heat of the day, he longs earnestly to see a great ingathering of souls before he journeys hence. When the mission is over will he be satisfied, I wonder? Not far behind him, serene and thoughtful, sits a man, who, at the last general election, break a lance with the senior Government whip. Has William Shepherd Allen come in from the Upper Thames for the pure joy of sharing in the glad excitement of this mission? He has been ever a soul-winner, and he will find the life of the coming week more to his liking than facing flouting foes of the kidney of the member for Parnell.

Mr. Prior, not once but twice, has to ascend the pulpit, and beseech those who sat in the pews to sit as closely as Christian courtesy dictates. While the choir sing various hymns from, The General Hymnary, the aisles are seated and filled. The space in and about the communion rails is blocked the pulpit steps and the spare corners flanking the organ will hold no more. It almost looks like a missionary meeting in Oxford Place (Leeds) Chapel.

Half-past six comes, and with it Thomas Cook. The first impression is pleasantly favourable. A face not indicative of power and dominant faculty, but fresh and full and smooth. Plenty of head, with a bump of self-esteem cut clean away. Level-headed, one mentally declares, and kindly and modest and sympathetic. As he stands, erect, clean-limbed, and fearless, he has the bearing of an uplifted and sanctified son of a Yorkshire dalesman. One feels thankful for the entirely non-professional appearance of the man. - hasn't even a shock head of hair to keep ruffling up. Looking at him again, there comes to mind the incident the other day by Mr. Beecroft about Theophilus and Benjamin Gregory visiting George Osborn. Did you notice that light on his face? said the elder brother as they left the house. He looks like that in the pulpit.

The hymn - from the General Hymnary - is announced, and a verse lined out. Quick sympathy is established between the preacher and me, for Thomas Cooks (sic) sticks to broad, full-vowelled Yorkshire. Ingrained it must be, the result of generations of life amongst the common people. Joseph Cotton, in the House of Commons, made no effort to rid himself of his Northumbrian burr: Thomas Chalmers thundered in Scottish accents. Why should Thomas Cook chip it, and yah-yah, like a Cockney.

The singing is not quite all one would like. The able and enthusiastic young organist, who has thrown himself heartily into the work of the mission, forgets or ignores the axiom, Great bodies move slowly and one thought of certain old folk who intensely enjoy congregational singing, but whose wind gives out if the time is undevotionally expressed. Mr. Burke, swinging his arms, might have been useful. The prayer that follows is simple, quiet, and confident - no passion of pleading, as was the wont of John Rattenbury in his revival days. Rather a statement of desire and preferment of petition, with what seemed like a tacit understanding that what is asked will be granted.

More singing, and the lesson (Luke xix., from 28th verse to the end of the chapter), with occasional comments. At the conclusion of the lesson Mr. Cook, holding in his hand a few written requests for prayer, asked that many such may be sent in. He also urges the Christians present to make out a list of the names of, say, twelve unconverted friends, and pray that they may be saved during the mission. While all bow in prayer Mr. Cook presents to God the requests handed in.

Still more singing, and then the congregation settles itself for the sermon. The text is taken from the lesson - 41st to 44th verse of Luke xix. The last clause of the 44th verse because thou knowest not the time of thy visitation - is the burden of the discourse. Lowell's lines Once to every man and nation comes the moment to decide... Then the choice goes by for ever. - indicate the drift of the sermon. In its logical driving and pinning it reminded one of the remarkable sermon by H. P. Hughes on the word Impossible. - Hebrews vi., 4.

Telling illustration followed by illustration equally telling, drawn from the preacher's own wide experience, from the life of Darwin, from Drummond, from the destruction of Jerusalem, from physical, organic, and moral law, from Roman history, from stranded wreck, and spring tide - all going to show the Christ and the consequent destruction of receptivity. Warnings were reiterated with terrible emphasis, and as the sermon progressed, each sentence seemed to make more visible the doom darkening down upon the impenitent. Sometimes the words came in a tumultuous rush, and a pause would ensue, like a mountain torrent steadying itself for another leap.

The address ended, Mr. Cook desired that every head should be bowed. He then asked those who felt that this was the hour of their visitation, to stand up and sit down again. Many did so, as could be inferred from the oft-repeated "God bless you" of the preacher, and in a brief prayer their desires were laid before God. After another hymn, during which liberty was given to those who wished it, to retire, every head was again bowed, and those who had previously stood up were asked to openly and courageously make their way to the enquiry rooms. While the hymn "Almost persuaded" was being softly sung, some rose from their seats, and did as they were desired. Between the verses of the hymn, and one or two subsequent hymns, Mr. Cook urged the halting to immediate decision. Avoiding the emotional, he appealed to the best in men - to their sense of right, and to the claims of God to life and services. From thirty to forty eventually went forward, and were received by the large body of willing workers in the class-rooms. With the statement that seventy-five young people had declared their allegiance to Christ at the afternoon service, Mr. Cook closed the meeting. At his request all present gathered in front of the church, and joined in singing, "All hail, the power of Jesus' name."

Not in any intellectual power, or any natural gift, or any art, does Mr. Cook's strength lie. He lives in close communion with God, believes in, lives in the enjoyment of, and preaches entire sanctification, and these stand to the results of his work in the relation of cause and effect.

January 23, 1895.

New Zealand Methodist Advocate. All from February 2, 1895.
page 415.

Rev. Thomas Cook s Mission (Auckland Herald.)

The Rev. Thomas Cook, the English Wesleyan Conference evangelist, who arrived here last week, commences to-morrow (Sunday) a ten days mission in Pitt street Church. As he is a clergyman of note, not only inside his denomination, but out of it, a *Herald* representative interviewed him at his temporary residence, North Shore, where he was enjoying a little rest and retirement, after his evangelistic labours in Australia. Mr. Cook, it may be premised, is in the very prime of life, courteous and genial, and possessed of a well-knit frame. He looks the picture of that health and vigour so necessary for the trying kind of work to which he has devoted himself. Mr. Cook is a native of Yorkshire, and was born at Middlesboro , in 1859, being now in his thirty-sixth year. After the usual preliminaries, the conversation turned on Mr. Cook s mission work.

How he became an evangelist.

Under what circumstances, Mr. Cook, inquired our representative, did you enter upon the Evangelistic work in which you have been so successfully engaged?

I commenced work as an Evangelist in the Methodist Church fifteen years ago. For some time the Methodist Church had been looking out for a suitable man for such work, and I was the man chosen for what is called first Connexional Evangelist of the Methodist Church. Such results had followed my work as a lay preacher, that when I offered for the ministry, without sending me to College, as is the custom, I was immediately appointed to the position, being then twenty years of age.

Fields of Mission Work

In what fields have you laboured during that time?

During that time I have visited all the large towns of

England, Ireland, and Scotland, and my labours have been blessed with success. I have likewise visited Norway on a mission, speaking through the medium of an interpreter. Two years ago I paid a visit to South Africa, where I preached among the Kaffirs, and much good resulted. I have been about a year in Australia, and have visited all the large towns in Western Australia, South Australia, Victoria, and New South Wales. In all these Colonies I received cordial co-operation and a good reception. The religious heartiness of the people has come upon me as a pleasant surprise. I expected to kindle enthusiasm, but found it kindled on arrival. In many places the churches have not been large enough to accommodate the crowds that have come, some of the best successes being in the smallest centres.

Evangelistic Operations

Do you adopt different methods to those of other evangelists?

My methods differ in many respects from those of other evangelists. The style of preaching is different. I depend upon appealing to the reason rather than to declamation and dogmatic teaching. I avoid sensationalism and excitement in the meetings. Workers are not permitted to go to the people in the pews, and pester them to come into the inquiry rooms. All who come, come from their own free-will. I prefer, also, the enquiry room to the old-fashioned penitent form. Privacy is thus secured, and the workers are thus better able to deal with the religious difficulties of the seekers. Only hand-picked workers are allowed to engage in this work. My style of preaching is not the old florid style. That style has had its day. Those public teachers who have the largest congregations in England to-day are the men who talk the ordinary language of daily life - newspaper English - and avoid the lofty pulpit style. I preach as I talk, and, instead of dogmatising, offer a personal Saviour to men. I make no attempt to proselytise. My idea is not to promote any particular ism, but to promote the kingdom of our common Master. I solicit, therefore, the co-operation of all Christian people, and as many converts join other churches after my mission as join the Methodist Church. My

method differs from that of the Rev. John McNeill, inasmuch as he does not have after meetings, but trusts to his discourses and addresses to accomplish the end he has in view. I find after meetings necessary, in order to guide those who have been impressed, and are seeking for further counsel. By this means a much larger number are secured to church membership than would otherwise be the case.

Fruits of the Australian Mission

What have been the fruits of your mission in Australia?

In the Australian colonies, during nine months over 5000 persons have passed through the enquiry rooms, most of whom have connected themselves with one of the various branches of the Christian Church. As an evidence of the benefit gained by the Methodist Church, the South Australian Conference reported this year the largest increase with but two exceptions it has ever had in its history. In two or three instances after the missions the churches have had to be enlarged - namely, Port Pirie, South Australia, and Perth, Western Australia, owing to increased membership. In some places the success has continued after I left, and been more marked than during the mission. In Moonta, in South Australia, 600 were added to the respective churches after my visit, as a result of the work of the various ministers.

Colonial church life and home church life contrasted

What phases of Colonial Church life strikes you as in contrast with Home Church life?

I find the Colonies susceptible to religious influence to a much larger extent than I anticipated. I have also been struck with the religious freedom and equality which exists everywhere, and which stands out prominently in contrast with the exclusiveness in many English towns. The various denominations work together better in the Colonies, and co-operate more heartily for great public reforms than they do at Home. In the Colonies there does not seem to be so many men attending church as in the Mother Country, and the meetings throughout the week are not so well supported and attended. Of course, in London, there is a large non-church-going population which is due to its mongrel, hybrid, heterogeneous

composition - a little bit of all the world being put down there - but London is not England. I am glad to see the Temperance movement is taking so large a hold on the people and upon the Churches in the Colonies. In England, the strides made in that direction are simply marvellous, and the people will scarcely tolerate a clergyman now who is not an abstainer.

The New Zealand Mission Outlook

In closing the interview, Mr. Cook said: I am entering upon the mission in New Zealand with large expectations, having heard of the extensive preparations which have been made, and how earnestly the people are uniting in the matter.

Future movements

Mr. Cook will probably go to Tonga before proceeding to Queensland, at the close of the New Zealand mission, and return home by way of Ceylon and India. He is preparing a work on his mission tour, which will be published shortly, and is also contributing his passing impressions of the places he has visited to some of the English magazines.

New Zealand Methodist Advocate. February 2, 1895. page 416.

Pirie Street Quarterly Meeting (South Australia.)

740 full members, with 100 on trial.

New Zealand Methodist Advocate. February 2, 1895. page 422.

Auckland Notes. by Hapata.

The Rev. Thomas Cook's mission to Auckland is numbered amongst the things that were. Its effect on the corporate life of the Church will be felt for a long time to come. It has been the savour of life unto life to hundreds of individuals, and if Mr. Cook's teaching be true, it has been the savour of death unto death to some.

The mission was well advertised, and well talked-up by our own Churches, and by some other churches - notably the Tabernacle.

The weekly preparatory prayer meeting was fairly attended, men being largely in the majority. On the week immediately preceding the mission, all other meetings were abandoned in favour of the mission prayer meetings. These were held in Pitt street Church, and the attendance and the feeling were very encouraging.

As far as Pitt street Circuit was concerned, the town and suburbs were mapped out into districts, and some dozens of ready volunteers - grey-headed men in the seventies and young Endeavourers - left at every house an invitation card, on which was printed the order of services.

The services on the opening Sunday began auspiciously, the crowds being very great and the number of enquirers most gladdening. It made one's eyes moist in the afternoon to see bright, intelligent, young people - children of the godly and children of many prayers - stand up in the crowded congregation, and then in the face of all the people bravely make their way down the aisles into the enquiry rooms. Evening after evening the interest grew and deepened, and then on Thursday evening Mr. Cook lifted up his hand and said, Pray that a great fear may rest upon all the people, one felt as though he were living in apostolic times, and that a new paragraph for the Book of the Acts of the Apostles was being made.

Mr. Cook has not shunned to declare the whole counsel of God. The unending penalty of sin has not been guiltily suppressed. Neither have men been terrorised or driven. Despite higher criticism, Mr. Cook preached an old fashioned sermon on My Spirit shall not always strive with man. Very prominent has been the teaching of entire deliverance from the dominion of sin. The missioner glories in the majestic truth - enough to take one's breath away - of the indwelling God in man. George Fox, with his Inward Sight, had not a stronger grasp of the same truth than has Thomas Cook.

The afternoon meetings for the deepening of spiritual life were most profitable to those who were privileged to attend them. The complete and joyous conquest of sin through the fulness of the incoming of the Overcomer was the main subject of each afternoon. The holiness one reads about in the memoirs of Carvosso, Bramwell,

and Hester Ann Rogers, was lifted up, and urged upon the acceptance of the people. One was privileged to attend one of the afternoon meetings, and the quiet, melting, yet jubilant, time was very refreshing. It carried one back to a series of meetings held in St. Peter's, Leeds, by the Revs. Inskip, MacDonald, and Wood, of the Methodist Episcopal Church. And memories of addresses by Ebenezer Jenkins and Isaac E. Page came freshly up. And the story of Mr. Woolley leading the timid lady across the Jordan, of a line in the sands of Saltburn-on-the-Sea into the Canaan of perfect love, almost made one shout! Fragrant unto Hapata is the name of Jabez Woolley. Was he not brought into light and liberty at one of the very first of Mr. Woolley's holiness meetings?

