

LORD RADSTOCK

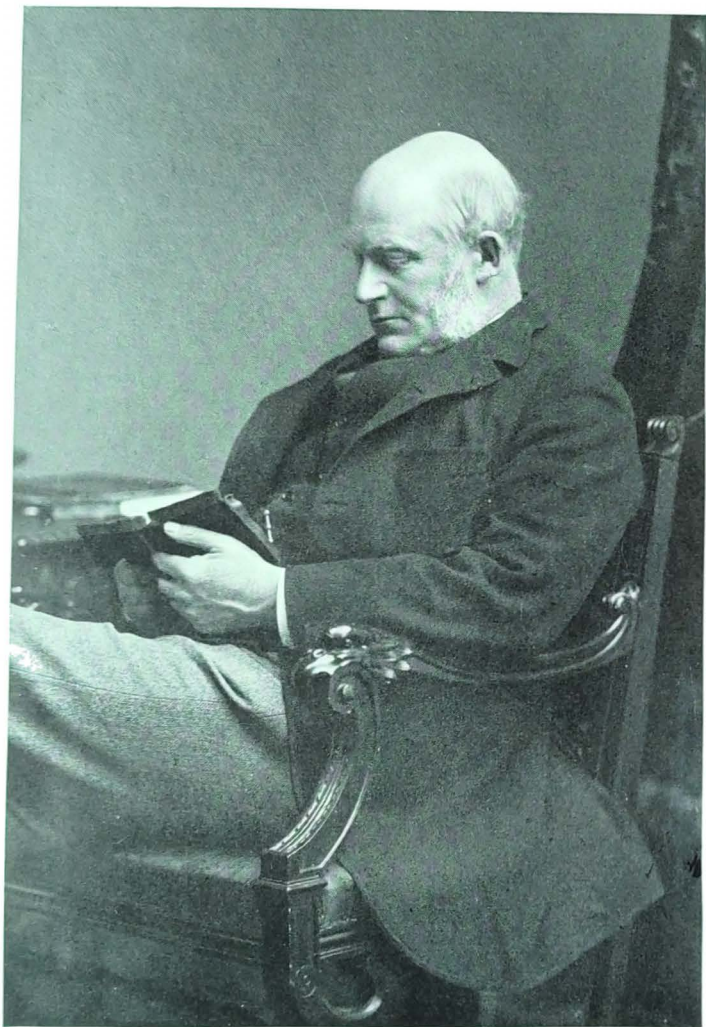


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LORD RADSTOCK

AN INTERPRETATION AND A RECORD

BY

MRS. EDWARD TROTTER

HODDER AND STOUGHTON

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NOTE TO READER

IN the following record I have adopted the order observed by the Catholic Church in the biographies of her Saints, namely, First, the Life; Second, the Virtues, which I have interpreted as the character and its progress in Divine perfection; and Thirdly, the Miracles wrought in the power of the Spirit and exhibited in Lord Radstock's evangelistic labours.

Human personality is a great mystery. "It is not easy to understand any man in his fulness," says Professor Gilbert Murray. "Character is so complicated to begin with, and in the next place it is never finally fixed." "Any one who has tried to reconstruct a personality, however simple," writes Dr. T. R. Glover, "knows quite well—knows acutely in proportion to the pains he has given to the task—how difficult it is."

The harmony of Lord Radstock's life, characterised as it was by "abundant labour," might, I think, have been summed up by himself in the words of St. Paul, "Not I, but the grace of God which was with me."

A. T.

CONTENTS

PART I

THE LIFE

BIOGRAPHY	PAGE 1
----------------------------	-------------------------

Ancestry—Parentage—Boyhood—Spiritual Awakening—Early Married Life—Volunteer Work—Langley Park—Testimony in London—Revival in England—Healing by Prayer—Emigrants' Homes—Working Men's Lodging Houses—Conference Hall, Eccleston Square—Broadlands Conference—Catholic Church—India—Death of Lady Radstock—Death of his Son—Homes for Working Girls—Work in old age—Sufferings—Last two months in Paris—Last Letter—Passing—Letter from the Primate—Letter from Baron von Hügel—Letter from Bishop Robinson—Letters from two Russian Ladies—Letters from Indian Friends—Bible Society Minutes—Press Notices—Appreciation by M. Saillens.

PART II

THE VIRTUES

MYSTICAL TEACHINGS AND CHARACTERISTICS	81
---------------------------------------------------------	-----------

Definition of Prophet—FIRST THOUGHT: Free Grace—SECOND THOUGHT: Union with Christ—Definition of Mysticism—Father Congreve—Father Tyrrell—Baron von Hügel—Address at Broadlands Conference—Use of Scripture—Ephesians i. 17-20—Death the condition of Resurrection—THIRD THOUGHT: Universality of Man's Need—Personal Characteristics—Harmonising of Character—Intellectual Incompleteness—Attitude towards Doctrinal Questions—Melancthon—Luther—Limitation of Sympathy—Impetuosity—Ministry of Angels—Change—View of his Contemporaries—Manner and Speech—Self-denial and Frugality—Life of Prayer—Varied Labours—Guidance—Dress—Sense of Humour—Domestic Life—Dean Fremantle's words—Was he a Saint?

PART III

THE MIRACLES

	PAGE
EVANGELISTIC LABOURS	141
Modern Miracles—Evangolism—Lord Radstock's Notes— Aldershot—Weston-super-Mare—Brighton—Polytechnic— Scarborough—York, etc.—Reading—Work among Bluejackets —Holland—Paris—Russia—St. Petersburg Society—Colonel Paschkoff—Count Bobrinsky—Russian Peasants—Guidance— Russian Authorities and the Revival—Sweden—The late Queen Sophie of Sweden—Swedish Officers' Letters—Finland— Baroness Vrede and Finnish Prisoners—Laws of Revival— Present Pentecost—The Crisis of our day—Our Lord's Return.	

PART I

THE LIFE

BIOGRAPHY

THE beginning and end of all human experience, especially those of any marked personality, are always of deep interest. The characteristics of childhood and the first early impressions of spirit awakening are vital in interpreting the later life. So our estimate of Lord Radstock's career cannot be formed apart from a knowledge of his heredity and circumstances.

