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time and the letting in of light on the question for him to win the day. Not only had he the satisfaction of finding the principle of union accepted in 1870 in his own section of the Presbyterian communion, and in the other sections as well, but also of seeing all the details for it arranged by 1874. And when at last all the scattered elements of the Presbyterian family in British North America had come together with a view to being fused into one, no one else was thought of for the first Moderator on 15th June, 1875, than the valiant Nestor who had so long contended for this consummation so devoutly to be wished. The sermon he preached on retiring from the chair in 1876 was a noble utterance worthy of the man and of the occasion. Since that date, Dr. Cook has not taken any prominent part in the General Assembly, but has left its destinies in the hands of the younger men of the Church.

It is a common impression that clergymen have no heads for business. This may be true of some clergymen, as it is of some of those whose whole life is supposed to be devoted to it, but it cannot be said of Dr. Cook. Had his practical talents been applied to commerce or to the legal profession, he could not have failed of success in either calling. One of the best brochures on the subject ever given to the public was his plea for life assurance; and his well-known capacity for affairs led to his being frequently requested to act as executor to the estates of deceased friends. But it was in the administration of the business of the Presbyterian Church of Canada in connection with the Church of Scotland that his talents in this direction shone conspicuously. He was a member of all its important Boards and Committees. To the work of the Clergy Reserves Commission and to that of the Temporalities Board, which succeeded it, he gave a great deal of time and thought; and when the Government of the day resolved in 1854 to commute the life claims of the ministers of the Church of Scotland on the proceeds of the Clergy Reserves lands, Dr. Cook was selected to conduct the negotiations on behalf of the ministers concerned, and was entrusted with powers of attorney from them to that end. The success of the arrangement at last concluded owed not a little to his skilful advocacy. Of the Ministers' Widows and Orphans' Board of that Church he was also a member from the beginning, and it had the benefit of his counsel. He was also a member of the Board of Trustees of Queen's College from its origination until he resigned his position in 1864.

And this brings us to the last aspect in which it is proposed to review Dr. Cook's career, namely, as a friend and promoter of higher education in Canada. Seeing the advantages which the schools, academies and universities of his native country had conferred upon its youth, all his influence from his first coming to Canada was cast in favour of improvement of the provision for education in the Province. His own scholastic attainments were high, and his professional eminence had received early recognition, his first alma mater, Glasgow University, having conferred the degree of D.D. upon him when he was only thirty-three years of age. In 1830 Queen's University honoured itself by honouring him with the degree of LL.D. In 1843, the High School of Quebec, which has left its mark on so many of the youth of the ancient capital, was established mainly by Dr. Cook's exertions, and for many years he remained the chairman of its Board of Directors. But perhaps the most important service which he has rendered to the cause of superior education was in the active part he took in the establishment of Queen's College, at Kingston, and in the valuable assistance which he gave to that institution for twenty-five years afterwards. In company with Rev. W. Rintoul, he was delegated in 1840, by the trustees of the College, to proceed to Great Britain to solicit aid for it, and it was largely through his instrumentality that its Royal Charter was obtained from Her Majesty. Fittingly his name appears at the head of the list of trustees mentioned in it. In 1857, Dr. Cook, on behalf of the College, was authorized to enter into correspondence with leading men of the Church of Scotland with a view to securing a principal from the Mother Country, but the tables were effectually turned upon him when the answer came back that Scotland could not furnish for that position any one better qualified than himself, a hint which the trustees of the College were not slow to take advantage of, and at a meeting on October 1st, 1857, the acceptance of the principalship was pressed upon him. After due consideration, he agreed to fill the office temporarily, which he did during the session 1857-8; but although the trustees urged him to retain the position permanently, and their wish was supported by a unanimous resolution of Synod in 1858, he declined to hold the principalship longer than another session. Looking back now one is tempted to say that in hesitating to cast in his lot with Queen's College, he made the great mistake of his life. No doubt it would have been hard for him to leave Quebec to which he was bound by so many tender ties. Even as early as 1843, when it is understood tempting offers were made to him to return to his native land, he resolved to stand by his Canadian charge which had always loyally supported him. And he had already attained an age at which men do not easily transplant. St. Andrew's Church, Quebec, the pastorate of which he resigned in 1883, was at that time relatively more important than it is to-day, and the Kingston University is of course now a vastly more prominent institution than it was in 1858; and no one can blame Dr. Cook for not foreseeing the decay of Quebec as a Protestant community and the enlarged influence of Queen's College. But even as things then were, if he had followed the example of the great master whom he revered, Dr. Chalmers, in leaving a

large congregation in Glasgow to teach moral philosophy to a handful of students in St. Andrew's University, on the ground that he who prepares the salt performs a more important function than he who only sows it, he would have consented to enter upon the academic sphere opened to him, for which his abilities and acquirements specially fitted him. Though he did not accept the post of principal in 1858, he was elected the first chancellor under the revised constitution of the University, having been unanimously chosen in 1877 to that office by the suffrages of the University Council, in recognition at once of his eminence in the country and of the distinguished service he had rendered to the institution; and a very fine portrait of him in oil, by Notman and Sandham, of Montreal, in his chancellor's robes, graces the Convocation Hall.