Successful as the meetings have been, they would have been more so if Mr. Cook's constant plea had been more fully acted upon. The church was regularly crowded by Christian people who might have made an effort to get an outsider to attend. The collection of hymns known as the General Hymnary was used during the mission. Pitt street people were somewhat familiar with the hymns, a number of copies having been imported several years ago for use on special occasions.

Mr. Cook's manner of conducting the after-meetings is original. He keeps the business in his own hands the whole of the time. To have struck out on new lines stamps him as an unusual man. Being a Yorkshireman, a strong sense of humour is natural to him. The gift, however, is repressed - much more so than was the case with John McNeill - and all the missionary's utterances are marked by deep earnestness.

On the night following the close of the mission a praise and testimony meeting was held, the President of the Conference taking charge. Quite a number of recent converts witnessed a good confession, and many older members told of decided deepening of spiritual life. One of the best items of the meeting was a short but telling address by the Rev. David O. Donnell, from Australia.

New Zealand Methodist Advocate. February 9, 1895. page 432.

Wellington.

Days of glad anticipation, and a week of special prayer, ushered in the mission of the Rev. T. Cook, which opened in Taranaki Street Church on the 3rd inst.

For the time being every willing worker, young or old, became an active Christian Endeavourer, and by personal invitation and earnest persuasion brought many an outsider into the circle of blessing. Even before the mission began, God's people in prayer and effort received the promise of the shower.

Before and during the Mission, advertising by all means and in all places was largely resorted to, while every house in the city received a neatly-printed invitation and programme of the services.

The opening day of the Mission (Sunday, February 3) was a high day in Israel. Expectation ran high, and God's blessing ran as high as His people's faith. Thronging congregations, great spiritual power, and 90 seekers going forward to enquire of Jesus, made these services memorable to all privileged to be present.

During the following weeks, heavy rains on Tuesday and Wednesday did not hinder large audiences from gathering to hear the words of the Gospel of Jesus Christ.

The address on Wednesday evening, based on Luke xiv., 18, dealt with the difficulties of young men in accepting the Lord Jesus. With remorseless logic, the preacher swept away the excuses put forward as a plea for not yielding to the claims of God. Trenchantly and powerfully the rightness and necessity of immediate decision were so enforced that 21 came forward to seek and confess their Saviour and God.

Thursday evening saw the fine church thronged, and after an address on the Parable of The guest without a wedding garment, a large number sought in Christ fitness for God and heaven.

Up to Thursday, the 7th instant, 150 names have been given of those who have decided for Christ. None of the evening services have been without much evidence of the saving power of God. Our mouths are filled with singing, and our hearts with love and thankfulness.

The addresses on three afternoons of the week dealing with the question of Full Salvation have been remarkably blessed of God. Such clear, definite teaching of holiness laid hold upon the hearts of all, and it is safe to say that the ideal of the whole church here has been raised, never again to fall back into the old ruts, and scores of God's people are by faith reckoning themselves to be His in deed and in truth, dead indeed unto sin, but alive unto God and are resolved to lift up the standard of scriptural holiness throughout the land.

Pungent, epigrammatic, powerful, and lucid in definition, Mr. Cook's power rests not in these, but in the evident presence of God working in him, in answer to simple obedience and faith.

New Zealand Methodist Advocate. February 16th, 1895. page 444.

Dunedin

A meeting of the committee arranging for Mr. Cook's mission in Dunedin was held in Trinity Church, on February 8th. A large amount of correspondence was read. A letter from Mr. Cook contained many suggestions as to plans and methods of work in carrying out the mission. These were considered, and where practicable, were adopted. The hon. secretary (Mr. Rosevear) reported that the Rev. S. W. Ready (Bible Christian Church) had agreed to the request of the committee for the use of the Garrison Hall for the afternoon as well as morning and evening services. Mr. Ready wrote saying that though there would be three B.C. ministers in Dunedin at that time, they would do their utmost to secure the success of the mission. The secretary was instructed to convey to Mr. Ready the committee's high appreciation of his kindly sympathy and cordial co-operation. The ministers of Trinity, Cargill Road, and Mornington Circuits were appointed a sub-committee to arrange for enquiry rooms. A committee was also appointed to consider the best means of advertising. The musical arrangements were discussed. In all Mr. Cook's missions the General Hymnary is used, the missioner bringing a supply with him. After other details had

been dealt with, the committee adjourned until February 13th.

New Zealand Methodist Advocate. February 16th, 1895. page 444 and 445.

Wellington

Among the memory meetings held in Wesley Church may be included the closing meeting of the Rev. Thomas Cook's mission held last evening. The Church was crowded - floor, galleries, all. In the front centre seats were gathered a large number of the converts. Old and young were there some who had been long seeking the Saviour, and others who had been arrested and saved during the Mission. The singing was an inspiration, and the address as full of points as the famous Robert Lowe's speeches. It was a happy closing of a most successful mission.

When Mr. Cook commenced his work, it was feared by some it might not be so successful. Some uncomplimentary and uncalled for remarks about Wellington, made recently by the Rev. John McNeill, and cabled over from Sydney, made many suspicious of a travelling evangelist, and quite dried up the sympathy of the local papers. But, led by the hopeful Superintendent, the church took up the distribution of tickets of invitation, and placed over 20,000 in homes, offices, workshops, factories, &c. Mr. Secretary Sims, with some of his companions, stood at street corners and gave out handbills. Posters adorned telegraph posts, hoardings, street cars so that, wherever one went, he saw or heard the name of Cook.

The attendances were excellent, considering that on the third and fourth evenings - two of the most important - and on the second Sunday, a teeming rain fell. In all the meetings the power of God was present to heal. At the invitation of the preacher the seekers came forward - men, women, and younger people - and went into the enquiry rooms. There was no excitement, either in church or enquiry rooms, but a calm, determined deciding for Christ and heaven.

The hymn book adopted by Mr. Cook is the General

Hymnary, the same as is used in Hugh Price Hughes's West End mission work. As may be expected, it is most suitable for such services. The hymns are stronger than Sankey's, though several of Sankey's are included, and they have more spring than many in our congregational book. And the tunes are well wedded to the words. There is a vitality in the music such as is not found in many of the tunes in our Church book. The singing of "We're bound for the Land of the Pure and the Holy," and the first hymn in the men's meeting, "Onward, Christian Brothers," with Mr. Harland at the organ, was a treat to hear. It was the hymn that did it, said one in the enquiry room, as she referred to a certain hymn sung in one of the services. That hymn led her to the Saviour. Very thrilling was the singing of "All hail the power of Jesus's Name," at the close of the service, in the front of the church, by hundreds of people whose hearts had that evening been stirred. On several occasions the hymn was thus sung. The burst of fervent praise made a happy finale to the day.

Mr. Cook's modes of work are different from those of many who have visited here. He keeps the meeting in his own hands from beginning to end. He is the one influencing agent right through the service. There is no break in the continuity or form. There is no lowering of the tone through someone taking part who is not up to par. And he is well qualified for the work. He is strong, and strength is wanted for such an expenditure of force. His voice is resonant and clear. Without exerting himself in the least, he can be heard all over the large church. He can start a hymn or lead the singing as easily as he can preach. He does not excite himself, though he can catch fire, but the power is in him, and you feel it. The after-meetings, too, are worked differently. Male workers go in with men who are inquirers, and female workers with women. These workers are chosen members of the church, with special qualifications for the work. They are adorned with a rosette, the aim being to prevent undesirable workers from entering the rooms. At the close of the service, Mr. Cook goes into the enquiry rooms, and after addressing and shaking hands with those who have found peace, deals personally with those who are still in difficulty. A card

containing Helps for Seekers is given to each enquirer. This has aided many in their holy quest. Very firm is he in requiring that everyone should intelligently and clearly grasp the Lord Jesus as a Saviour. The modes of work are different, but they are successful in winning men to the Lord, not in the weakness of excitement, but in the strength of deliberate choice. After seeing the thoroughness of the work done, one feels confident in predicting that much of the fruit will remain.

Mr. Cook is very self-possessed. Wisely and kindly he dealt with a drunken man, who managed to get into the men's meeting, and with some mothers, who, at other meetings, brought talking babies with them. In this respect he differed widely from Dr. Somerville, Mr. McNeill, and Mark Guy Pearce. The inebriate referred to interrupted him in a most interesting part of his address with an attempted witticism. The audience laughed aloud - some younger men of the baser sort, evidently hoping for a scene. But Mr. Cook was equal to the occasion. He laughed with the audience, and then went on holding their attention to the close.

Mr. Cook's preaching is level-headed, not interlarded with Bible quotations, but full of Bible spirit. Practical men who do not go to church can understand it. There is no striving after effect, but a reasonable putting of God's claims, and a manly enforcement of those claims. Again and again, when pleading with men to serve God, came the words, "I urge you to do so because it is right." No rosewater gospel does he preach. The consequences of sin in this life and in the next are clearly shown. With overwhelming force came a statement in his sermon on "The Immortality of Memory."

God sends no man to perdition. He puts himself there. Every time he sins he incubates the egg of the worm that never dies. And yet Christ's power to save was declared with freeness and fulness, especially in the later services of the mission. After hearing the searching sermon referred to, one could not help feeling a wish that that power had been more fully declared in that sermon for the sake of those who might not be able to hear the later addresses.

The afternoon meetings for the deepening of the spiritual life were most helpful. Very clearly were the Christian's privileges

shown. The sanctified life un sinning not an un sinning state, but an un sinning condition through a moment by moment obedience and trust, was understood and entered into by many as it had not been before. Prejudices against that life, caused by the wild statements and censoriousness of professors, were removed. The difference between blamelessness and faultlessness was clearly apprehended, and a fuller surrender made that the blameless life on earth and the faultless life of heaven might be enjoyed. There was no after-meeting of seekers, but many of God s people as they heard the message, the eyes of their understanding being opened, perceived and received in Christ a fuller blessing.

In most of the addresses the Lord Christ was upheld very clearly. Not a Christ of dreamland, but one who can save form the past sin and present temptation. He himself was kept back. The man was lost in his theme. But Christ was seen. Said one to me a day or two ago:- He preaches a little Cook and a big Christ. And the preaching made men glad. I m as happy as you are now, said an old man to Mr. Baumber at the close of the mission. At the early part he was not happy, for the weight of a life of sin was upon him, but that weight had been removed, and hence his joy. But all were happy, and in last night s songs of praise this happiness was shown.

The results of the mission have been most encouraging. The rally of the members, and they have rallied around their minister well, has bound them to the church with a closer, stronger bond. God s people have taken a higher stand, and some 230 have professed conversion. These have been members of different congregations, including Roman Catholic. Over 100 belonged to Wesley Church, or have expressed a wish to join that Church. True, many of them are young people, and the increase of financial power may not be much, but the increase of spiritual power will assuredly be great. The results financially have been good. All the expenses have been met, and had there been no wet weather there would probably have been a good surplus over.

This evening there is to be a thanksgiving and testimony meeting, and next week the workers and converts are to have tea together, and arrange for the joining of the churches. It is easy to

get them converted, but not so easy to keep them, said Alexander Reid at the close of a revival in Taranaki 30 years ago. Yes, we know it! And every personal worker and Church help that can be given will be rendered with the assurance that many who have started will continue to the end, and by-and-by reap the reward of him that overcometh.

Paratutu.

New Zealand Methodist Advocate. February, 23rd., 1895. page 456 and 457.

Dunedin.

A meeting of Rev. Thomas Cook's Mission Committee was held in Trinity Church on the 18th inst. The Secretary (Mr. Ernest Rosevear) reported that the Advertising Committee had met, and decided on a course of action, viz., they were dividing the city off into sections for house to house visitation, the using of tramcars, daily papers, and to employ one of the members of the Church, who is in need of work, to distribute a handbill in every shop in and around Dunedin.

It was decided that the united choir practice should start on Thursday, 21st inst. The Mornington and Cargill Road Brass Bands are to be invited to play outside the Garrison Hall before the service.

Other matters were settled, and it was resolved to meet again on Friday, the 22nd inst.

New Zealand Methodist Advocate. February, 23rd. 1895. page 457.

Christchurch. [by Telegraph.]

The Rev. Thomas Cook began his mission at the Durham street Church, Christchurch, on Sunday last [17th Feb.]. The church was crowded at all three services.

The vast congregations were wondrously moved by Mr. Cook's stirring appeals. The sermon at night, especially, was one of remarkable power, bristling with points and luminous with apt illustration.

A large number stood up in the congregation, and publicly declared their determination to lead a new life, and over sixty professed to have found the assurance of pardon. It was a gracious day, one of the days of the right hand of God.

New Zealand Methodist Advocate. February 23rd, 1895. page 457.

Timaru

In referring to the approaching mission, Mr. Olphert was able to speak from personal observation, both in England and in New Zealand, of the remarkable power attending the ministrations of the Rev. Thomas Cook, and to anticipate a season of rich blessing in connection with his coming to Timaru. The town is well placarded with announcements, and every house will be visited by some member of our Church or of the Endeavour Society, with a leaflet inviting attendance on Mr. Cook's services. On Sunday morning, at 7, and on alternate week evenings, prayer-meetings are being held, to ask that we may be found a people prepared of the Lord.

New Zealand Methodist Advocate. March 2, 1895. page 464.

Wellington.

The Rev. T. Cook's mission closed here on Tuesday, the 12th inst. [Feb.], when the spacious Wesley Church was crowded. The new converts occupied the front seats in the body of the church, and Mr. Cook specially addressed them on the duties and privileges of their new life in Christ. Twenty-three came forward as seekers of salvation, making the total who have passed through the enquiry

rooms during the mission 230.

Unfortunately, three days of rain interfered largely with the attendance, especially on the second Sunday. On that night we were visited with quite a phenomenal rain, which kept large numbers of those whom we were most anxious to get, away from the meeting. Still, those who gathered nearly filled the church, and many sought the Lord.