To quote *The Times*, "In the third Baron Radstock there has passed away an altogether exceptional man, whose career has been as remarkable as it is, to the present generation at least, unknown. In the modern world the figure of an English nobleman who, abandoning the normal interests and occupations of his class, devotes his life to missionary enterprise of the 'Revivalist' type, is an unusual, if not a unique phenomenon."

The name of Waldegrave is honourably

mentioned as early as the reign of William the Conqueror. In an old record of funeral monuments of 1612, we find the following details of the family history—

“On a time a gentleman of Northampton being at the Signe of the Crowne in Sudbury, and having conference with Master Edward Waldegrave of Bilston, in County Suffolk Esquire, did make unto him a very credible report of one Waldegrave in Northamptonshire, affirming that he heard it reported of old time that these Waldegraves were of a very ancient antiquity before William the Conqueror’s raigne and that his name should be Johne who having only one daughter and meeting with one Waldegrave which came out of Germany, and was employed in the Conqueror’s services. The said Germane Waldegrave related with Waldegrave of Northamptonshire, concerning the marriage of his said daughter, and told him that if he would give his consent that he might have his daughter in marriage, that then he would procure him a pardon from the Conqueror for the quiet enjoying of his lands and livings.

“By this means he obtained the Conqueror’s grant with his own hand and Seale for confirmation of all his lands unto him and his posterity. The which pardon and grant remayneth to be seen at this day 1612, in the French tongue and is in possession of the Lords of the Manner.”

In 1382 Sir Richard Waldegrave of Waldegrave, Northamptonshire, was Speaker of the House of Commons, and in 1685 Sir Henry Waldegrave, fourth Baronet, was created Baron Waldegrave. He was Comptroller of the King's Household, and retired into France at the time of the Revolution and died in Paris in 1689, having married Henrietta Fitzjames, natural daughter of James II by Arabella Churchill, sister of John, Duke of Marlborough.

GRANVILLE AUGUSTUS WILLIAM WALDEGRAVE, the subject of this memoir, was born on April 10, 1833, the only son of the second Baron, Vice-Admiral Lord Radstock, C.B., and of Esther Caroline, his wife, the youngest daughter of John Puget of Totteridge, a Director of the Bank of England. His father, the Vice-Admiral, entered the Navy at the age of twelve, and saw much active service on the coast of Spain. Retiring in 1815, he devoted the remaining forty-two years of his life to the administration of naval charities.

His grandfather, the first Baron, was Admiral the Honourable William Waldegrave, G.C.B., second son of the third Earl Waldegrave. He had an active and successful career in the Navy, and his references to his friend Nelson, freely quoted by Mahan in his *Life of the hero*, contain many illuminating comments on Nelson's character. In his forceful, dominant and God-

fearing disposition we are reminded of similar traits in his grandson. The story told of this typical old English sailor in Prowse's *History of Newfoundland* is worth quoting.

“The Hon. William Waldegrave was the last Naval Governor of Newfoundland in the eighteenth century, 1797 to 1799. . . . The period of his government was a very troubled one, the mutiny of the *Nore* extending even to Newfoundland. A rebellion broke out on board H.M.S. *Latona*, and was only quelled by the officers drawing their swords and the marines presenting their bayonets—they actually had to *prick* the mutineers before they would give in. In his address to the ship's crew on the following Sunday the Admiral told them :

““You are all eager for news and newspapers. I thank God I have the satisfaction to inform you that your great delegate Parker is hanged, with many other of his atrocious companions. You looked up to him as an example whilst he was in his glory, I recommend you to look to his end as an example also. . . . I have now to tell you that I have given orders to all your officers, that in case of any further signs of mutiny they are not to think of confining the ringleaders, but to put them to death instantly, and what is still more, I have given orders to the batteries to burn the *Latona* with red-hot shot in case you drive me by your mutinous conduct to that ex-

tremity. I know in this case the officers must perish with you, but there is not one of them but is ready to sacrifice himself for the good of his country in any mode whatever. . . . And now go to Church and pray God to inspire you with such sentiments as may acquire you the respect and love of your countrymen in this world and eternal happiness in the next.' ”¹

This fire-eating old Admiral was most sincerely religious and in private life the kindest and most benevolent of men; he looked carefully after the food and comfort of the soldiers and sailors, organised a society for the relief of the poor in St. Johns, and was all his life a permanent subscriber of £20 annually to this fund.

There is an interesting record in one of Admiral Waldegrave's own letters (written early in the nineteenth century), where he describes a definite spiritual experience of entering into peace.

About 1780, while travelling in Smyrna, he made the acquaintance of Cornelia Van Lennep, a daughter of the Dutch Consul-General and Chief of the Dutch factory, and grand-daughter of a Swedish gentleman, M. Leidstar, whom he subsequently married. She was one of four sisters, of whom one married the Comte de

¹ D. W. Prowse, *A History of Newfoundland*, 2nd edition, Eyre and Spottiswoode, 1896, pp. 372, 373.

Chabannes, Marquis de la Palisse, and another David Morier, grandfather of the late Sir Robert Morier, Ambassador at St. Petersburg. Later, during her married life, Lady Radstock had the reputation of being a Methodist, which in those days was equivalent to a very definite confession of faith and entailed a good deal of opposition.

On his mother's side Lord Radstock was descended from an old Huguenot family. His grandmother, Mrs. Catharine Puget of Totteridge was a very remarkable woman of a fine type, and belonged to the old school of practical godliness. She was early left a widow with four children. Possessing great wealth, she bestowed her enormous charities over a very wide field, embracing Indian and Siberian Missions, French Protestants and German Lutherans, the poor of London and of Ireland; she was also a benefactor of many needy curates and of remote country parishes. She is found spending nights beside condemned criminals; and, attended by her faithful servant with a lantern, she traversed roads impassable at night by carriage, visiting distant hamlets and ministering to the sick and dying. The condition of a rural village about eight miles from the Marble Arch gives a curious insight into the state of the country round London in the early days of 1820.

Cheerfulness and serenity characterised her large household, and a contemporary says that conversations with her were often like ordinances and her very meals were as sacraments. She died in 1842.

From such a stock did Granville Waldegrave, third Baron Radstock spring, and one is reminded of the words of the promised blessing that "the generation of the upright shall be blessed."