Dr. Cook's splendid academic qualifications have indeed found exercise in Morrin College, Quebec, founded by one of his own elders in 1860, and of which he has been Principal and Professor of Divinity since 1862. The equipment of this College, which is affiliated with McGill University, may be said to be the last item of the work he has done for the advancement of higher education in Canada. But though Morrin College fills now, and seems destined to fill in the future, a most important place in the Province of Quebec, from the nature of things, it reaches but a comparatively small number of students. The quality of the instruction imparted in it, however, and the mark Dr. Cook has made on the candidates for the ministry who have passed through his hands, only increase the regret that he did not allow himself to be persuaded into accepting a position in which his academic qualifications would have had fuller scope. Not that he was not eminently successful in the pulpit. The volume of sermons which he was prevailed upon to publish in 1888 exhibits rare preaching power. Those discourses possess every quality fitted to make a profound impression upon the hearers. Reading them, one has only to regret that their author has not given more of his thoughtful productions to the world. He was contented with the cultured audience to which his discourses were every week addressed; and doubtless through them, dispersed over the country, as many of them are, he continues to exercise an influence over many minds and hearts. But the press, like the College, would have given him a larger audience which would have been grateful for his instructions. He has shown, however, an unaccountable aversion to authorship. It was only at the earnest solicitation of his family and friends that he consented to issue even the modest volume to which reference has been made. But the habit of coming before the public in authorship, like other habits, must be acquired early in life or it never becomes easy; and few men are found to take the trouble and risk of literary ventures after they are fifty years of age, if they have not done so before.

Reviewing the career of this man of first-rate abilities and high accomplishments, one may say that the man is greater than his work. There was always a reserve of power which he did not give forth; his energies were not habitually drawn upon to their fullest tension, nor were the resources within him taxed to their utmost capacity, from week to week, as those of most ministers are nowadays; and this is doubtless one secret of the remarkable phenomenon he presents, of a man of four-score years and six, with eye undimmed and natural force unabated.

FRAGMENTARY NOTES.

LONDON: SOME OF ITS EMINENT PREACHERS.

This is in reality the metropolis of the world, and whatever Napoleon might say of England being a nation of shopkeepers, and whilst there are a great many shopkeepers in it, there is far more to be seen and investigated than the stores, which no doubt are done up to catch the dollars which come over from Canada and the United States. I could not have imagined such changes as have taken place within the last thirty years. As a matter of course, I would have expected the population to keep on increasing, but the improvements in streets, and buildings, and cabs, and omnibuses, are simply surprising. The difficulty which most people find is to know what "to take in," and as nearly every visitor gives his or her impressions of this great city, there is scarcely any of the important "sights" that have not been described. The population, it is claimed, reaches nearly five millions and to attempt "to do" such a city would seem an impossibility. I think it is not an exaggeration to say that one-half of this population are living in utter neglect of the consolations religion brings.

In the years gone by I heard the famous Spurgeon more than once, when he was in the zenith of his power. I had heard Dr. Parker more than once when, as rumour has it, he was then better worth hearing than he is at present. I had heard the sainted and eloquent Dr. James Hamilton for the first and last time, and the impression made upon me was such that, although I never took notes of the sermon, I have the most distinct recollection of the text and discourse, which it is not likely I will ever forget. Another great preacher occupies that pulpit, and it is probable that a different congregation attends the services; reference, however, will be made to this later on. I also had heard Dr. Newman Hall, consequently I put for those whom I had not heard before, and who bulk largely in the great metropolis.

ARCHDEACON FARRAR.

I found no difficulty in reaching St. Margaret's, where the famed Dr. Farrar preaches. I have been in many churches,

both large and small, but I have never been in any church where the arrangements for accommodation of the worshippers are so bad. After standing a quarter of an hour at the door, on a cold, frosty morning, it was at length opened, and the crowd was shown to the west aisle of the Church, where they were expected to stand until a few minutes after eleven. Instead of doing so, those who thought they had stood long enough took seats, which they had to vacate when the owners came in, who were by no means delicate in inviting the strangers to leave, which they had to do. It would be better if admission were denied; then the people could go somewhere else. Archdeacon Farrar preaches a broad living Gospel, and although I do not by any means agree with some of the doctrines which the learned preacher holds, still he is a great power in London and is making great efforts to reach the masses. The discourse was intensely earnest, very eloquent and impressive.