Special meetings were held for men only, on Friday night, when fully a thousand were present, and on Sunday afternoon for women only. The men's meeting will be long memorable to all those who were privileged to attend, for the power and interest manifested throughout the service.

Now that the mission has closed, and the Rev. T. Cook has left us, what shall we say? First of all, that hundreds with heartfelt thanks look up to God, and say, Praise God for Mr. Cook coming amongst us. A Praise and Thanksgiving Service was held on the night Mr. Cook closed his work, and the deep feeling that moved in every heart, the tearful testimonies of aged disciples and lambs of the flock, the exultant strain of gratitude that broke out in hymns of praise showed how intense and real had been the blessing of the past few days. Yet the meetings have been remarkable for the absence of any approach to excitement. Not one discordant note seems to have been struck that would have offended the most fastidious. For so many as have openly declared their repentance of sin, and have yielded allegiance to God, we again say, Thank the Lord. That, however, seems not to have been the most noticeable of the blessings received during the Mission.

Far reaching results, sure to prove permanent and fruitful, have been reached in the earnest resolve of many hundreds of God's children to live by faith in the experience of full salvation. It was a revelation to a large section of the Church - the simple, practical exposition of the doctrine of holiness and now large numbers are determined to reckon themselves dead indeed unto sin, but alive unto God, and find that God hourly makes the reckoning good.

The sound Scriptural teaching, with its happy sidelights on passages of Holy Writ, of the missioner has been a feature also of the

services, and have largely helped to elevate the standards of Christian living, and will greatly assist in maintaining it at a high level.

On Wednesday, the 20th inst., all the converts and workers will meet together at a social in Wesley Church Schoolroom, when arrangements will be made to secure the future oversight of those newly enlisted on the Lord's side.

New Zealand Methodist Advocate. March 2nd, 1895. page 468.

Auckland.

Pitt street will gain about 150 additional members as a result of Mr. Cook's mission, while the sister churches will receive about 250 between them. The detailed returns are not fully tabulated.

Those joining Pitt street (mostly young people) have been visited, and drafted into the different society classes, including four new classes, the leaders of which are Miss Caley, Mrs. Parkinson, Mr. S. J. Ambury, and Mr. W. Gunston.

A large amount of initiatory labour has devolved upon the superintendent minister and the secretaries of the mission in folding the new converts into the church, which has and is being well and faithfully done. Their efficient and cheerful services in this godly work is [are] much appreciated.

New Zealand Methodist Advocate. March 2nd, 1895. page 468.

Christchurch

The mission conducted by the Rev. Thomas Cook at Durham street has marked an era in the history of the Church. Crowned with the abundant blessing of God, it has been in every way successful. There has been nothing like it since that never-to-be-forgotten time, thirty years ago, when William Taylor, better known as California Taylor, conducted a similar mission here. In the interval, more especially during the last ten years, the people of Christchurch have

had such ample cause to look askance at many of the self-styled evangelists who have visited them, and have been withal so cursed by a pseudo-evangelism, that some of the most earnest well-wishers felt that in this city Mr. Cook had harder ground to break than in any other part of New Zealand.

From the very outset, Mr. Cook laid hold upon the people. His opening sermon was a masterly exposition of a theme which few venture to touch, and showed that, while he holds with Bushnell in his famous aphorism, The soul of all improvement is the improvement of the soul, he has not neglected the culture of his mental powers, and has been a wide and varied reader. Packed with thought, the sermon was yet luminous with apt illustrations, to which science, history, and personal experience lent themselves. This was distinctly reassuring to certain fastidious members of the congregation, who were inclined to fear lest rant and noise should be characteristics of the mission. But there is to him the most common-sense thing that he knows, and the claims of Christ are the most reasonable and imperative.

Nothing can exceed the sanctified skill with which he makes his appeal to the conscience, and compels his hearers to feel that they have something to do with Christ *now*. To neglect His claims is to be hostile to delay is to reject. There were few, if any, dry eyes during that service.

It is not easy, on purely human grounds, to explain the spell which the preacher exerts over his hearers. There is no straining after eloquence, though eloquence of the truest kind undoubtedly there is. There is little, if any, of the personal magnetism with which some of the greatest preachers are gifted. The nervous Saxon, made familiar to us in the newspapers, is the vehicle of expression. The sentences are short and terse - many of them almost epigrammatic in their cast. But all feel as they listen, that with him is the great power of God.

The petition of the opening prayer seems fully answered

May the congregation see no man save Jesus only. May they not go away saying What a preacher! but What a Saviour!

At all of the three services on the first Sunday the great

building was crowded, and at the close of the day from fifty to sixty had sought and found peace with God. Throughout the week the mission grew in interest and intensity. Night after night the church was thronged with eager, earnest listeners.

Nothing was more noticeable than the large number of men - men of all ranks and social grades in the community - who attended the services. Indeed, one of the most hopeful and inspiring sights of the whole mission was witnessed on the Friday evening, when Mr. Cook addressed a meeting of men only. Truly, Christianity is not played out yet. Society has not finally broken with Christ, or it would be impossible to crowd one of the largest churches in New Zealand on a week-night with men, manifestly eager to drink in the story, old, but ever new, of Jesus and His love.

If the mission had pointed no other lesson than this it would not have been in vain: that the old truths still hold potent sway over the hearts of men that in the wistful eyes of the world there is still a longing after God, and a hunger at its heart for His righteousness and rest.

The mission, which lasted for ten days, was closed on Tuesday night, when hundreds were unable to obtain admission. The converts, numbering about 300, occupied the middle portion of the church, and to them the missionary delivered an earnest, practical address.

A most striking feature was the large proportion of elderly people - some far more advanced in years - who thus publicly announced that they had found Christ. The results of the mission, even as regards converts, will never be tabulated. Eternity alone will reveal them. Many who have since been heard of found pardon in their pews under the preaching of the Word others in the privacy of their own homes. The whole Church has been graciously quickened and uplifted, and seed has been sown which the Spirit of God will yet bring to fruition.

On four afternoons meetings were held for the deepening of the Christian life, and Mr. Cook's plain, Scriptural, and common-sense expositions of the doctrine of Holiness will long be to us a precious memory.

On the evening succeeding the mission, a praise and testimony meeting was held in the church, and for the space of an hour, one after another told in brief sentences of blessings received. One old man, white with the frosts of seventy winters - long devil-driven and enslaved by the drink curse - spoke in tremulous tones of God's great mercy to him, and of how for the first time for many years he had a happy home. A Scotch woman, who had come for miles expressly to get converted, as she put it, called forth shouts of praise, as she told of the new gladness that had come to her heart. A most gracious influence rested upon the whole meeting, as young and old bore testimony to the fact that Christ was to them a bright and blessed reality. To God be the glory.

New Zealand Methodist Advocate. March 9, 1895. page 475.

Dunedin

The Dunedin Committee has made all their preparations, and everything is well in hand and appears to be thoroughly organised.

The united choir has commenced practice, which is held in Trinity Church on Thursday evenings on the 28th ult., fully 105 members were present. Every Church choir - except Anglicans - were written, soliciting help. It is anticipated when the mission starts that the choir will be very strong - about 150 - and a first class one.

All Sunday school superintendents will be written informing them that the first Sunday afternoon service is for Sunday school scholars over 12 years of age.

A week of preparatory prayer commences on Sunday, 10th instant.

Our people are very hopeful, expectant, and eager for the fray.

New Zealand Methodist Advocate. March 9, 1895. page 475.

Timaru [by Telegraph]

The Rev. Thomas Cook commenced in Timaru, on Sunday, March 3rd, the fourth of his New Zealand missions.

The early morning prayer meeting was a season of gracious power. The sermons, morning and evening, and the address in the afternoon were clear and forceful presentations of Divine truth.

In the evening a heavy rainfall interfered with the attendance, but fully seventy enquirers went into the schoolroom in connection with the after meetings.

An expectancy of yet more blessed results pervades the church and Sunday school.

New Zealand Methodist Advocate. March 9, 1895. page 475.

Timaru

We always turn up was Thomas Cook's cheery greeting at Timaru, on the afternoon of March 1st. There had been a momentary sense of disappointment. The welcoming party had looked for him at the wrong end of the train, and it was a relief to hear the ringing voice, All right: here we are!

As many readers of the *Advocate* know by this time, the we applies to a genuinely happy pair, who in successful service for the Master must surely be tasting as fully of the cup of satisfaction as any two Christians in New Zealand just now. The missionary looks, if anything, younger than when the write used to meet him at the London Ministers Meetings eight years ago. His clear, open countenance has the glow of health upon it. Better still, it is radiant with what his namesake of the Boston Temple calls the solar look. With a justifiable pride, he hastens to say of the sweet-faced lady at his side, This is my wife, and in a few moments they are away to the quiet home circle, in which they will be welcome guests during their stay in Timaru.

Mr. Cook's previous missions have been conducted in the midst of large populations, and in centres of Methodist influence. It was therefore not without a sense of responsibility that this circuit

presented its request for a visit from the Evangelist. But though not numerically strong in proportion to the population, it was felt that our church ought to embrace the opportunity for effort and blessing. And already, though the Mission is not much more than half over, our hearts are filled with rejoicing and our lips with thanksgiving.

Without any design on the part of our Anglican friends, the visit of the Bishop of Melanesia with his twenty native converts coincided with the opening Sunday and Monday of the mission. Notwithstanding this strong counter-attraction, the Bank street Church was comfortably filled at the morning service. It was evident from the outset that One had looked upon the preacher Who had said, Go in this thy might. The opening prayer was that of a man who knew the way to the throne. Thou hast given Thy servant credentials, he pleaded, let it be seen that Thou art with him and let a great hush come upon the people because God is in the midst.

To a preacher who was rehearsing the divine attributes in labouring phrases a simple Methodist once gave the opening counsel, Call Him Father, and ask Him for something. That is what Thomas Cook does, and his fellow-worshippers know that the Father heareth.

The preacher's style and manner have already been fully described. There is no mistaking the meaning of his terse, incisive sentences. They have not been shaped to please the ear, but to convince the judgment, to move the will, and to reach the heart of the hearer. His aim is not to be admired by, but to be understood of the people. Whilst disclaiming greatness, he unconsciously achieves it - the greatness of simplicity.

When King George 111 of England listened to a plain Gospel sermon, he would say to the pew-opener as he passed out of church That will do; that will feed souls. All Thomas Cook's sermons are of this nutritious order. He is emphatically what Cuyler calls a vigorous, meaty, instructive preacher. Those who have themselves been engaged for years in the endeavour to apply and illustrate the Word of God have had cause to admire and rejoice in the evangelist's skill in opening and alleging the truths of the Gospel. Following the apostolic method, he expounds and testifies,

before he seeks to persuade men, concerning Jesus. A singularly accurate exegesis of his text is illustrated by choicest illustration, drawn from a wide range of reading, and enriched by incident from his store of hallowed memories. Like Charles Haddon Spurgeon, he occasionally introduces the testimony of personal experience with marked effect. He is no theologian, or recounter of other men's opinions, but himself believes and therefore speaks. So, to use his own words, he does not use the pulpit as an agitation desk, but as a witness box. He has no doubt to air, but a living and joyous conviction to proclaim.

At the Saturday afternoon service, senior scholars from the Presbyterian, Baptist, and Primitive Methodist Churches were present by invitation, accompanied by their teachers. Nearly fifty young people, representing each of these schools, entered the inquiry rooms, and most of them were enabled, before leaving, to rejoice in the Saviour. The Rev. Joseph Olphert, of the English Conference, took charge of this after meeting, in the absence of Mr. Beecroft at a country appointment.

In the evening, the strong voice of the preacher rose above the noise of the ceaseless downpour on the roof of the church. The power of God was manifestly present as he set forth the solemn consequences of neglecting the day of visitation.

A lantern lecture at the theatre, by the Melanesian Bishop, thinned the Monday night's attendance, but on each succeeding evening the church has been filled, and seats have been required in the aisles. The afternoon meetings, for the deepening of the spiritual life, have been season of singular profit and blessing - and have been attended by the ministers and members of the churches in the town. Up to Thursday evening 111 inquirers have professed faith in Christ. These include men and women above the age of 40 years of age, and many of our own young people.

The Rev. W. Gillies, of the Presbyterian Church, who has been present at nearly every week-day meeting, has gladly assisted our willing workers in the inquiry room, and has had to rejoice over the conversion of many members of his own Bible class. While thanking God for what we have seen, we cherish Thomas Cook's

conviction, that the best results are yet to come.

New Zealand Methodist Advocate. March 16, 1895. page 487.

Timaru

The second Sunday of Mr. Cook's mission in Timaru answered to good old George Herbert's description -

Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky.

After a spell of nor-westerly winds, with their accompaniments of heat and driving dust, A morning without clouds, ushered in an ideal Sabbath, in which a welcome quiet rested on land and sea. The refreshing outward influences were reflected in the experience of each service of the day. More than sixty were present at the early prayer-meeting. The Rev. W. Gillies of the Presbyterian Church, who had discovered at Mr. Cook's week-day meetings that he himself had been a Methodist for years, was again with us. Several of the converts offered brief prayers, and the hearts of elder Christians were stirred by memories of their own early joy in God, as these new voices, trembling with emotion, were heard for the first time in public petition.

Every pew and chair was occupied at the morning service, When Mr. Cook preached on the subject of Prevailing Prayer.