Lord Radstock's parentage and the religious but somewhat conventional society in which he was brought up, coloured his protest in early manhood against the rather comfortable and highly respectable form of Evangelicalism of the day. It was a day of doctrines; if the orthodoxy was not "my doxy," it was condemned, and truth was supposed to be synonymous with individual opinion. A personal reminiscence is vividly impressed on my mind of a visit to his most admirable maiden aunts. They showed me their Bibles marked P. and F. throughout, and explained to me that these mystic letters represented Predestination and Freewill respectively, and that counting up the passages belonging to each, I think they told me they amounted to an equal number. This showed the extreme fairness of these old ladies' minds and gave one a

kind of insight into what was the religious intelligence of the day. An examination of the theological library of these excellent women and of many like them, shows how far the spiritual light of to-day has travelled. Much of this enlightenment may be traced to the period of revival of 1857 and onwards.

It was in this atmosphere that Lord Radstock was brought up—an atmosphere morally pure, but intellectually narrow to a degree scarcely credible in these days. At the same time we cannot ignore that the religious training and scriptural teaching of his mother laid the foundation of his testimony concerning the free grace of God. As a little boy he pointed out with joy to her, “Such a pretty verse I have found. ‘The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger.’”

His nature was in the highest degree impetuous. He told how, as a child, rushing headlong and falling, and as often rising again to pursue his wild career, he used to think of himself as some great prince with boundless power, and that he scarcely ever thought of himself except in this character, feeling that within his breast was a mighty secret unknown to those around. It was a parable and a forecast. In the mysterious purpose of God, some intimation seems often to exist in the mind

of a child—an intimation that is worked out afterwards in the life, though it may be on a different plane.

It was after an accident at Harrow that he was asked, if he had died, whether he would have gone to heaven or hell. Realising that he was not good enough to go to heaven, he still hoped he would not go to hell. The efficacy of Christ as a Saviour then came into his mind and he thanked God for the wonderful mercy which availed for him. Still he considered that “only just so much of the religious life need be added to his earthly life,” with all its lower claims and ideals, as would secure his final salvation.

On leaving Balliol, after a life full of the usual interests and friendships—School of Natural Science, Law and History, in which he took a Double Second; the cultivation of music to which he was devoted, society and sport—he went to the Crimea. As he started, the war came to an end, but in visiting the battle-fields he was stricken with fever and no hope was given of his life. In his own words, “his last hour had come and he was not ready.” But his cry for a reprieve was granted, and from that moment he realised the fact of a great and personal salvation.

On his return to London at the beginning of the season, the question of a well-known

barrister as to what he was doing for Christ awakened his conscience. He began to visit the Middlesex Hospital and rather unwillingly to read aloud to the sick and dying. The following incident illustrates the great purposefulness of his character. A half-caste from Manila who could not speak a word of English was brought into the hospital. His expression was full of hatred and misery, a terrible cancer was eating away his face. Young Waldegrave knew no Spanish, but was determined to communicate with the man, which he did by reading a Spanish testament and watching the listener's expression as he found his pronunciation understood. Passages in Ephesians ii. 4-9—"God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. . . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God," and John iii. 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life"—were read over and over again for two or three weeks. The man's expression changed, the nurses testified to his altered temper. One who talked Spanish came in and found him in perfect peace in Jesus. The next day he died.

Young Waldegrave was further encouraged in these faithful attempts to make known the Gospel which had become so precious to himself, by a remarkable answer to prayer. A young man in the hospital was dying in great agony of mind, while in the opposite bed was a workman whose face was lit with divine joy. Agreeing to claim the promise that "if two of you shall agree on earth as touching anything that they shall ask, it shall be done," these two young men asked three things. First, that the sufferer might find peace; second, that they might know it; third, that he might testify for the help of others. Many times the visitor called but was unable to see the dying man, and he passed away without a word. It seemed impossible that the prayer could have been answered. Some weeks after, at supper in a strange house in the Midlands, a lady told of a friend of hers who while working in the Middlesex Hospital, found a dying man who had been visited by Mr. Waldegrave and had died in perfect peace. The lady was a stranger and knew nothing of the circumstances or of the prayer. This greatly confirmed the faith of the young disciple.

Lord Radstock's outward limitations were unusually few. Neither trial, poverty nor sorrow took the charm from "the things

seen." His means were amply sufficient and precluded either the necessity of toil or the burden of great possessions. He succeeded his father at the age of twenty-three. He was an only son, the youngest of three children, his health was splendid, his talents by no means small. He could easily have had an honourable and distinguished political career, for he displayed a distinct aptitude for diplomacy. Here was an opportunity without blame for a life of self-satisfaction along many lines. He married at twenty-five Susan, daughter of John Hales Calcraft, M.P., of Rempstone, Dorset, and of Caroline, his wife, daughter of the fifth Duke of Manchester. There is little to be recorded in a life of great womanly perfection. Lady Radstock's beauty was that of a Madonna. A man of the world seeing her, said to a friend, "Do you want to see the first lady in England? She is there." She was gentleness itself. Dr. Livingstone, who admired her greatly, said of her, "I have seen Lady Radstock, she is as good as she is beautiful." She once deplored that she could not love universally; her affections were for the few; to those favoured ones she gave understanding sympathy of a rare kind.

Lord Radstock's early married life had all the charm of that of a man in his circumstances. At this time his dinner invitations alone

amounted to several hundreds in the year. After his great illumination, which came gradually, these invitations practically ceased. It is interesting to notice in the development of his life, when his social gifts had been entirely consecrated to God, how often wide-spreading results flowed from an invitation to some social gathering, accepted with the same seeking for guidance as for any religious engagement. In his own words, "Every detail, while it is the fruit of the past, is a seed for the future. One seed dropped by a bird in a new land often leads to the introduction of a totally different kind of vegetation, which in its turn acts on the insect life, which again re-acts on the animal, and so on human life and destiny."

Lady Victoria Buxton, a life-long friend, gives the following interesting glimpse of this period of his life. She says—

"I had known Lord Radstock since I was a young girl; his father and mother having been friends of my family's for very many years, and I well remember first meeting him in his mother's house at Portland Place where she used often to receive those who were engaged in Christian work of all kinds. Lord Radstock had then, I believe, lately taken his degree at Oxford and had married his lovely young wife who was always his helpmeet in good work.

