

sults of the Revivals of the American Churches as a means of securing the health and growth of evangelical Protestantism. As regards individuals, the results are as truly noted by William Tennent.—The converts are brought to approve the doctrines of the Gospel, to delight in the law of God, to endeavour to do His will, to love those who have the Divine image: the formal become spiritual; the proud, humble; the wanton and vile, sober and temperate; the worldly, heavenly-minded; the extortioner, just; the self-seeker, desirous to promote the glory of God.

In connection with God's work we do not see that there is any propriety in the overleaping of ecclesiastical barriers, the breaking of family and social ties, the rending of sweet and profitable church connections, the organizing of new denominations. These things *may* happen, but they are among the evils to be avoided.

REV. HENRY COOKE, D. D. AND LL. D.

BY REV. JAMES BENNET, ST. JOHN, N. B.

When the son of a peasant, having arrived at the age of 80 years, is borne to the grave by bishops, members of parliaments, and a procession of miles in length, through a long line of streets, with closed shops and tens of thousands of spectators, it may be taken for granted that he was no common man, nor is any apology necessary for bringing his name and his fame before the eyes of all who desire to know worth—though in distant lands; not especially in this land where thousands of the fellow-countrymen of the departed dwell, need we fear censure if, as shortly as possible, we present to the public eye the leading features and events in life of the great Preacher and Orator, Henry Cooke.

The 11th of May, 1788, is given as the date of the birth of the late Rev. H. Cooke, D. D., LL. D. He was born near Maghera in the county of Derry, received such education as his native parish afforded, graduated in Glasgow College, and was ordained as minister of Duncan in 1808. From this place he was translated to

Donegore in 1811, then to Killileagh in 1818, and finally to May Street, Belfast, in 1829, where he remained acting pastor till a few months previous to his decease. Besides the exercise of the ministry, he also filled one of the chairs in the Theological College at Belfast from the foundation of that institution, some twenty years ago. An act of the assembly against pluralities prevented him from being nominally the minister of May Street, but to all intents he continued the pastor, under the title of Constant Supplier, and in some way was sure to be remunerated with the usual salary of £300 stg. per annum. He was also distributor of the *Regium Donum* from the time of the appointment of Rev. Dr. Henry to the Presidency of Queen's College, Belfast, to which office Dr. Cooke had almost succeeded. Indeed had Dr. Henry's services, in connection with the Education Board, not secured for him, at an early stage, the promise, Dr. Cooke's greater fame and influence would have won for him the Presidency. Altogether his income from various sources for the last twenty years must have been about £900 stg. per annum.

Dr. Cooke was not famous as a scholar, although he was acquainted with almost all things. He had a most tenacious memory for all kinds of literature, not only Shakespeare and Sir Walter Scott, but poets whose names were never heard beyond their native parish, had an honoured place in his memory. A tournament of memory being once held between Cooke and a brother minister, in which alternately the one repeated the first line of a poem and the other carried on the quotation, neither could unhorse the other, till Cooke began to recite snatches of local poets whom the other, of course, had never heard of. Many of his most terrible and telling thrusts in debate were given with quotations, apt, or beautifully adapted to the occasion. A snatch of an old ballad, or some popular saying, would set the audience in a roar, and cover an opponent with shame. I believe he was indebted more to Burns than Horace, and I am satisfied he derived a greater advantage for the work.