Where have we been living, said one of our members afterwards, that we have asked so little, and might have had so much? The congregation at the afternoon meeting was a sight to see. Pews, aisles, choir seats, vestries were filled with men. Such a gathering at a religious service was probably never seen in Timaru before. There was a little shyness at the singing of the first hymn but after the prayer and a few sentences of welcome from Mr. Cook all reserve was dispelled. The audience evidently surrendered itself to a recognised leader. At the singing of the second hymn Stand up, Stand Up for Jesus - there was a magnificent roll of harmony. During the delivery of the sermon of the Unalterable Consequences of Conduct, the hush for which the preacher had prayed at the

outset of the mission rested on the whole congregation. Eighteen youths and men went into the enquiry-room, and some of the workers found their prayer lists getting wonderfully shortened. The majority of those who then and there found the Saviour were members of our own congregation in town and country, but once more our Presbyterian friends shared with us in the joy of the harvest.

It is on record that one morning the deacons of Park Street Chapel found all the windows broken on one side of the building, and though Mr. Spurgeon suggested a reward of five pounds for the discovery of the offender, they gravely shook their heads. The pastor's own walking-stick was believed to have been concerned in the mischief. History repeats itself. The packed congregation at Timaru, on the evening of the 10th, finding the atmosphere of the church less like that of the Black Hole of Calcutta than they had feared it would be, noted with thankfulness, that many of the upper panes of glass were missing. Some peculiar scratches are at present visible on the handle of a staff that was in the minister's possession that afternoon. Though every available place within the church was occupied, numbers had to go away. Seats were arranged on the slope outside the building, and as the darkness deepened without, the light from the open door fell upon a group of eager faces turned toward the preacher. The workers in the enquiry rooms were again provided with congenial employment at the after meeting.

The closing service of the mission was held on Tuesday evening in the Presbyterian Church, which was crowded to its usual capacity before the time for commencing. Besides the ministers of the town, the Revs. J. J. Doke, of Christchurch, C. Abernathy, and C. H. Standage gave willing help in the enquiry room, and nearly forty seekers professed faith in Christ. The total number of enquirers in Timaru has been 220, and we fervently trust that the end is not yet.

Once more the raising of all necessary funds without any effort has justified Mr. Cook's advice to the preparatory committees - Have no fear about finances.

On Wednesday evening a Praise and Testimony meeting was held in our own church, presided over by the Rev. C. E. Beecroft,

accompanied by the Revs. W. Gillies and C. Abernathy. Converts had come in from Temuka and all the country places in the Timaru Circuit. For nearly two hours the quickened members of the Church and the newly-saved united in witness and thanksgiving, a very sacred influence resting on all. At the close four more seekers entered into the liberty of the children of God.

Circulars are being issued inviting all who received the converting grace of God during the mission to meet at a tea in the Schoolroom, on Wednesday, the 20th, when the roll of names will be called, and those who are not already attached to any Church will be asked to say what communion they desire to join.

It is but one short fortnight since we welcomed Mr. and Mrs. Cook amongst us. Now they are away - followed by the prayer and loving regard of all who have come to know them. Mrs. Cook's unobtrusive service in the enquiry-room has been valuable alike to co-workers and seekers, and her name will be gratefully associated with that of her husband in all remembrances of the mission.

A mark has been set upon the life of the Wesleyan Church in Timaru, which will be visible for long years to come, whilst the wider influence that has been brought into exercise is altogether beyond our power to estimate. Only the day will declare it.

We unite with Mr. Cook in looking beyond the instrumentality to the great Source of Blessing, and render thanks and praise to Him who when He led captivity captive, and gave gifts unto men... for the edifying of the body of Christ.

New Zealand Methodist Advocate. March 23rd. 1895. page 499.

Dunedin

The Rev. Thomas Cook arrived in Dunedin on Friday, March, 15th, and was cordially welcomed by the Rev. R. Taylor, and several members of the Committee of Management for the mission. The reports which had been received from the various centres in the more northern districts had naturally awakened a feeling of expectation that similar results might be realised in the Scottish city

as had been manifested in other places. The Committee of Management had endeavoured to make their arrangements as complete as possible.

The Garrison Hall has been chosen as the *locale* of the Mission, and the caretaker has heartily co-operated with the Mission Committee in making the most of the accommodation which the Hall affords. Special staging has been erected for the convenience of the large choir, whilst extra seating has been provided in the Hall. Nearly 2000 persons can be comfortably accommodated under the present conditions.

On Saturday evening, Mr. Cook addressed the workers in Trinity Church. He explained the character of the mission, and the methods he adopted in carrying out the work. He encouraged the faith of those present by the expression of his own confidence in God. By prayer, faith, and effort, a time of rich blessing would be realised.

A more beautiful day than Sunday, the 17th, as far as the weather was concerned, could hardly be desired. A large company assembled at the early morning prayer-meeting, and the service proved a season of spiritual blessing.

At the forenoon service there was an excellent attendance, and a most powerful influence rested upon all present. Stout-hearted men wept like children, and level-headed business men yielded to the subduing power of suppressed emotion, as the missionary discoursed on the power of memory in the future life. Many were made to feel as they had never yet done the reality of the present life, because of its effects on the life which is yet to come.

In the afternoon a Young People's service was held, when the hall was well filled. With great plainness of speech, mingled with a tender persuasiveness peculiarly his own, Mr. Cook urged his hearers, especially those just starting on the journey of life, to give themselves up to God. A large number went into the enquiry room, and received suitable counsel from the appointed workers.

In the evening an immense crowd gathered, and before the time of service arrived, all seats were occupied, and numbers were turned away. The service was one long to be remembered by those

who were privileged to be present. Mr. Cook's address was most heart-searching and powerful, and many sought and found mercy through faith in his crucified Saviour.

On Monday, the address was on 'The Barren Fig Tree,' and many were persuaded to start on a new and better life.

Up to the time of writing, 87 persons have entered the enquiry rooms, and there is a spirit of confident expectation that still larger results will be realised as the mission goes on. Will God's people all over the Colony pray for God's blessing to rest upon the Dunedin Mission?

New Zealand Methodist Advocate. March 23rd. 1895. page 499.

Auckland [by Hapata]

Great pains are being taken by Mr. Prior and those associated with him to secure and properly shepherd those who passed through the inquiry rooms during Mr. Cook's mission. All the persons whose names were taken down have been interviewed, and, where necessary, advice has been given with regard to joining that section of the Church most suited to all the circumstances of the case.

The tea tendered to converts was largely attended, and the after meeting - thrown open to the public - was a very interesting one. The names of the converts were read out, and those present responded, at the same time stating what Church they proposed to join. It is noteworthy that the inquirers were drawn from nearly all sections of the Church.

New Zealand Methodist Advocate. March 30, 1895. page 510.

Timaru

The Timaru Church has had many happy gatherings within its walls, but there have been few, if any, of deeper interest than that

on Wednesday, March 2, when the converts of Mr. Cook's mission met all together - first at tea, and afterwards for praise, testimony, and counsel.

A circular invitation had been sent by post to every one of those whose names were entered on the Enquirers' Roll - a very large proportion of whom were able to be present in response. The tea had been provided by the ladies of the congregation, who found gifts in money and in kind flowing in upon them almost unasked. There was not only an abundance of wholesome fare for the guests that crowded the school-room, but a surplus, which found its way to the Old Men's Refuge.

At the after-meeting, those who had decided for Christ occupied the centre block of pews in the church and some of the side seats. All the other available accommodation was required for the workers and friends. The Rev. C. E. Beecroft presided, and announced that of those converts who had signified by writing what communion they desired to join, more than 130 would become attached to our own Church about 40 were Presbyterians and the rest were divided amongst the other Churches in the town. About 20 returns had yet to be received. Three new classes were formed, and the existing classes greatly strengthened.

Mr. E. Holdgate, who had only that day returned from Conference, expressed his deep gratitude to God for the evident tokens of the blessing attending the mission, and submitted to the meeting a telegram of greeting to be forwarded to the Rev. Thomas and Mrs. Cook at Dunedin. The message was heartily endorsed by all present.

After helpful counsel from the Revs. W. Gillies and J. Sharp, a copy of Mr. Cook's *First Steps in the Way of Life* was given to each of the newly converted, a lady member of the church contributing the cost of the booklets as an expression of her gratitude to God for this gracious visitation.

Mr. E. Goldsmith, through whose junior class in the Sunday school many of the young people present had passed, speaking under great emotion, declared the sight that evening to be one of the purest satisfactions of his life. Many parents had to rejoice over the

conversion of all their children and to each one present it was a memorable hour. The Rev. W. Gillies, in the closing prayer, commended the lambs of the flock to the care of the Good Shepherd, and besought a supply of the spirit of Christ Jesus for all the under-shepherds, in the responsibilities now opening up before them.

New Zealand Methodist Advocate. March 30, 1895. page 518.

Dunedin.

Since March 18th, when our last report closed, Mr. Cook's mission in Dunedin has been continued with every sign of success, and abundant blessing. On Tuesday and Wednesday evenings there were increasing attendances, the large hall being filled on the latter.

On Thursday an unfavourable change in the weather took place which materially affected the work. A cold, south-west gale set in with heavy rain, and this continued with more or less severity until the forenoon of the following Sunday. Notwithstanding this fact, there was an excellent gathering on Thursday evening. On Friday the Men's Meeting drew an audience of between 1300 and 1400 people. It was a most impressive sight to see a great body of men gathered together for the distinct purpose of hearing of those things which belong to their welfare, both in time and eternity. To secure such an attendance under the unfavourable weather conditions showed a large amount of well-organised effort on the part of the workers. If the weather had been more inviting, it is more than probable that the building would have been densely crowded. As it was, however, it is hardly saying too much to describe the event as being unique in the history of the Colony and it is only another evidence of the fact that the Gospel of Christ has not yet lost its power over the masses. Mr. Cook's address on Gal. vi., 7, was most heart-searching, and many decided for God.

On Saturday evening, a remarkable praise and testimony meeting was held in Trinity Church. There was a large attendance, and the Rev. J. Ryan (Bible Christian Church) conducted the service. During the meeting over 180 persons gave their testimony to God's

power to save and keep from falling those who put their trust in Him.

Sunday, March 24, was, however, the great day of the feast. It has been estimated that, at the four services in connection with the mission nearly 7000 persons were present. At the early morning prayer meeting, a time of rich blessing was realised. This was repeated at the forenoon service. At the Women's Meeting the hall was crowded, when Mr. Cook gave a touching address on the three words, Mother, Home, Heaven. At night, long before the hour for service arrived, the hall was filled, and still the people came crowding in at every door, until platform, choir stage, aisles, passages were all occupied. Mr. Cook's control of this great mass of people showed how experienced and skilful he is as a master of assemblies. There was an entire absence of anything that was likely to frustrate the aim of the preacher, and the audience were made to feel that the first and most important thing to do in life is to prepare for eternity. In speaking from Rev. iii., 20, Mr. Cook manifestly sacrificed everything to secure simplicity in presenting the claims of Christ. Nearly one thousand people remained to the after-meeting. Both at the afternoon meeting, as also in the evening, a large number entered the enquiry room, and 58 names were taken.

On Monday evening, when it is always difficult to secure full attendances, the hall was again well filled, showing how the mission has taken hold of the community. Regret is expressed on all hands that Mr. Cook's engagements prevent him continuing his Dunedin mission.

Our report would be incomplete without reference to the afternoon meetings for the deepening of spiritual life. On three afternoons of last week, these were held at Trinity Church, and were attended by from 400 to 500 persons each day. Extra meetings were announced for the two concluding days of the mission. Last Monday afternoon the church was filled to overflowing, when Mr. Cook spoke on Power for Service. These afternoon meetings have been most helpful, and the power of God has been manifestly present on each occasion.

So far 264 persons have given in their names in the enquiry room, but many others are known to have decided for God whilst in

the meetings. The converts are drawn from all classes in the community, and are of all ages, showing how general the work has been. All sections of the Church will be benefited, Mr. Cook stating that the Dunedin mission has been more of a town Mission than a Methodist one. In other places the mission had been held in Wesleyan Churches, but in Dunedin the fact of the mission being held in a hall had made the platform broader, and he rejoiced that other churches beside his own had received so large a measure of blessing.

New Zealand Methodist Advocate. March 30, 1895. page 518.

Dunedin.

Mr. Cook's mission closed on Tuesday evening, March 26, when the fine hall was again crowded, it being estimated that 2500 persons were present. Arrangements had been made for seating the new converts in the centre of the hall, and this was carried out until the pressure for accommodation became so great that seats could no longer be reserved. The address was specially suited to those who had recently decided to live for God, and was full of wise counsel and hopeful encouragement to those just starting on the Christian course. Mr. Cook invited the audience to join with him in reading aloud Isaiah xii., and, as the vast crowd engaged in this exercise, it proved most interesting and impressive.

At the close of his address Mr. Cook made a final appeal to those who were still unsaved to give themselves up to God. A large number immediately responded to the invitation, and 43 persons gave in their names at the enquiry room. The total number of names taken during the mission is 308.

Now that the Mission has closed, it may be fitting to refer to some points which have been noticed.

No mission in recent years has commanded such public and such favourable notice. Not that the missionary has been without his critics, or the Mission without its detractors. For either to be entirely free from adverse remark, was hardly to be expected. But

the straightforward, businesslike, level-headed way the missionary gave himself to his work commanded the respect of many of those who have little or no sympathy with Christian effort of this kind, whilst his singleness of aim, entire self-suppression, and intense spirituality won for him the ear and conviction of the crowds that attended the services.

But it is not in the wisdom of this world that Mr. Cook's strength is found. There is accompanying the man a remarkable spiritual influence and power, which alone is accountable for the results which have been secured, and scores of persons all over the Colony will bless God through time and eternity that Mr. Cook ever visited New Zealand.

The mission has been run on Connexional lines. Whilst the ministers and officials of Trinity Church Circuit deserve the honour for taking the initial responsibility, yet the basis was afterwards widened, and the suburban circuits assumed their share of responsibility, and pledged their support and effort to secure success. From the adoption of this plan the happiest results were realised, and ministers, officials, and members of all the congregations manifested a most kindly spirit of co-operation.