"He was then a very keen Volunteer, and

they both were a good deal in society, where he was always trying to do his Master's work in a quiet and unobtrusive way. I remember about that time, when he was taking me down to dinner one evening in a friend's house, how he asked me whether I had been able to do any work for the Master last time I had dined out : I felt reproved.

“ I used frequently to go to their house on Saturday evenings in Bryanston Square where, after his Saturday night's drill, he and Lady Radstock used to have small Bible readings. Amongst others whom I met at these Bible readings were Lord Charles Russell, Lord Congleton, Lord Reay, and others, and we used to sit round the table and talk over the passage read. I often think of some of the original and evidently heartfelt comments that he used to make,—one especially: he was speaking of the passage Matt. xi. 28, 29, and he drew our attention to the two ‘rests’ there spoken of. The rest of forgiveness, ‘Come unto me and I will give you rest,’ and the further rest of submission of the will, ‘Take my yoke upon you and ye shall find rest unto your souls.’ He said that some Christians had the first rest without the second and the second was the one we all ought to aim at and pray for through life.

“He certainly practised what he preached more than any one I can remember. I used to observe how, no doubt in order to give more away, they parted at that time with jewels, china and carriage one after another.”

Sacrifices made in early life and his entire abandonment to the service of Christ, shutting him off from the natural friendships and companionships of his age, led always to further opportunities of work for God. The very fact of his rejection by his own class in England led eventually to the great and world-wide influence which he exercised on individuals in many lands both East and West. Thus out of limitation on one hand grew expansion on the other. He himself dated a new impetus and influx of power from his giving up the Volunteer work in which he delighted and in which he made his mark, raising and commanding in 1860 a battalion of the West Middlesex Volunteers. Driving through Wimbledon Common the year he died, he told me it was there that he, with Lord Elcho, the late Earl of Wemyss,¹ and others, conceived the idea of the Volunteer Camp which has since grown, as we know, to such proportions.

It was in connection with this Volunteer work, he used to tell me, that one of his early real experiences of answered prayer came to him. He had a favourite old charger who fell ill and he was told that owing to his age he was useless and must be destroyed. This would, of course, have involved the purchase of another horse. Just then he was becoming

¹ Who died in 1914 at the age of ninety-six.

deeply impressed with the stewardship of money, and I think it was about this time also that he was vitally interested in the work of Mr. Hudson Taylor in connection with the China Inland Mission, to which he contributed largely in later years in money, sympathy and prayer. The necessity for this expenditure therefore weighed on his mind. Light suddenly flashed on him that in answer to prayer God would restore youth to his horse. That charger carried him for the remaining years of his Volunteer work, and was commented on in a paper of the day as "Lord Radstock's *splendid mount*" !

It is a characteristic touch of his outspoken and generous nature, already possessing deep religious convictions, that when on one occasion while inspecting his men he lost his temper and swore at them, the following day on the parade ground he apologised for his words to the whole company.

And here I insert another recollection of these early days, given by his old College friend, the present Dean of Ripon. Dr. Fremantle says—

"I was Lord Radstock's contemporary at Balliol, and maintained a close friendship with him so far as our different spheres of work allowed. All through his early manhood he embarked with zest in the work and sports of

his contemporaries. He was a man of wide interests, and while at Oxford not only went in for the School of Science then recently founded and in which he obtained a Second Class, but read hard, if he did not actually compete, for two other Schools. His exemplary religious life was very apparent; though not in the form which it afterwards took. On his leaving Oxford, Jowett bade me warn him against attempting too many things. He became so good as a Volunteer officer that the Duke of Cambridge, then Commander-in-Chief, was reported to have said that there was hardly an officer in the Army who could vie with him in getting 20,000 men in and out of Hyde Park. Soon after his early marriage to Miss Calcraft of Rempstone, near Corfe Castle, he went to America; he was greatly interested in the political institutions of the United States, and wrote to *The Times* a remarkable letter on the working of the ballot which was then a burning question in English politics, and in which he sided with Liberal opinion. In 1860, being in Oxford together, he accompanied me to the memorable discussion held by the British Association on the newly published views of Darwin on development, at which the encounter between Huxley and Bishop Wilberforce occurred. But from that time forward his mind became wholly concentrated on the revival of religion. He had been struck when in America with the immense power which was gained, especially in the system of advertising by the endless repetition of particular words

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and ideas, and he applied this to Christian teaching. For the sake of this he put aside all other interests."

A very important factor of his life at this time was his association with his two sisters in the work at Langley Park, the beautiful home of Sir Thomas Beauchamp, to whom his second sister, Caroline, was married. Lady Beauchamp was a woman of very unusual power of character and singleness of aim. She and her husband and her elder sister the Honourable Elizabeth Waldegrave, afterwards so widely known in connection with work among the Bluejackets, had all been deeply inspired with the revival spirit, and young Lord Radstock's joy and devotion became a source of much strengthening to them. It would be difficult to give an adequate idea of the influence exerted by this wonderful family group. Their social position, charm of manner, strength of character, unflinching kindness, love and warmheartedness, the catholicity of their interests, and their broad and unflinching sympathies all combined to produce lives of remarkable fruitfulness. Their memory lives, not in stone and marble, but in rescued and rejoicing hearts in all parts of the world, in agencies for the salvation of neglected classes, and in the warm and human fellowship which

has made an oasis in deserts, moral and spiritual.

A work of great power accompanied the preaching at Langley, attended by unusual results, especially in a family whose powerful characters and great personal beauty made a deep impression on their generation—an impression carried far beyond their own borders. Lord Radstock always associated their conversion with a certain sacrifice on his part in giving up shooting, of which he was very fond, in order to preach the Gospel with greater freedom—openings on every side, through the co-operation of the clergy, being overwhelming.

It was from no morbid sense that he made these renunciations, nor from any spirit of asceticism; but as the light from heaven shone on the Damascus Road, turning the treasures of earth into dross, so in substituting the greater for the less, this young man had weighed the ambitions and tastes of earth and found them wanting.