Dr. Farrar is a man of broad sympathies, and recognizes no such thing as sacerdotalism or exclusiveness in any respect in Church matters. He referred to the Salvation Army, the good that Booth has accomplished, the fruits of Wesley's labours amid the sneers of the members of his own communion, and illustrated the good accomplished by these and other evangelists and philanthropists, by instances which softened many eyes with tears.

In the afternoon at three o'clock I went to St. Paul's where I heard a rich and eloquent sermon from Canon Scott Holland, who is one of the canons of St. Paul's, and a noted London preacher. The sermon was a beautiful exposition of the text, "Ye are dead; and your life is hid with Christ in God."

In the evening, in company with Hon. Moses and Mrs. Munro, of Newfoundland, I went to Regent Square Church, when I heard the Rev. John McNeill, one of London's foremost preachers. The church was crowded in every part and the large audience listened with breathless attention to the utterances of the rather youthful looking preacher. Mr. McNeill has been called the "Scottish Spurgeon." I cannot see the resemblance, either in manner or matter; both present a strong individuality and are exceptionally good in their line. Spurgeon has stood out for years as the Prince of Preachers. McNeill is a man of great natural abilities, genuine eloquence, convincing argument, and has a remarkable gift of applying the teaching of Scripture to the affairs of every day life. I would like to make reference to the remarkable discourse to which I listened, but as it has been published, as all his sermons are, it would only lessen the effect of a sermon which produced a deep impression on the large audience. I had the pleasure of a short conversation with Mr. McNeill in the vestry at the close of the service. He is most genial and agreeable; and appeared much interested in Canadian affairs. He will be of immense strength to Presbyterianism in London, and our earnest wish is that he may be long spared to occupy the important pulpit of Regent Square Church. If the body of Christ be not edified, and the careless awakened and aroused, it will not be the fault of the preacher.

It is most gratifying for Canadians to find the high opinion which is entertained of them in London, especially the leaders of the various political parties, and the members of the Bench and the Bar. During my stay in London, it was my privilege to have in the hotel with me the Hon. Mr. Justice Townshend, of Halifax, N.S., who was visiting his father, Rev. Canon Townshend, late of Amherst, N.S., now of London, and who at the age of eighty-one is still able to do duty. While in London, Judge Townshend was admitted to the floor of the House of Lords, on the occasion of the Newfoundland delegates presenting their address to the House.

Judge Townshend also attended closely to the law courts, and had the honour of being invited by the Lord Mayor to dine with the Lord Chancellor, and all the judges at the Mansion House. He also had the honour of an invitation to dine with the Goldsmith's Company, on which occasion the Duke of Cambridge presided. Judge Townshend replied to the toast of The Visitors, and took occasion to vindicate the Canadians from the charge of disloyalty to the Empire, and repudiated the idea that any respectable number of his fellow-countrymen were in favour of annexation, and specially besought Englishmen not to be led away by the writings of such men as Goldwin Smith, however clear these writings may be. Judge Townshend made a visit to Paris and other continental places.

THE HOUSE OF COMMONS.

I spent one evening in the Commons, which place is difficult to get into, and when you are there you do not get much for the trouble. It was an Irish night, but as influenza was very prevalent, a number of the leading members were suffering from the epidemic; among others Mr. Gladstone, Goschen and Balfour were there, as was Sexton, Healy, Tanner, Nolan, and Chance. Mr. Parnell was in the House, but he did not occupy his accustomed place or take any part in the business. I must say that I was disappointed with the whole affair. The members sat around in the most grotesque manner. There are no pages such as in our Parliament. The buildings are dingy and dark, and the speaking only what might be called fair. I came away with the feeling that, judging from the sample of the English House of Commons which I saw, our Canadian Parliament would not suffer by a comparison. London was very gay at the time, the weather was fine, and the hotels were crowded. We had the pleasure of seeing Her Majesty drive in an open carriage; and we also saw some of the other members of the Royal family. Her Majesty held a "drawing room," and it was interesting to watch the procession as it passed through the park to the Palace. As might be expected, there was a large crowd, the turn-outs magnificent, and the ladies to be presented were dressed in the most gorgeous style. Some Canadian ladies were presented, and so eager were the crowd to get a glimpse of the fair occupants of the carriages that some ladies actually put their heads in the door of the carriage; one woman, on turning away, said "she could see how the flowers were arranged, and how the shawl was fastened, but she did not clearly see how the hair was done up."

It is said to be a trying ordeal to pass through for ladies who are presented for the first time. The providing of the court costumes, the dressing, the arranging of the flowers, the movements in the presence of royalty, are generally the cause of much nervousness and anxiety.

June, 1891.