The presence and sympathy of ministers and members of Churches other than Wesleyan deserves acknowledgement. These were present at all the services, and it afforded Mr. Cook great pleasure to greet them as co-workers in the Lord's service. The Revs. W. Ready and L. Ran (Bible Christian Church) did all they possibly could, and as circumstances permitted, to further the movement.

A word of praise is due to the members of the mission choir for the very excellent service they rendered. The hearty singing at all the services helped, to a large degree, to maintain interest in the mission. Mr. Manson (conductor) and Miss Oliver (organist) were most efficient in their different positions.

There were also a large number of persons who gave assistance as ushers and attendants, whilst Mr. Rosevear as Secretary was the manifestation of business tact combined with Christian courtesy.

It will be a matter of satisfaction to our friends at a distance, who knew of the heavy financial responsibility which had been incurred in connection with the Dunedin mission, to learn that the income has been sufficient to meet every item of expenditure.

We clip the following from the *Otago Daily Times* (March 28):-

The Rev. Thomas Cook, in conversation with a few of the workers during his recent mission in this city, stated that he had always found that after the men's meeting had been held a distinct accession of influence and power was manifest, and that he anticipated like results in Dunedin. Evidently Mr. Cook had good grounds upon which to base his opinion. Although the services during the earlier part of the mission were accompanied by every sign of success and encouragement, the results of the last three days of the mission - viz., Sunday, Monday and Tuesday - have been somewhat striking. The attendance at the four services held on Sunday has been estimated at between 6000 and 7000, which, with those on the two following days, made up a total of nearly 13000, or equal to one-fourth of the total population of the city and suburbs. The names of 143 persons were taken in the enquiry-room during the days under notice, whilst the offertories realised 95 pounds. During his New Zealand tour Mr. Cook has conducted five missions - viz., Auckland, Wellington Christchurch, Timaru, and Dunedin, and at these 1458 persons have entered the enquiry-rooms. Mr. Cook leaves Dunedin on Friday for Oamaru, where he conducts a short mission, and afterwards proceeds to New Plymouth, where his work in the Colony terminates. Queensland will then be visited, and afterwards Ceylon. Mr. Cook regrets that fixed engagements prevent a longer time being spent in New Zealand. The success of the Timaru mission indicates the propriety of visiting the smaller towns, as also centres in thickly populated country districts. When I come again, said Mr. Cook, I will keep the fixing of dates in my own hands, and then I can be guided by circumstances. Information supplied to mission workers shows that nearly every Church and congregation in the city and suburbs will be benefited by

the results of the mission.

New Zealand Methodist Advocate. April 6, 1895. page 529.

Oamaru

In anticipation of Mr. Cook's mission, prayer-meetings were held during the preceding week in Wesley Church, and were well attended. The public hall, capable of holding 1100 or 1200 persons, was secured for the Sunday morning and evening services the other meetings being held in St. Paul's Presbyterian Church, which was kindly lent for the occasion. Anticipating a crowd, all available seats from the Wesleyan and Baptist churches were added to the sitting accommodation of the hall.

On Saturday evening Mr. Cook addressed those present at the prayer-meeting, explaining his methods of work, and giving them suitable counsel how to deal with enquirers.

Sunday morning proved fine, and a large number attended the early prayer-meeting, at 7 o'clock. At 11, about 500 listened with deep attention to the preacher's solemn and earnest discourse on the enduring nature of memory, and its influence in eternity. In the afternoon St. Paul's was well filled with young people and their friends, and at the close of the address many found their way into the enquiry rooms.

At 6 o'clock a number of friends congregated at one end of the town, and after singing several hymns, invited the bystanders to accompany them to the hall, while the Salvation Army rendered a like service in the opposite direction. For some time before the service commenced the hall was densely packed, large numbers being unable to find seats. A united choir of 50 or 60 voices led the praises of the congregation. Several of the churches, including the Baptists, Congregationalists, and Salvation Army, gave up their evening service, and came to our assistance.

A deep hush fell on the vast audience as the preacher invoked the Divine blessing on the service, and as he proceeded to press home the solemn lessons from the narrative of Christ's

weeping over Jerusalem the presence of God became powerfully manifest, while the bowed heads of some and the peculiar expression on the countenance of others showed that His Spirit was working mightily with many of those present. Such plain, heart-searching truths, so powerfully and convincingly presented, men are not often privileged to hear, and many in this place will have to thank God forever for the day when they heard the Gospel from the lips of Thomas Cook.

The names of sixty-one persons were taken during the day who had gone into the enquiry rooms, nearly all of whom professed to have received forgiveness of sins. Many went away with deep impressions, most of whom we hope to see coming out on the Lord's side before the mission closes. Our great regret is that Mr. Cook's stay with us is necessarily so brief.

New Zealand Methodist Advocate. April 6, 1895. page 529.

Dunedin. Trinity Church

Harvest Thanksgiving services - April 6.

The Sacrament of the Lord's Supper was dispensed both morning and evening. The evening Sacramental service was very largely attended, a good number of the converts during the Rev. Thomas Cook's mission being present. The collections for the day were good.

The **Quarterly Meeting** was held on April 5th. The Rev. J. J. Lewis presided, and 15 members were present. The numerical returns showed an increase of 31 members on the quarter. This is not taking into account the additional members we shall gain by the Rev. Thomas Cook's mission, which will appear in next quarter's returns. The Sunday school statistics showed an increase of 22 scholars. The financial statement was a clean sheet the income having met the expenditure to the full extent. The meeting recorded its gratitude to Almighty God for the work of grace vouchsafed to all sections of the Christian Church, in connection with the Rev. Thomas Cook's visit to Dunedin, and expressed its thanks to Mr.

Cook for services so fruitful in spiritual good, and prays that the Divine blessing may richly attend both him and Mrs. Cook throughout their career. The secretary was directed to forward a copy of the resolution to the Rev. Thomas Cook. A small committee was appointed to prepare a suitable card inviting outsiders to attend our Church, and to arrange for its distribution.....

As a circuit, we have every reason to be grateful to our Heavenly Father for all His blessings, and we pray for a continuance of His favour and mercy.

New Zealand Methodist Advocate. April 13th 1895. page 536.

Wellington.

The Quarterly Meeting was held on 2nd instant, at which there was a large attendance. The Chairman reported 515 members, 100 on trial, and 82 catechumens. The balance sheet showed a small surplus for the quarter, and the circuit debt was reduced by 18 pounds during the quarter. Sunday school returns showed 1446 scholars and 120 teachers, with average attendances of 988 scholars and 101 teachers. Substantial progress is being made in the building of the church at Karori, and the endeavour to obtain a church at Kilbirnie is being made. The thanks of the meeting were accorded to the Conference representatives, and the meeting closed with the Benediction.

New Zealand Methodist Advocate. April 13th 1895. page 536.

Dunedin

The committee of the Rev. Thomas Cook's late mission met on April 1st, in the Trinity Wesleyan Schoolroom. The Hon. Secretary laid before them a report of those who had entered the enquiry room and professed to have been converted, from which it appears that there is hardly one church in Dunedin and suburbs which will not receive some direct benefit from the mission. The

following are the different denominations represented, as given by the seekers:- Wesleyan 61, Presbyterians 70, Bible Christians 36, Church of England 31, Baptists 31, Salvation Army 7, Catholics 2, Tabernacle 4, Church of Christ 2, Primitive Methodist 7, Congregationalists 8, Farley's Hall 6, Choral Hall 5, Disciples of Christ 2, belonging to no church whatever, 36 -making a total of 308. The Secretary was directed to write to the *Otago Daily Times* expressing the committee's gratitude for the reports given by that paper of the different meetings. Votes of thanks were passed to the hon. conductor (Mr. William Manson), hon. organist (Miss Oliver), and the members of the choir for their untiring services with the musical portion of the mission. It was decided to hold a social gathering six months hence.

Social Gathering and Presentation

A social gathering was held in the Trinity Wesleyan Schoolroom on Wednesday, April 3, for the purpose of welcoming the converts of the late Mission. Invitations by special circulars were sent to all the converts, who were invited to fill in the name of the church they wished to join, it being intended to advise the various ministers of the names and addresses of the converts who will be joining their respective churches. There were about 500 present, including the workers, ushers, and committee. The Rev. J. J. Lewis presided, and the Revs. Borrie (Presbyterian), Ready (Bible Christian), Taylor and Buttle (Wesleyan) also had seats on the platform. The Chairman stated that all the expenses of the Mission had been met, and that the balance-sheet was open to anyone interested in the work of God who wished to see it. Very touching reference was made to the Rev. Thomas Cook, his method of work, special fitness for his high calling, and his life generally. Each of the other ministers present delivered practical, homely, and earnest addresses to the converts, impressing upon them the necessity of their joining some church and taking advantage of the means of grace so necessary to their Christian life, the need of private prayer, and the study of the Bible. The meeting was a most enjoyable and profitable one to those privileged to be present, and one long to be remembered. During the evening refreshments, provided by the

ladies of Trinity, Cargill Road, Mornington, Roslyn, and Woodhaugh churches, were handed round, after which Mr. Lewis stated that while everybody who had assisted in making the mission such a glorious success was deserving of thanks, he would take the opportunity of making special mention of the indefatigable honorary secretary, Mr. Ernest Rosevear. The committee, recognising the invaluable services rendered by Mr. Rosevear, had decided to make him a small present, and he had the greatest pleasure in handing Mr. Rosevear four volumes of Dr. William Smith's Bible Dictionary. Mr. Rosevear, in accepting the presentation, said his work was a labour of love, and that he did not look for or expect any such reward, and he thanked the committee for their appreciation of the duty performed by him. We understand the Rev. Mr. Cook also presented Mr. Rosevear with a copy of the work on his own life as a mark of his esteem for the assistance rendered to the mission in this town.

- Otago Daily Times.

New Zealand Methodist Advocate April 13, 1895. page 540.

New Plymouth

The Rev. Thomas Cook's mission is creating high expectations here. When it was learned that he would actually visit New Plymouth, devout thanksgiving went up from the hearts of many who had desired with intense longing that God would send his servant here. Our people are earnestly working together, and willing to do anything to contribute to the success of the mission. The Rev. J. H. Gray announces that next Sunday, March 31, he will give some account of Mr. Cook's life. The mission will commence on April 7. Everything points to large gatherings and ingatherings if the faith of our people be any criterion.

New Zealand Methodist Advocate. April 13, 1895. page 540.

Oamaru

Mr. Cook's mission in Oamaru closed on Monday evening, April 1st, being limited to the two days. A large number assembled at St. Paul's in the afternoon, when the preacher delivered a powerful and intensely practical address from the words, "Present your bodies to God." - Rom. xii., 1. It was a masterly statement of the Divine claims, and an urgent plea for complete consecration to the Divine service. No one who heard it could help feeling that life is a glorious privilege, but that this privilege carries with it tremendous responsibility. To live the Christ-life - the life of entire consecration, is sublime. In the evening the church was crowded to its utmost capacity, all the non-Episcopal ministers being present.

Sowing and reaping was the theme, and deep were the impressions made as the absolute certainty of the harvest was pressed on the attention, more especially of the young. At the close of the address a number found their way into the enquiry-rooms as seekers of salvation, most of whom found the salvation desired. About eighty persons have given in their names during the mission but very many went away undecided, some of whom we trust may yet be gathered in. The expenses of the mission were fully met, and a welcome balance remained - thanks to Mr. Cook's generous consideration - in the hands of the stewards. Special services were continued during the week in Wesley Church, with a view of carrying on the work. It is much to be regretted that Mr. Cook was unable to remain longer, as abundant evidence was manifest that the time was ripe for such a mission, and that the results would have fully equalled those witnessed elsewhere. However, it could not be, and for the blessings we have received we are truly and devoutly thankful. The largest proportion of the inquirers are connected with the Presbyterian Church, though all the churches are represented, and will be benefited by the mission.

New Zealand Methodist Advocate. April 13, 1895. page 541.

Mornington (Wesleyan Circuit)

Quarterly Meeting. A very earnest and encouraging conversation on the work of God in the circuit followed. It was decided to hold evangelistic services in about three months time. Mention was made of the benefits received through the Rev. Thos. Cook's mission, some 30 converts having intimated their intention of joining one of other of our churches. As an expression of our thanks it was resolved That this meeting expresses its deep gratitude to God for sending Rev. Thos. Cook among us, and for the abundant blessing received thereby. ...

New Zealand Methodist Advocate. April 20, 1895. page 548.

Auckland (Pitt street)

Quarterly Meeting. The membership shows a substantial increase, the harvesting from Mr. Cook's mission accounting for the larger portion. The totals given are 506 full members, with 58 on trial, and 63 catechumens..... The Sunday school returns were not all to hand, but in this department of service the spiritual results for the quarter were most encouraging, especially in the Pitt Street and Kingsland schools, in each of which the superintendents reported a number of conversions, with a deep spiritual influence pervading....

New Zealand Methodist Advocate. April 20, 1895. page 548.

Christchurch Durham Street Quarterly Meeting.

Held on April 4... Reference was made to the visit of Rev. T. Cook during the quarter, and a resolution was passed, That this meeting records its gratitude to God for the rich blessings that have attended the mission conducted by the Rev. T. Cook, and prays that he may continue to have the same success in his great work wherever the providence of God may call him to labour. ...

New Zealand Methodist Advocate. April 27. 1895. page 560.

New Plymouth

In anticipation of Mr. Cook's mission, prayer meetings were held during the preceding week in the Primitive, Wesleyan, and Baptist Churches, when the attendance, influence, and tone of each gave promise of a time of blessing. Great joy was manifest when Rev. J. H. Gray read to us private tidings of the good which attended the last three days in Dunedin.