About this time, stirred in soul by the claims of “things seen” and the godlessness of London society, even of respectable and religious London, he offered to God a further sacrifice of his natural tastes and predilections and became a reproach and contempt to the world to which he belonged and with which he had unusual natural affinities. This he did by

giving tracts in Rotten Row during his ride. Here, under the summer trees one day a little group might have been found, on whose souls the light of God had broken—in one case after long search and unrest. The results of that day's ride may still be traced in the lives of singular devotion, of strong and vigorous characters yielded to the service of God. And they are only specimens of numbers of others who, in the world of fashion, were brought to a knowledge of the love of God.

This movement, affecting as it did fashionable society, naturally met with scorn and reproach. A smart Cavalry officer exclaiming, "Who is that preaching?" met with the answer, "Only that madman Radstock!" That officer is now living as a witness himself to the power and joy of a life in Christ.

Lord Radstock considered that the outward confession of Christ in this and other ways corresponded to the baptism by water of the Early Christians, by which they were separated for ever from the world around. It is difficult for us now to realise the Early Victorian point of view or how this confession brought upon him the obloquy of society. Then, any departure from the conventional either in religion or social life, was looked upon with horror. To-day, for good or evil, the contrary is the case. No age reproduces the one before it,

and probably the modern tendency is to depart as far as possible from the traditions of childhood, regardless often of the value and lasting significance of all that is best in those traditions. Perhaps the startling character of the change in this young society lover of pleasure would not meet with the same kind of reception now as then, but whatever the form of the outward expression, underlying it is ever the eternal separation between the seen and temporal and the unseen and eternal ideals of life. Some of the most remarkable fruits of his testimony may be ascribed to this period of his life—fruits which have influenced the world and given rise to several of the great religious and philanthropic movements of the present day. Few in this generation know how that death to the world's esteem and the world's approval has thus brought forth fruit a thousandfold.

The great spiritual Revival of the 'sixties in which Lord Radstock became such a moving factor, spread throughout England, Ireland and Scotland and afterwards to the Continent, and he became more and more identified with it. He found himself unable to continue his work in the East End in connection with the Bishop of London's Fund, which he had previously taken up—a work of organisation to which he attributed much value. Some

difference of opinion, I believe, arose on the question of raising funds, which led him to withdraw. This marked a step in his isolation from the existing conventions of religious life. He was much drawn to the Plymouth Brethren through the scriptural character of their principles. Their catholicity was then attracting many spiritual minds. In later life the enlargement of his views necessitated his retirement from his connection with them.

Meantime the inception of the great evangelistic work of his life, of which some sketch will be given later, was accompanied by a new and remarkable manifestation of Healing Power. Lord Radstock's attention was first called to the subject of Healing by the head of the Jesuits at Farm Street, who pointed out to him that Protestants did not obey the Scriptures. He cited James v. 15, "The prayer of faith shall save the sick, and the Lord shall raise him up," and alleged that Roman Catholics fulfilled this command in Extreme Unction. Lord Radstock showed him that the prayer of faith was declared to "*save the sick*" and preceded "*the Lord shall raise him up,*" while in the Roman Church it was commonly regarded as a preparation for *death*. This conversation and the wonderful cures in Switzerland and Germany at this time made a deep impression on Lord

Radstock. He believed that the neglect of the Church to obey this command was the cause of much suffering and misery. He saw that sickness was connected in Scripture rather with spiritual than bodily causes and consistently tried to claim the help of elders in laying hands on the sick. His own initiation into the deeper truth concerning it was through the death of his much-loved eldest daughter. He often spoke of this child, of her gentle unselfish disposition and great power of influence. She had wisdom beyond her years. At the time of much spiritual blessing on all sides in 1873, his meetings were accompanied by many cases of bodily healing, and his attention, which had been strongly arrested by the passage in James v., was increasingly drawn to it.

Then, while new worlds seemed opening to him of divine power, he was stricken on his tenderest side by the illness of his child. He had many religious friends among doctors, but deeply convinced of the divine will and power to heal the sick, he felt called upon to refuse their help, deeming it to be an unfaithfulness. His child died. He had pledged the faithfulness of God and the heavens were apparently silent. Standing by the death-bed of his hopes and spiritual expectations, he could say, "Though He slay me, yet will I

trust in Him." Those who blaze new paths in trackless forests, and break up old ground which has been allowed to be overgrown by weeds, must suffer many risks which later travellers do not meet. It was a tremendous attack on faith as well as the personal agony of loss. The taunt of the enemy no doubt was not wanting, "He trusted in God, let Him deliver him if He will have him." He came out of that fire, purified but not daunted. As we look back on the past, it seems to be a law that every great truth which has been lost by the Church through carelessness and unbelief, must be regained slowly and painfully through travail and suffering, often it may be mixed with error and exaggeration. Through a long life Lord Radstock remained steadfast to that Voice of God which he had heard, and when in 1905 a new witness from the Antipodes, in the person of Mr. J. M. Hickson, came to confirm the reality of Christ's healing power, and to declare that the gifts had never been withdrawn from the Church, he heard with gladness this new testimony and watched its development with great sympathy. It is impossible to go into details of this earlier healing work, but we may give one or two instances gathered from his own notes.

A tradesman was in deep distress about his wife, who for seventeen years had been subject

to suicidal mania and could not be left alone for a single moment. The doctor declared her incurable as there was madness in the family and there were also special circumstances connected with the case of a peculiarly desperate type. Believing that God's grace was not limited, Lord Radstock asked to see the poor woman. She came in with her attendant, a poor scared creature, with scarcely a ray of intelligence. On being asked if she would like prayer to be offered for her, she assented. A month later she was perfectly cured and her husband said she was better than he was himself!

Another remarkable instance was that of a Christian woman known to Lord Radstock, who for eight years had been confined to her bed with an internal complaint. Two physicians were unable to give her any help and reported her incurable. After being prayed over and anointed, she was conscious of no improvement for a week, when she was impressed with the thought that she should get up. On obeying, she did so and walked for some distance without pain and her illness was perfectly cured.

A case of rheumatism, entirely crippling the hands and joints, was instantly cured during a short prayer, the fingers beginning to quiver and then open. The tears came into the poor

woman's eyes. She was perfectly healed in one moment.

These are only a few out of many instances of healing which came under his observation. He was deeply convinced of the intimate connection between sin and any form of self-will, and sickness, and in his own dealings put *first* repentance and confession, believing that so only is healing a permanent blessing to the sufferer. This method was one which was of great use to many in restoring communion with God before receiving the benefit of bodily cure.

The inception of the Emigrants' Home in 1884, truly a work of faith and power, can hardly be passed over in any record of Lord Radstock's life—it is characteristic of many similar ventures of faith which can receive no recognition in this life. At a gathering of philanthropic business men in London, the terrible condition of the emigrants arriving at the time by hundreds every week from Ireland, Scandinavia, Russia and Germany in London, and placed by contractors in wretched lodging-houses, exposed to every kind of evil, physical and moral, and in most cases ignorant of the language, was brought before them. Four or five gentlemen were present at this meeting, but all were so fully occupied that the idea of building an Emigrants' Home with accom-

modation for from 600 to 700 people, with all the organisation needed to receive, house and re-embark these poor creatures, seemed chimerical. All said it was impossible. Lord Radstock's faith rose to the occasion, for the deep need of these thousands of emigrants seemed a call from God, and in his often repeated words, "If He gave the call, He must provide all that was needed to obey it." He made himself responsible for the money. An old hotel, with all necessary accommodation, with suitable halls and kitchens within fifty yards of a terminus and thirty yards from the wharf where they could be embarked in the tender, was secured. A man of much experience and devotion, formerly a purser on an emigrant ship, whose heart was specially drawn to emigrants, was made superintendent. In a few years 70,000 emigrants had passed through the Home, many of whom received lasting spiritual impressions.

Another scheme undertaken at this time, and suggested to him by the Emigrants' Home, was the provision of lodging-houses for over one thousand men of the poorer working classes. To these the many institutions of a similar kind now existing, such as the Rowton Houses, owe their origin. Some hundreds of these men were led to a new life. Lord Radstock was very fond of dwelling on the

many beautiful examples of sacrifice and devotion among the poor which this work and that of Mr. Charrington's great Assembly Hall in Mile End Road brought to light. That work, founded as it was on the personal sacrifice of a young man giving up a large fortune for love's sake, was specially near to his heart and shared in his practical help in a very large measure. But it is impossible to speak in detail of his own labours in the East End of London, where he might nightly be found when other claims allowed, preaching, cheering and encouraging the workers in that great field; and I often think that not the least fruitful part of his life-work lay in the links which he formed between the West with its luxury and the East with its need. He had a peculiar talent for drawing together the extremes of society, and such apostolic labourers as Mr. George Holland and many others known and unknown, welcomed his advent among them, bringing with him generous and sympathetic hearts among the great and noble of this world, who through him had their first initiation into that kingdom of suffering and starvation so near and yet so far from their own experiences. Many will remember those first expeditions into a new world much less known forty years ago than now, and not a few received a fresh impetus

to lives of deeper consecration and practical love through Lord Radstock and his sisters' "personally conducted tours to the East End."

Among the many examples of self-denial, one which he was specially fond of quoting was that of an old man over eighty whose total income was five shillings a week. One day he brought to a lady visitor ten shillings. "I brought you this for the poor," he said. Knowing his own poverty she hesitated to take it, but as he persisted she asked him how he could get it. "You see, ma'am," he replied, "everything down here in the East End is a penn'orth of something, a penn'orth of bread, a penn'orth of herring and so on. I buys three-farthings worth instead of a penn'orth, and so I saves the farthings, and four farthings make a penny, and twelve pennies make a shilling, and so there are ten shillings." About six months after he brought another ten shillings, "for the poor," he said. Lord Radstock adds, "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom?"

In 1886, when the distress in the East End of London was very great, Lord Radstock decided to ask Mr. George Holland to give a series of addresses at Eccleston Hall, so as to get a true statement from one who was himself a worker among the people. Princess Mary, Duchess of Teck, the mother of our

present Queen, attended these meetings, driving up from White Lodge in all weathers. Referring to Her Royal Highness's presence in East London, Lord Radstock said: "Her visits were productive of untold good, and have done not a little to make thousands of toilers more restful, knowing that there were those in the highest places who sympathised with their difficulties, and were doing what they could to encourage the Christian workers among them."

In Belgravia he built the Conference Hall, Eccleston Street, at which he preached on Sunday afternoons for many years. His audiences were often small and to a great extent composed of the coachmen and servants in the neighbourhood, but there were some wonderful instances of blessing among them, for great truths were preached there and great thoughts found expression.

In about 1880 his life was enlarged by new friendships and associations which widened his outlook and increased his intellectual and spiritual powers, the Conference at Broadlands marking an epoch of which the seed had been germinating since the first United Barnet Conference in 1857—twenty-three years before. He not only gave but received fresh inspiration as to the Church's oneness and all which that great truth, still in embryo, implies.

This larger outlook markedly affected the character of his evangelistic work, giving it a deeper and wider influence among men of light and intellectual power, as he became more and more occupied with the great question of the essential unity underlying all the divergencies of other branches of the Church Catholic. He himself described his ecclesiastical position as "belonging to the Church in England inclusively," by which he meant that this Church was but a part of a larger whole.

His attitude towards the Roman Church now took a more definite shape. That intellectual and spiritual quickening then appearing throughout Christendom, which an acute observer has described as "a new Reformation," whilst a contemporary Catholic historian speaks of it as a "Revolution analogous to that caused by the Renaissance," was a matter of intense interest to him. Brought up in the strictest Protestantism and profoundly convinced of the corrupt character of the Roman policy and of its lamentable effect upon the truthfulness of the nations under its sway, he yet recognised the working of the Holy Spirit within the kernel of which the husk seemed to him to bear the marks of decay. The liberation of that kernel was one of the great occupations and prayers of his later life.

Coming as he did into very close contact with the Greek and afterwards with the Roman Communion, he early learnt to distinguish between their ecclesiastical policy and the perversion of Scripture dependent on that policy, and the great vital truths of the Gospel preserved through the means of these ancient historical Churches. The human instruments, he believed, were used until the time should come when the wheat should be separated from the abounding chaff to be found more or less, owing to its human elements, in every ecclesiastical organisation.