From the Friday night practice many members of the choir went straight to the railway station, it having leaked out that Mr. Cook was expected by the night express from Wellington. Manifestly the Methodists were in evidence on the platform. The news soon spread, Thos. Cook *has* come, in contrast with the posters all had been reading three weeks past, Mr. Cook is coming!

Sunday morning opened well. Over one hundred persons met for prayer, at 7 a.m. God was with them, and expectation rose higher with increased faith. Devon street looked unusually busy, as members of all churches, at 8 a.m. on Sabbath morning, trooped out and home. The morning service was largely attended, many being present from all parts of the district, and was instinct with Divine power. The friends went home assured that during the day the word of the Lord would be glorified, and so it was. The Young People's Service was most cheering, and many hearts were made glad. Some 80 were found in the inquiry rooms - many of them children for whom godly parents had long been praying. One of our venerable brethren, with moistened eye, said Bless God! From my prayer list of 12, three have already come to decision.

At night again the power came down, the hall was crowded - many had repentance unto life given them, and we were glad to hear that the number who had decided to live for God was larger than on the first day of any mission previously held in the Colony.

Monday, Tuesday, and Wednesday witnessed enlarging congregations, with increasing attention, and each night a number resolved henceforth to be the Lord's.

Mr. Cook has already made his mark, and the Master hath set His seal on His servant's work in this town. The mission is the

topic of conversation everywhere. Old Country Methodists are reminded of old times by the glad experiences and scenes that occur daily, and while some opposition, bitterness, and scorn are manifest outside, these only accentuate the fact that the kingdom of Satan is being assaulted and shaken, and, in Mr. Cook's words on the night of his arrival, he has come to see the city and take it for Jesus.

One of our Sunday school teachers, 18 miles from town, brought his class in to hear the evangelist, and a number of them are amongst the saved. On the Tuesday a Wesleyan minister landing by steamer *en route* for the North, and leaving at 10 p.m., was blessed by the sight of his son being one to enter the enquiry room in the happy interval on shore.

The quietness of Mr. Cook's methods, the appeals he makes to manliness, judgment, and conscience, commend him to almost all, and many who were prejudiced against everything evangelistic because they deemed it inevitably accompanied with extravagance have frankly admitted that, in this case, to them, the unexpected has happened, and they are to be found at every service and inviting others to come. The absence of rant and cant, the frank, fearless preaching, with *the accent on conviction* trembling in every sentence is winning Mr. Cook a warm place in the hearts of God's people in connection with all the churches, and there is every token that before the mission closes, a blessing that shall abide in abundant measure will have fallen on all our hills of Zion here and for miles around. Numbers have come in 14 miles, more and less, from the dairy farms for a single service, whilst others have come 30, 40, and even 60 miles, staying with friends, that they may share the joy of harvest. In the service proceeding while these lines are being written, hearers from adjoining circuits who have come in brakeloads, buggies, and all kinds of conveyances, are present by scores.

Perhaps never in the history of this settlement has such a visitation of God's grace and power been realised by His people. If there is joy in the presence of the angels over *one* sinner that repenteth, judge what must be the joy with which it can be placed on record that there are already 150 here.

New Zealand Methodist Advocate. April 27th, 1895. page 565.

New Plymouth

The services of the concluding days were times of great blessing. The experiences of God's people have been such as those of which the Psalmist writes:- When the Lord turned the captivity of Zion we were like them that dream. Then was our mouth filled with laughter and our tongue with singing. Then said they among the brethren, The Lord hath done great things for them. *The Lord hath done great things for us* whereof we are glad.

No record can ever be attempted - indications only can be given, and hints of what we have felt and seen. A great impression has been made upon the whole district. Personal religion, personal decision, personal responsibility, have become topics of general conversation. While the synagogue of Satan has been in bitter opposition and resentment, God's word has triumphed gloriously, and it has been manifest in all the town and settlement.

The afternoon meetings were seasons of special power - perhaps that on Good Friday excelling the rest, when Mr. Cook based his remarks on Acts i., 8, and testimony has not been wanting that the Holy Spirit came upon many during that service. The meeting for men only on the second Sunday afternoon was a wonderful time. Notwithstanding a most inclement day, the hall was nearly full, and the singing of that crowd of men was a thrilling sound, as also was the strained attention their countenances bespoke a thrilling sight. Nobly did the speaker appeal to their manhood, their sense and conscience of right, as he plied home truths, which were true even though the Bible itself were not true, though that he did not for a moment admit.

It was a joyful scene in the enquiry room, when a number of these men yielded themselves unto God, some of whom had come nine and a half and twelve miles to attend the meeting. Monday was a day when the winds of heaven were apparently let loose, and it was a marvel that in such hurricane weather there was any attendance at

all. So inclement were the elements that a ball, largely advertised and popular, had to be postponed for want of dancers, and yet 400 to 500 came to hear the word, and a good number of grown people entered, not only the enquiry room, but also into the liberty of the children of God.

Tuesday night's service was announced a half-hour earlier to allow the missionary to leave by steamer at 9.30 for Auckland. Nevertheless the largest congregation of the mission gathered and hung with strained interest on Mr. Cook's lips while he exhorted the newly found in Christ to hold on their way, and commending them to the Saviour, who is able to save unto the uttermost. A large number responded to the request to make immediate and present decision, and quite a crowd entered the room for enquirers, filling all the workers' hands with joyful service.

It should be added that though not in the programme, Mr. Cook consented to hold a meeting for women only on the last afternoon of his visit. This also was a very large, impressive, and blessed service. The Enquiry-room Secretary states 225 persons declared themselves during the Mission, of whom 130 were attendants of the Wesleyan Church, 19 Primitive Methodists, 4 Baptists, 31 Anglicans, 4 Presbyterians, 5 Salvation Army, and 15 not stated.

Eighty-seven were under 15 years of age 48 under 17 and 95 over 17 - one of these being 72, and another 84 years of age. To see these elders enquiring their way to Jesus was a glad sight indeed, and not less touching to see the children come. The large number of young people coming to decision is one of the most encouraging features of Mr. Cook's work in New Plymouth.

Another prominent feature, for which the Lord be praised, has been the cordial co-operation and help afforded by the ministers, singers, and members of other Churches. Revs W. Drew (Baptist), W. S. Potter (Primitive), and Captain Rattray, of the Salvation Army, have been at Mr. Cook's side night after night. Rev. J. H. Gray has been in evidence at every service connected with the Mission. The Rev. T. F. Jones (Waitara), H. E. Bellhouse (Stratford), Henderson (Inglewood), and Hayward (Stratford) have been also on the

platform. The devotion and ministry of our own organist, Mrs. Bitten choirmaster, Mr. N. Okey and almost every member of the choir, have been above all praise. Among the requests for prayer, on the last evening, was one for praise from father and mother that six of their family had been converted. The meeting for praise on April 17th, following Mr. Cook's departure, was a time of refreshing indeed. Tears came to many eyes, while scores in quick succession testified of the power of Jesus to save. Many others bore witness to having received the blessing of a clean heart, and five more souls started for heaven enquiring their way thither.

As for funds, the doubtful are dumb, the hopeful have their best expectations exceeded, the enemies of the Cross are amazed, the Grace of God is magnified, and the committee are enabled to contribute not only the average offertory of the Wesleyan Church but also the deficiency in the collections of the Baptists, Primitives, and Salvation Army on both Sundays of the Mission.

On Wednesday, April 24th, all the converts are invited to tea with the workers and church pastors, when it is hoped to arrange for the suitable folding and shepherding of the newly enrolled.

Okato, 18 miles distant, Mangorie, 6 miles, Pungarehu, 8 miles, Tikorangi, 14 miles, Waitara, 10 miles, Eltham, 40 miles, Inglewood, 12 miles, and even Lyttleton and Onehunga are amongst the addresses of the enquirers, showing how widespread and far-reaching are the results of the Mission. All classes of citizens have been present at the services, and the movement has attracted very general attention. The prayers of many will follow Mr. and Mrs. Cook, the sympathetic and kindly work of the latter in the enquiry room having won the hearts of all.

New Zealand Methodist Advocate. May 4. 1895. pages 570 and 571.

Timaru

Quarterly Meeting. April 11th. Members 150 communicants, 32 on trial, 108. The chairman and members expressed devout thankfulness to God for the good work done by

Rev. T. Cook s mission.

New Zealand Methodist Advocate. May 4th, 1895. page 572.

Auckland

The Rev. T. Cook, looking none the worse for his New Zealand campaign, addressed a full gathering at Pitt street this morning. Subject: The Descent of the Holy Ghost. This evening, Grafton road benefits by his presence.

New Zealand Methodist Advocate. May 4, 1895. page 577.

QUEENSLAND.

Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus, unto all generations for ever and ever. Amen.

We have pleasure in presenting our readers with a faithful portrait of the Rev. Thomas Cook, the eminent evangelist, who is now visiting these colonies in response to an invitation from the several Annual Conferences, and by permission of the British Conference to which he belongs. In accordance with our own request, Mr. Cook is here in the winter season, and is to conduct missions in Brisbane, Ipswich, Gympie, Rockhampton and Charters Towers, with possibly a few days in Townsville. His tour through the other colonies – and he has been in them all – including New

Zealand, has been greatly blessed of God. The missions have invariably grown in popularity and power, members of all churches from Roman Catholic to Salvation Army and the little Gospel Hall, sharing the benefit. We believe that we are quite within the mark in saying that from 7,000 to 8,000 persons have entered the enquiry room during the present tour. If proportionate results can be secured in Queensland, as we are prayerfully hoping may be the case, the churches will receive such a quickening and impetus as will enrich them with gladness and strength.

Mr. Cook is now in his thirty-sixth year, having been born in Middlesborough, Yorkshire, on August 20th, 1859. In 1875, Mr. Cook, being then sixteen years old, was “powerfully” converted, as our American friends term it. He immediately joined himself with the Mission Band of the Wesleyan Church of that town, and during two years it was his custom to go nearly every Sunday morning with a blind local preacher through the slums, exhorting the poor and vicious to forsake their evil ways. By that Mission Band Thomas Cook was trained for the work of the Christian ministry. In November, 1880, he was appointed lay evangelist to the Halifax and Bradford Wesleyan district. An abundant blessing rested upon these services, some hundreds of persons professing conversion as the result of them. In 1882 Mr. Cook was received by the Wesleyan Methodist Conference as a minister on trial, and was immediately appointed as a Connexional Evangelist.

His first mission as Connexional Evangelist was held shortly after his appointment in Bristol, and lasted for three weeks, during which time upwards of 600 adults entered the enquiry room; and he has since visited, on behalf of the Wesleyan Methodist Church, all parts of England, Scotland, Ireland, America, and South Africa. His fame as an Evangelist is such that he fills the largest halls in each city, thousands being added to the church membership through his efforts. A writer, in a report of the Dublin Mission, said that “Mr. Cook was one of the best evangelists of this generation. His sermons are remarkable for plain-pointed, earnest appeals. The principal cause of his success is found in the after-meetings for holiness. Here Mr. Cook is seen at his best. His clear views, his telling illustrations,

his powerful appeals, at these meetings can never be forgotten. The meetings were marked by stillness and absence of excitement.”

The methods employed by Mr. Cook are his own, proved and tested by experience, and a vivid contrast to some employed by other evangelists. He is in dead earnest, but quiet, his appeals being addressed to the reason and conscience. As already stated, he attaches great importance to the value of the after-meeting and enquiry room, so that individuals may be separately dealt with, and the good work known in its beginning, and be followed up in each case.

We are only expressing the fervent desires and supplications of many hearts in saying that we trust the mission to be commenced in Albert Street to-morrow, and continued until Tuesday week, will be abundantly fruitful in conversions and reconsecrations of soul to God, and the precursor of similar experiences in each of the Queensland churches M. Cook may visit.

The Queensland Christian Witness and Methodist Journal. June 1, 1895. page 1. [The reference to America was a mistake.]

A SENSIBILITY OF SIN.

The Rev. Thomas Cook made a very far-reaching remark when dealing, in one of his addresses, with the subject of his work's success. As his criticism was based on a wide range of observation and experience, it is all the more worthy of remembrance and careful attention. He was speaking more directly of the permanence of results, or the staying power of new converts. It is often alleged that those who are brought to decision at times such as we are now being happily blessed with soon fall away again, and grow more hardened and indifferent than before. That some do is unquestionable. There are creatures of emotion everywhere, swayed by mere impulses and feelings for good or evil. Life with them is all on the surface, and the present wind determines the current of their lives. There is no depth of earth, and the seed which sprang up beautifully under favourable conditions soon withers away when the conditions are changed. But

Mr. Cook affirms that the permanence of results varies greatly. In some of his missions the proportion of converts remaining faithful and steadfast will be say ninety percent, in others it may be only seventy or sixty. The great difference is not to be accounted for by variety of local temperament or character, nor even by variety of methods adopted afterwards to gather in or train the converts, nor certainly by any difference in the evangelist's message or appeal. Mr. Cook traces it to the character of the ministry under whose influence the converts have been sitting. For he recognizes that, as a rule, his mission is to ordinary church-going people. Non-church-goers are an accident in his audiences. Some are there, drawn by curiosity or craving for a new sensation, and they often hear a voice of strange authority, they feel bound to obey. But the great bulk of his hearers are already adherents of the church. They form the material he has to work upon. And the quality of the material is determined by the character of the pastor's preaching and ministry. If he has created a conscience of sin; or if he has made his people know that sin is the prime fact to be dealt with by Christ; that it lies at the door waiting to be faced before a new life can be entered upon, the missionary finds a people prepared of the Lord, and ready to be brought into such relations with the Saviour as will prove deep and abiding. Where men feel their guilt and need of deliverance from the tyrannous oppression of sin, they will be eager to welcome the Redeemer. On the other hand, if the fact of sin is thrown into the background; if the name drops out of the vocabulary of the preacher or pastor; if repentance becomes a discarded doctrine, Christ is not seen to be as the Chinaman called him, "the indispensable Man." He may supply some useful help, or fill up some perhaps not very grave deficiencies, but He is not "gripped" as drowning men grip life-buoys or floating spars. And in all that work following conversion, which is summed up in the phrase, "perfecting holiness," the sense of sin is of supreme concern. In making man like Himself, the aim of Christ is to begin and end by making him separate from sin. His teaching is directed to teaching its nature – its fearful insidiousness and destructiveness. His rule is directed toward putting every faculty into an attitude of alert resistance to its

approach. Men will hold fast to Christ as they are led to see what they most need is to be made saints. How to be happy, or how to be useful even, are quite secondary questions besides this – how to be holy; and only Christ can furnish the answer.

There ought to be no need to remind ourselves that Christianity is a “Religion of Redemption,” and of redemption from sin. That is the fact in human nature with which it specifically proposes to deal. Apart from this proposal it cannot be explained. Apart from His work of saving men from their sins Christ cannot be understood. Men do not know, certainly do not love Him until they meet Him at the Cross as “the Lamb of God taking away the sins of the world.” The work of the Holy Spirit begins by convincing of sin, a willful departure from God. Sin is the only name we have for a great fact, the all-important fact to be recognized in all endeavours to get men right. But it is to be feared that we have been growing too respectable to call this fact by its right name. Respectability, civilization, culture, have modified it perhaps, and the name might be softened down. But if we have a Gospel to preach, it is to sinners for whom Christ died, rose and revived again. If wealth, or education, or genius removes a man out of the circle of the sinful, he may afford to dispense with Christ. Buddha, or Mohammed, or Confucius may satisfy his aspirations. Christ parts company with all the rest of the world’s other so-called saviours in His treatment of man as a man needing forgiveness and renewal. To attempt to measure Him with these, while that fact is ignored, is to attempt to measure the archangel Gabriel with an African medicine-man. The pilgrims who will set out from the City of Destruction for the Celestial City, persevering in their journey over wearisome deserts of sand, up rocky hills, through valleys of the shadow of death, inhabited by ghouls and fiends, are such as pass through the wicket-gate of repentance, and by the Cross of the crucified Son of God. For these are prepared the Delectable Mountains and the Land of Beulah, from which faith’s eye beholds the city, where the air is filled with music, and a great peace and delight fill the soul.

The Queensland Christian Witness and Methodist Journal. June 29th, 1895. page 3.

AT HOME.

The Rev. Thomas Cook visited, by invitation, the Brisbane Ministers' Union, and delivered an address on "Evangelistic work and how to promote it." He urged that it was largely a matter of method, and that as a rule ministers would get what they worked for. The address was cordially appreciated by the large number of ministers present.

The Queensland Christian Witness and Methodist Journal. June 29th, 1895. page 3.

REV. THOMAS COOK'S MISSION. (BRISBANE.)

"Songs of rejoicing and gladness" are filling hearts and lives on every side, as the result of the visit and work of God's greatly honoured servant. Many are saying "he hath put a new song into my mouth." Many who have grown flat and dull in their singing, having their unstrung or untuned harps hanging on the willows, have put on their singing robes again, and have "returned and are coming to Zion with songs and everlasting joy upon their heads." Brisbane Methodism has felt the breath of spring; the desert is rejoicing and blossoming as the rose; the time of the singing of birds has come. The church has been drawn together, for this has been a "united mission" in the most blessed sense, a union of prayer, faith, labour, and resulting joy. Not for many days, if ever before, have such times been experienced in Queensland. If this gracious and glorious beginning is followed up, as we believe it will, through the colony, a red-letter epoch has been made in our history. A "heavenly vision" has brought our true aim and goal more distinctly into view, and the determination has been renewed or embraced to pursue it with greater singleness of eye, with more hopeful courage, and simpler and stronger faith in God.

PREPARATION.

There had been long waiting. But as successive reports arrived of what was done elsewhere came to hand and were talked about, expectation was excited, and hope grew clear and strong. The time for holding the mission could not have been better. The weather was perfect, cool, and bright, with a good moon. No competing attractions interfered. Week-night meetings were suspended in all the neighbouring circuits. For some time the mission had been made a subject of special prayer. Two mid-day prayer meetings were held immediately preceding, which, though not largely attended, gave an earnest of good things to come. A large committee arranged details of work, and a large united choir made ready for the service of song. When Mr. Cook appeared at the Saturday evening meeting immediately before the mission, all felt they could obey his call to sing the doxology for what was about to be seen, heard and felt. The battle was already won. Between three hundred and four hundred were present to listen to his exposition of methods and to respond to his call for help. The "sanctified common sense" air, and message of the evangelist, carried the conviction that, in his own phrase, "he meant business," and faith foresaw an assured success. The President of the Conference – Rev. E. Youngman – opened this meeting, and having assured Mr. Cook of an earnest welcome and loving and united co-operation, left all subsequent proceedings in his hands.

MEETINGS.

From the first the church was filled with an eager congregation. On the first Sunday afternoon the young people, many of whom walked three miles, packed the place, and when the call was made for decision for Christ and its avowal, responded in scores. At night there was an overflowing congregation and a large number forward. The three afternoon meetings held on Tuesday, Wednesday, and Thursday comfortably filled the building. On the second Sunday afternoon, when the men's meeting was held, after all the available standing space was occupied, scores had to be turned

away disappointed. It was a memorable and inspiring sight to look at, a dense sea of faces of men of all ages, some of whom had forgotten if ever they knew, what hearing the Gospel meant. The women's meeting on Tuesday afternoon was similarly attended, every inch of room was taken up, numbers of poor mothers fettered with babies finding their only chance. Many missed even that. The evening meetings grew steadily in attendance, the last night being the climax. Additional chairs and benches had been placed wherever possible, but half-an-hour at least before the service began the place was filled. Hundreds stood, some changing places especially with the sitters. Large numbers were turned away. At the prayer meeting held at seven o'clock on the second Sunday morning it was estimated that nearly four hundred were present. Several of these had come long distances. When it is remembered that the sun rises late, and the air is briskly cold, it will be understood that this was an expressive sign of deep interest felt. Again and again the churchyard accommodation for horses and vehicles was taxed to the utmost by suburban and country friends who rode or drove in all sorts of vehicles, from aristocratic hooded wagonettes to hawkers' springcarts.

THE MAN AND HIS METHODS.

Mr. Cook has a decidedly attractive appearance and manner.

He is a man of average height and build, of fresh, not to say ruddy, complexion, a pleasant face, marked with lines of firmness, but with wrinkles suggestive of humor about the corners of the eyes and mouth. He is a rock, mantled with flowers, bathed in sunshine. He has a voice of great compass, flexibility and sweetness. He is direct and business-like, seeing his end clearly, and taking the straightest road toward it, squarely facing all opposing difficulties. If he has faith in God, he has no less faith in himself, and a sure confidence and expectation of success. He talks as a man to men on matters vital, urgent, personal interest. There is no suggestion of rant or mere emotion in his arguments or appeals. The intelligence, conscience and heart of his hearers are addressed, and they are urged

to decisive actions of which they accept the entire responsibility. The quietness and order maintained in his services and meeting has always been a surprise to many accustomed to other ways. Every meeting is kept strictly in his own hands from start to finish, with the exception of some minister, if present on the platform, being called upon to pray at the opening, after a hymn. The usual order of service is followed, save that after reading the lesson requests for prayer are read, and these were very numerous and covered a wide variety of cases, and then Mr. Cook himself spread them before the Lord and asked that answers might be given. The sermon was an immediate application of some important phase of gospel truth. There was clear exposition, convincing argument, abundance of illustration gathered from life and literature. At the close all heads were bowed in a solemn hush of prayer. Those coming to decision and wishing to be prayed for are invited to stand, if the congregation is sitting, or to sit if it is standing. And they obey. Here and there the response is made while the evangelist acknowledges with a tender "God bless you my 'brother' or 'sister.'" They are then invited to come forward to the enquiry room to be prayed with and spoken to. Led by Christian workers they come, and often in coming make the surrender and appropriation by which they cross the line into the kingdom. The young came, the middle aged, and here and there the gray haired, one man of seventy-six years being among the seekers. Ministers and friends led penitents to the cross, and saw mourning turned into joy. In every case there was personal dealing with the soul, and names and addresses were carefully taken. Meanwhile Mr. Cook leads the meeting with hymns, prayers, and appeals until about half-past nine, when a dismissal is made. But often the congregation is slow to disperse, and from the elevated terrace in front of the church hymns were lustily sung, filling the radiating street with music, and opening lips with the exclamation, "We have seen strange things to-day."

RESULTS.

No statistics or figures can represent these. Spiritual facts and experiences defy tabulation. There has been a wonderful drawing together of God's people to one another and to Him.

Members of various denominations found themselves at one in the recognition of the same need, and the same saving grace. Ministers came as often as they could, and rejoiced in seeing a harvest gathered from fields in which they had sown with tearful eyes. The sufficiency, power, and attractiveness of the old Gospel was made manifest, and experiences were made more deep and definite by a fresh appropriation of its divine provisions. The church has been quickened, sees with a clearer eye the purpose of its existence, and speaks in renewed tones of confidence, courage, and command. Turning to actual accession, the names of 469 persons were taken in the enquiry rooms. Some of these had been church members before, but a large proportion will mean new additions somewhere. In this direction the mission equals at least anything seen by Mr. Cook in his present tour, while he declared that for unity and loving zeal he had not seen anything like it. At the closing meeting the President gave expression to the profound feelings of gratitude felt by all, that the mission had been so successful, and assured the missionary of their thanks and continued prayers that God would be with him. The crowded audience rose to their feet and heartily sang the doxology as their amen. Financially, the most sanguine expectations were far surpassed. No appeal was made, save that the plates were passed round as an opportunity for every man to give according as he was disposed in his heart. Nearly 150 pounds was contributed, leaving a substantial balance after paying expenses, including an increased sum to Mr. Cook and the cost of a tea for the converts, to be divided among the united circuits.

THANKSGIVING MEETING.

It was agreed, at Mr. Cook's suggestion, that a united praise and testimony meeting should be held as soon as possible after the close of the mission. The first available evening was Thursday, June 20th. The Women's Auxiliary to the Home Mission Society kindly accepted the responsibility of preparing the tea, to which the 469 enquirers were invited by circular. It was a large undertaking, but promptly, cheerfully, and effectively carried through. About 400 sat down to tea, most of those unable to be present sending notes

regretting their absence. It was a fine sight to look round on so many, principally young people, but with many of mature age scattered among the, saying by their presence that they were definitely committed to the Lord. At the tea the slips were collected, on which the inquirers had given their names, addresses, and the church to which they belonged. The after meeting was held in the church. The body was reserved for the converts; the transepts and gallery were fully occupied by members and friends. While waiting for the commencement of the meeting some well-known hymns were sung, and an organ voluntary played by Mr. Harold Rutledge. The President of the Conference took charge, and conducted the meeting in a happy manner, so that there was entire freedom. After singing and prayer part of the 34th psalm was repeated together.. We sang again, and two led in praise and prayer. Rev. W.H. Harrison, for information, read the following statistics of the mission. Total number of enquirers, 469; Wesleyans, 252; Baptist, 54; Presbyterian, 35; Church of England, 30; Primitive Methodist, 25; Congregational, 16; Missions, 6; Salvation Army, 3; Lutheran, 3; Danish, 1; Brethren, 1; not mentioned, 31; non church, 9; undecided, 3. He also proposed the following resolution, which was seconded by the President, and carried by all rising to their feet: "That this meeting, filling the Albert Street Church, consisting of over 400 who have given themselves to Christ during the mission, and over 400 others, declares its thanks to Almighty God for answering the prayers of the church by pouring out His Spirit on Brisbane and the surrounding neighbourhood. It also expresses its thanks to the Rev. Thomas Cook for his faithful ministry, during which he spoke the words which reached our hearts, calling us to repentance and consecration." Verses of hymns were sung, and glad testimonies freely given by men and women, young and old, of having found Christ, or Christ having found them. Ministers rejoiced with their people in the reaping time. Deep feeling prevailed throughout, and all felt it a blessed time. After the President had counseled the converts to maintain definite church attachments, and to live to be useful, the doxology was heartily sung, the benediction pronounced, and we went home praising and blessing God.

IPSWICH.

The long-expected mission has begun; and, although only the second day of the mission, a glorious work is already accomplished.

Mr. Cook's coming was preceded by much prayer and necessary work for the success of the mission. A week of preparatory meetings in which the sister churches joined, was held immediately before his arrival, after which the material arrangements for the accommodation of the congregations and *seekers* were made. Our expectations were large and the Lord is fulfilling them. Mr. Cook addresses the workers on Saturday night. About ninety were present. The meeting was a stimulus to all.

The Sabbath morning seven o'clock prayer meeting, which is carried on throughout the year, was largely attended, and was certainly a time of refreshing.

The morning service was a solemn time – a time of blessing to many. It will long be remembered by the seven hundred people who took part therein. The afternoon service for young people was not confined to them. Nine Sunday-schools sent their lads and lassies, their young men and maidens. It was an inspiring sight to see about eight hundred faces turned eagerly to Mr. Cook as he forcibly talked to them about eternal things. At the close of an earnest appeal seventy persons, whose ages ranged from twelve to seventy, sought counsel in the inquiry room.

The congregation at night reached nearly one thousand. At the close of a powerful sermon Mr. Cook called for decision on the part of the unconverted, and twenty responded and went into the inquiry room.