His relations with many distinguished Catholics both in Italy and France who, under the pontificate of Pius X, were largely treated as heterodox by the authorities of their own church, opened up a great field of interest both intellectually and spiritually, and it would surprise many to know how close was his association and mutuality of spiritual sympathy with men widely differing in matters of outward organisation and sacramental view, yet united in the great bond of love to Christ. A few letters are here given which show to a certain extent this brotherly intercourse.

From a correspondence lasting several years which passed between Lord Radstock and the celebrated author of *The Saint*, Antonio Fogazzaro, I quote the following extracts—

“ *Vicence, 1 aout 1902.*

“ MILORD,

“ Vous êtes bien bon avec moi qui le mérite peu, ayant si longuement tardé à vous répondre. . . . Oui, nous passons, nous Catholiques progressistes et libéraux, modernistes, comme on nous appelle, de bien tristes jours et il n'est de meilleur reconfort que l'union étroite avec le Christ. Je trouve dans votre dernière lettre une parole qui m'est bien chère. Vous y dites que vous priez pour moi. J'en ai grand besoin, mes attaches avec le monde étant encore bien fortes, ce qui affaiblit singulièrement l'action que je pourrais exercer comme écrivain, comme citoyen, comme propriétaire ayant beaucoup de frères à sa dépendance, pour la réalisation de l'idéal chrétien.”

“ *Vicence, 17 oct. 1906.*

“ Votre bonne lettre m'a bien touché et m'a inspiré le désir de vous connaître personnellement. . . . Je ne sais pas si ‘ *Le Saint* ’ a quelque valeur artistique; je sais seulement que le l'ai écrit avec une profonde sincérité de sentiment religieux et je suis heureux des sympathies religieuses qui viennent à moi.”

“ *Vicence, 18. 1. 08.*

“ . . . Vous êtes bien bon de m'écrire encore, après mes longs silences. Réellement le temps me manque et il faut dire aussi que je vis dans une continuelle agitation. Pensez

donc, on m'accuse même d'être théosophe ! On a écrit un colonne pour le démontrer. On trouve dans mon œuvre une épitaphe comme ça, 'A FRANCO, qui est en Dieu.—Sa Louise.' On s'écrie, 'Ça, c'est du Nirvana' ! Mais vous m'apprenez, mon cher frère, qu'il est utile d'avoir des offenses à pardonner. C'est ce que je fais de tout mon cœur. Il faut pourtant parler, parfois, pour que les gens ne se scandalisent point de notre silence.

"Que Dieu vous garde, mon cher frère, et vous rende le bien que vous faites !"

"Vicence, 16 janvier 1909.

"Je suis touché de votre sympathie et vous en exprime la plus vive reconnaissance. Nous sommes vraiment émus, en Italie, de ce qu'on fait à l'étranger pour nos malheureux compatriotes de Sicile et de Calabre.¹ Nous savons combien est actif chez vous ce sentiment de fraternité humaine et chrétienne, merci !

"Espérons que ce grand malheur exerce sur les âmes l'action purifiante qui est toujours propre du malheur individuel. Ce frémissement de pitié, ces visions de misère humaine, pourront retremper l'âme nationale !"

"Vicence, 26 juillet 1909.

"Oui, la mort de Tyrrell m'a très douloureusement frappé. Je ne veux point parler de

¹ Earthquake at Messina.

ses démêlés avec Rome. Il reste et il restera toujours l'auteur des plus grandes, des plus admirables pages que l'Esprit ait dicté à un écrivain catholique dans les dernières vingt-cinq années.

“ Je me réjouis, milord, des heureuses nouvelles que vous me mandez relativement à la diffusion de la Foi dans l'extrême Orient et vous félicite en même temps de la sainte ardeur qui vous anime toujours.”

“ *Vicence, 26 janvier 1910.* ”

“ Merci, milord et mon cher frère, de votre bonne lettre si pleine d'ardeur et de foi chrétienne. Il y a trop d'intellectualisme, trop de discussions théologiques et philosophiques dans l'église de Dieu; et, il y a trop peu de charité et d'amour du Christ. Je crois que nous devons tous travailler pour établir le juste équilibre de ces deux éléments de notre religion. Que Dieu nous vienne en aide !

“ Bien à vous,

“ A. FOGAZZARO.”

He was also in touch with the Abbé Klein, Père Gaffre, a great Dominican preacher in Paris, and the Archimandrite of the Russian Church in Paris, as the following extracts will show—

“ . . . La séparation n'empêche pas l'union des âmes. En ce qui me concerne, elle ne fait

qu'aviver la profonde et respectueuse sympathie avec laquelle je suis, en Notre Seigneur,
 "Votre humble petit frère,
 "FELIX KLEIN."

" . . . J'espère que vous voudrez bien me donner l'occasion de vous saluer par un petit mot qui me fixera sur le jour et l'heure où je pourrais avoir l'honneur et la joie de vous rencontrer. . . .

" A. GAFFRE."

" CHER MONSIEUR,

" Je ne voudrais pas laisser la nouvelle année de 1911 entrer sans venir vous remercier bien sincèrement de votre bonté que vous m'avez montré dans votre aimable lettre du 25e. que j'ai lue avec plaisir.

" Je demande à notre Seigneur de vous donner une longue et heureuse vie afin que vous puissiez faire du bien pour Sa gloire et pour le salut des âmes qui étaient rachetées par Son Précieux Sang; les âmes qui suivent la véritable religion.

" Je vous annonce que notre chère malade, Madame de B. se porte très bien et ce soir j'irai la voir et lui dire beaucoup de choses de votre part.

" Veuillez agréer, cher Monsieur, avec mes meilleurs vœux l'assurance de mes affectueux sentiments en Notre Seigneur.

" ARCHIMANDRITE ATTIE."

Controversy he entirely eschewed. He recog-

nised the faith of others, even though possibly from his point of view mixed with error, and said he often found truth in the heart and spirit even while there was misconception in the intellect.

Seven visits to India, made between the years 1880 and 1910, deserve more than a passing mention. His work here lay principally in addressing meetings among the educated natives and in visiting the Missions, cheering and sympathising with the workers. He was deeply interested in and had an unusual affinity with the religious aspirations and desires of the various Indian races.