The Monday night's meeting gave promise of a glorious week. Over seven hundred were present – a large number being young men. Mr. Cook dealt with "Excuses," and made many ashamed of having offered such to the Lord. Fifteen responded to his appeal and found their way to the enquiry room. Many were deeply impressed.

The mission continued to prosper every evening. The closing meeting exceeded all the others in numbers and seekers. During the evenings of Tuesday, Wednesday, Thursday, and Friday, the interest continued to increase as dozens found their way to the enquiry room seeking and finding salvation. The afternoon meetings were specially helpful to Christians, who came from far and near in hundreds to hear the glad evangel of a full salvation.

The week's advance only increased the desire for a larger blessing on the Sabbath Day, and the desire was to us fulfilled. At the early morning prayer meeting about 150 were present. Two decided for the Lord. The service at 11 a.m. was full of unction and power. In the afternoon 850 men were present to hear a powerful discourse on "Sowing and Reaping." Twenty-four men went into the enquiry room at this service. The service at 7 p.m. was attended by an overflowing congregation. The power of God was present to save, and 39 turned to the Lord, thus making 63 enquirers who went into the enquiry room. Many others went to their homes, and no doubt met the Lord there.

The services on Monday were a women's meeting in the afternoon, and a concluding service at 7 p.m. There were about 800 women at the afternoon meeting, while at the night service all the available space was filled; crowded in seats, pews, aisles, doorways. The Superintendent managed to secure a small space on one of the steps that led up to the choir platform, while his colleagues secure a small space of the organ seat. Mr. Cook had about two feet square to stand upon. The meeting was simply grand, while the scene in the enquiry room was marvellous. During the day one hundred, save one, sought help in the enquiry room. Taking in the whole mission, 330 persons entered; and a hasty analysis shows the denominational leanings of those who came: - Wesleyan 184, Congregational 63, Primitive Methodist 14, Baptist 7, Presbyterian 13, Salvation Army 5, Lutheran 16, Indefinite 7, Church of England 18, Roman Catholic 1, Church of Christ 2, total 330.

The mission has been a grand success in every way. Persons came from the surrounding districts 40 and 50 miles away. We were favoured with some from Toowoomba, also the Superintendent of

Toowoomba, Wesley, Bundaberg, Maryborough, and the Hon. F. T. Brentnall, M.L.C. The meetings have been excellent in numbers, tone and results. The services have been attended every evening by congregations ranging from 700 to 1100 persons; the largest being the closing one.

The most vigorous and impressive of the series was the men's meeting on Sunday afternoon. It will not soon be forgotten in Ipswich. The largest visible results were seen at the closing meeting. Mrs. Cook helped in the enquiry room, and both Mr. and Mrs. Cook have endeared themselves to hundreds during their short stay in our midst. Mr. and Mrs. Cook go to Rockhampton followed by the prayers and sympathy of hundreds in Ipswich, who pray that God may bless their work there as He has blessed it here.

The Queensland Christian Witness and Methodist Journal. June 29th, 1895. pages 4 – 5.

REV. THOMAS COOK'S MISSIONS. CHARTERS TOWERS

Here one and all say thank God for Thomas Cook's Mission. It has been looked forward to by all sections of the church, with the hope that it would be the channel of rich blessing to all. How much blessing was needed, in the church and out, was known by the events of the past few months, and of the town's need, our daily papers bear witness. The church prepared herself for (3) three weeks beforehand by special prayer meetings, and encouraged its faith by getting all information of all revivals in the south. Sabbath after Sabbath the minister requested the congregation to join in prayer for the missions being carried on, and for the missionary who was coming, and also to join in praise, as the news of victory by southern mails from the seat of war. This created a spirit of expectation on the mind of many. The Sunday previous to the mission the Superintendent preached special sermons. In the morning on "Christian Perfection, and in the evening on "Caleb;" and showed what God had done by Thomas Cook in other lands, because he, like Caleb, followed the Lord fully.

Our junior minister went to Townsville, and met Mr. and Mrs. Cook on the wharf, and accompanied them to the field of action. At the workers meeting Mr. Cook set forth his plans and method of work to a goodly number of workers. The early prayer meeting was well attended, and the assurance of blessing received. At the morning service there was a very good congregation, and about equal to an average evening. Mr. Cook preached his now well-known sermon on "Son, remember." That sermon will live in the memory of many men who were there, and we would almost venture to say was the strong foundation on which the good work of the following days rested. In the afternoon, at the young people's service, scholars from the Primitive Methodist, Baptist, and Presbyterian, united with our own schools, and at the close over (50) fifty went into the enquiry room. Great was the joy of the Teachers of the senior classes as they saw the sheaves being gathered, and sowers and reapers rejoiced together. By 7 p.m. the church was full to overflowing, whilst the vestries and yard were also full, and many turned away. God's presence overpowered the people as appeal after appeal reached their hearts, borne in by the missionary's manly, earnest tenderness, and (32) thirty-two entered into the enquiry rooms to find the Saviour. The leading paper shown an uncalled-for spirit of unkind opposition by publishing in their notes, on the Saturday of Mr. Cook's arrival, a thinly veiled attack, and would have led the public to believe that the missionary was come for money-grabbing, &c. The Lord caused the wrath of man to praise Him, and Mr. Cook dealt with the matter in such a manly open fashion on Sunday morning and evening, which turned the whole tide of sympathy in his favour; and the evening paper was led to give a complete report day by day. Night by night the crowd gathered, and great was the work done. Many stood up who did not leave their seats, and therefore their testimony was only known to the missionaries. The first week the church was not thronged as we expected, the reason may be that Mr. Cook's methods are restraining; and, as many have testified since, it was so new to them – so unlike a Cornish revival – that it did not get into the swing of it until it was

closing, then the common cry was, "Oh, that he would stay another week." "I wish it were only beginning now."

The meetings for the deepening of the spiritual life were well attended by all sections of the Christian church, and were seasons of great power and blessing. Many entered into the experience of perfect love under the clear guidance and teaching of the preacher; many recovered lost ground and lost power by renewed consecration, and fruit will be seen and found in future activity and earnest toil in all branches of Christian work.

TOWNSVILLE.

From all the accounts that have been published of the Rev. Thomas Cook's Missions there seems to be one feature which marks them all, and that is the invariable success which attends the efforts of the missionary. He appears to be a "peak of grace" upon whom rests an even and ever-present power to persuade men. Our only regret is that the additional two days could not have been given to Townsville to further gather in those who were sore smitten by divine power. To recount all the doings of the church and the missionary prior to, and during the effort, would be to give a recapitulation of the efforts made in other places. Mr. Cook does not vary his methods of either circuit preparation or personal work. "Certain" sceptical "fellows of the baser sort," who live somewhere between here and the South Pole, inclined Mr. Cook to the half fear that there would not be much preparation made for his coming. But like every other false prophet, who speaks on his own authority, there was no need even for the half-fear. The people took up very heartily the work of house-to-house visitation, and it was conducted most thoroughly. "All sorts and conditions of men," and women were invited to the mission. Some smiled, some were thankful, some refused, some promised, some frowned, *and some swore*. A week of preparation by prayer and earnest expectation on the part of the church, and a free use of the local Press, helped to begin in the minds of many an interest in the coming effort. The portrait block was inserted in one of the local papers (for a consideration) a few days before the opening, and arrangements were made to supplement the

ordinary reporting staff of the two local papers by the appointment of a purely honorary reporter "for one week only." The largest hall in the city was secured some six weeks in advance, and accommodation provided by extra seating for nearly a thousand people. Special posters, handbills, and a large sign some twenty feet in length, all proclaimed the same intelligence, that the Cook mission was to be held for eight days. Many of the friends, too, made special arrangements for Sunday's diet, and brought with them their provisions to make each Sabbath a high day, fully devoted to the work of the mission. Enquiry rooms proper were not possible, so impromptu ones we formed. To do this more than one of the parsonic fraternity gained a little experience in scene shifting; but when all was completed even the missionary admitted that the plan was a very good one under all the circumstances.

SERVICES AND RESULTS.

A large choir, conducted by bandmaster Ackers, assisted by Mr. Blakey at the organ, gave an effective rendering of the hymns at each service. The Sunday morning services were well attended, the week night meetings varying from three hundred to about double that number. The address on "Son, remember!" made many in the audience feel "a strange creepy sensation." At every invitation there was a prompt and numerous response, so that both the visitor and the workers were gladdened by seeing souls weeping their way to the cross. The holiness meetings were a means of blessing to many; and the meeting for women only was a powerful time when some five or six hundred sisters were present. The great day of the feast was of course the second Sunday. The audiences numbered five hundred in the morning, the same or rather more at the meeting for men at 3 o'clock, and between 900 and 1,000 on Sunday night. "Sowing and Reaping" was the subject for men to consider, and one brother said "I never saw a crowd of men so crushed into a corner, and thrashed till there was a hush that became oppressive." Many of the men felt that the preacher had found or stolen their heart away, and was revealing to all present their portrait. No less than 56 went to the enquiry rooms on that Sunday, and the offerings totalled over 30

pounds. Though the expenses of the mission were 62 pounds, that sum was more than met. Of the 180 persons who entered the enquiry rooms, about 100 are Wesleyans, and the remainder belong to the Anglican, Presbyterian, Baptist, and sundry other churches. Our Baptist friends co-operated in a very hearty and practical manner, but the other churches remained at home to pray for the success of the mission, and the Lord answered their prayers.

PRAISE MEETING.

This was hurriedly got up for the second day after the close of the mission. Stoke Street Church was packed “fore and aft,” and there never was such a meeting held within its walls. “Short, sharp, and shiny” was the order of the evening, and the order was observed. Many testimonies were given, and a little after nine the social cup was handed round, and every one seemed to have a good time. Of 88 circulars handed in 74 signify the intention of the writers to unite with our church, and of those 50 will attach at West End. There are about 20 others of our own people who will attach to various of our churches, but who were prevented from sending circular owing to the speed with which things had to be done. We are having so many southern sensations at present that there is no time to breathe. Mr. Cook has gone, Miss Murcutt has come, the President, accompanied by the Primate and other notabilities, will arrive this week; and later, the Baptist missionary deputation will come for what is left.

The second Sunday was eagerly anticipated, and many will never forget its memories. The morning subject was “How to pray to get an answer.” The men’s meeting was almost the feature of the mission. From (7) seven to (8) eight hundred men were gathered in. The tickets had to be widely distributed to those only who would promise to come. Many were there who are never seen in or about church, but who spend their time on the football field. Rarely had they heard such strong manly truths applied to their hearts and lives, and these truths and this service furnish topics for conversation in more than one house in “crib” time to-day. Four young men out of the choir were the first to enter the enquiry room and were followed by many more. If the service was crowded on the previous Sunday

evening it was crammed at this service. Every spot and space almost too many to get at the people and to allow them to feel free to come out of the enquiry room (sic). The total announced at the close was (35) thirty-five for the day.

The two last days were remarkable days. They seemed to be hurrying-up days, and people came determined to be saved, and brought their friends in the same way. The women's meeting on the last day filled the church. Many were the babies – and Charters Towers infants have good lung power – consequently the service was disturbed, and the results were not as large as they would have been had there been perfect quiet, but (28) twenty-eight sought pardon. At night there was a great gathering and much blessing.

On one day we were threatened with much opposition with a strolling actor in the open on the opposite side of the street, who had engaged the town band. This would have been a serious disturbance, but by the intervention of a friend this was frustrated, and we had peace. Many cases of conversion are of deep interest and would, if space permitted, be wonderful illustrations of answered prayers going up for years by friends in the old country.

At the praise tea and meeting nearly all the converts assembled or sent back their circulars which showed that of those who entered the enquiry rooms there were:- Wesleyan 220, Baptist 15, Primitive Methodist 14, Presbyterian 7, Church of England 4, Salvation Army 1, Gospel Hall 1, Visitors 8.

Some of our own church who entered their names were on the class book but had lost their assurance of salvation. We hope to have an accession of nearly 200. The praise meeting was one of great joy and blessing as testimony after testimony came from those who were born again, and in Heaven we feel we will thank God for Thomas Cook's Mission.

The Queensland Christian Witness and Methodist Journal. August 31st, 1895. pages 4 -5. [This long report seems to start as a report from Charters Towers, switch to Townsville, and then back again to Charters Towers.]

REV. T. COOK'S MISSION.

On Tuesday, August 20th, the Rev. Thomas Cook left Adelaide for Ceylon, on his return to England. He has been in the colonies about 18 months, visiting each one, including New Zealand. The reports of his work from beginning to end have been an unbroken series of wonderful successes. It is estimated that about 10,000 persons have declared themselves as deciding for Christ in connection with his meetings. In Queensland about 1,500 names were taken, as follows: Brisbane, 469; Ipswich, 330; Rockhampton, 250; Charters Towers, 260; Townsville (8 days), 180. What all this means no figures or words can adequately represent. A new life, with new desires and aims, new aspirations, endeavours, joys and hopes, is beating in many hearts, and ruling many families and churches. Life has been spiritualised, brought nearer to God. A greater confidence has been inspired, and hopeful courage has replaced timid fears. Thousands of hearts number it among their special mercies that God visited them through His servant, and many will pray that he may be preserved to continue his blessed labour, and if it may be let us see his face, and hear his welcome voice again.

The Queensland Christian Witness and Methodist Journal. August 31st, 1895. page 1.

BREVITIES.

Rev. Thos. Cook, in his farewell lecture at Melbourne, said, "My heart goes out towards Queensland. It has not had the attention it ought to have had. It is a great blessing that it has been separated from New South Wales, and now its people are determined to make things go ahead. They are very much in earnest. In every place God has given us a great victory."

The Queensland Christian Witness and Methodist Journal. September 28th 1895. page 3.

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