I quote from the letter of a well-known missionary in India¹ with regard to his work there, in which he speaks of the inadequacy of all public references in the Press to his influence in that country. He says—

“ He was not a globe-trotter of the popular type, but one keenly interested in mission work of all kinds. The highest officials were glad to entertain and encourage his efforts. Wherever an opportunity offered to do personal work or address students or others, there he wanted to spend himself. No sight-seeing, no social or society function was ever allowed to interfere with the more direct effort to engage in spiritual work. Denominational

¹ The Rev. J. Burrowes.

barriers were no hindrance to him. Missionaries of all communions enjoyed his friendship, and could count on his willingness to visit their work, and give an address if time permitted.

“In the Tinnevelly field of the Church Missionary Society in India there exists what is known as the Children’s Mission. The work is much wider in its scope than its name would imply. Indian agents are employed to direct its operations. The movement is indeed for the general spiritual interests of the youth-life of a vast field of mission activity. I know of no such work in the whole of India, or one more worthy of imitation. A careful study of the origin of this movement takes us back to an occasion in Madras when Lord Radstock gave an address. So powerfully influenced was a young Indian gentleman that he returned to his native sphere and founded the Tinnevelly Children’s Mission. That in itself was worth living for assuredly !

“In more recent years Lord Radstock conceived the idea of giving to those able to appreciate it a copy of the Bible or New Testament. Originally the plan was to make the gift in memory of Queen Victoria’s Jubilee. Solicitors in Britain were asked to give a copy of Holy Scripture to solicitors in India ; schoolmasters to schoolmasters ; children to children, and so on. The scheme assumed large proportions, especially in the young people’s section. The plan ‘caught on’ as a Jubilee gift, and became eventually a more permanent

agency. There is hardly a corner in the Indian Empire where those Jubilee Scriptures are not to be found. The British and Foreign Bible Society heartily co-operated in the effort.

“I have met few men who have seemed to me so well informed on the inside aspects of Indian affairs. Where and how he secured his information I could never discover. In his private talk on Indian subjects he revealed an accurate knowledge, not only of the Indian, but of the rulers in India. His knowledge of missions was very extensive, and embraced those whose origin and administration centre on the Continent of Europe.”

One deeply interesting result of one of his later visits to India was the united gathering in the largest hall of Calcutta of 1400 Christians, English and native. The meeting was by ticket and only those who professed and personally declared their faith in Christ were admitted. The Lieutenant-Governor of Bengal, Sir Andrew Fraser, was present and leading members of the Council of India. They all united in the praise and worship of Christ, recited together the Creed and sang in three different languages “All hail the power of Jesu’s name.” This meeting excited deep interest in Calcutta and was no doubt a declaration of unity of very real significance.

Other features of later visits to India were the distribution of Gospels to every native

official throughout the Peninsula in connection with Queen Victoria's Jubilee,¹ large relief organisations in two successive famines, and innumerable meetings and conversations with educated Indians and with those whom perhaps the ordinary missionary agencies could not reach.

In 1892 Lady Radstock died, and her death left him lonely for twenty-one years. She was entirely one with her husband, sharing his life and interests, and her strong support was behind him in every fresh step of faith. Though of a dependent nature, she bore the long separations caused by his work bravely, and learnt dependence on God alone amid the anxieties of a large family. The claims of faith were many in the path of divine healing to which they were called; she herself possessed a power of healing, and her gentle presence brought God very near. She shared her husband's willing sacrifices in practical details, renouncing her carriage, in spite of delicate health, in order to give more largely to the work of missions. Perhaps a less obvious though greater sacrifice was the sale of her books. She was devoted to literature, especially poetry, but felt called upon to give up this taste for a more entire devotion. She

¹This work has already been alluded to in Mr. Burrowes' interesting letter in the foregoing pages.

was, however, no fanatic, and entered sympathetically into the intellectual interests of her children as they grew up, recognising that the self-denial allowed to those who had tasted of the streams of Divine joy was not the demand of law nor to be forced on those not yet called to it. An interesting letter from Miss Wardlaw Ramsay, afterwards Mrs. Venn, to Lady Radstock's daughter, gives us a glimpse of the impression she left on those who knew her. Miss Ramsay says—

“I was a very great deal at your house in Bryanston Square when you were all tiny children. My mother was a very dear friend of yours, and I used to go with her to their evening meetings, sometimes for Bible readings, though I remember some missionary meetings (China Inland) and one or two prophetic ones. . . . I vaguely realised that the life in your house was different from any other life I had ever known, but it was not till some years later that I understood what it all meant. I was very timid and shy, and I don't think I ever talked to your father. To tell the honest truth I was rather afraid of him. But I may say this from my heart, I did love your mother deeply, surely the most lovable and saintly woman I ever knew. . . . I spent my time with her, and the remembrance of her saintly beautiful life has lived with me ever since. I have never much admired the

married woman speaker and preacher, and I have a strong feeling still (though I know that it is a terribly old-fashioned thing to say) that married women ought to leave most outside work to their unmarried sisters, and I am sure your mother felt this. She acted as if she did. So, to sum it all up, the impression on me as I look back on both their lives is, that a very great measure of your father's wonderful success in influencing people's lives was due to his beautiful saintly wife, who I know was following him with her loving interest and prayers whenever and wherever he was preaching. . . ."

Eight years after, Lord Radstock was called to pass through another sorrow, one which he shared with many in England during those years of mourning caused by the South African war. His second son, John, enlisted as a trooper in Paget's Horse, and after a year of great hardship in active service died of dysentery in Lichtenburg Hospital. His many fine and lovable qualities endeared him to a very large circle of friends. His literary abilities were of a high order and promised for him an interesting career. It was said of him in his own circle that though in the world he was not of it. His pure and blameless life has left its mark, and on the tablet to his memory in the church at Weston, near Southampton, side by side with that to his mother,

are graven the words, "Greater love hath no man than this, that a man lay down his life for his friends." His father's sorrow was deep and silent. I remember some years after the death of this much-beloved son, mentioning his name. Deep lines of anguish furrowed his face, and his inarticulate reply spoke eloquently of the wound of his heart, yet many thought he had no family affection! He belonged to the old school of silent endurance. One can admire it while thankful that a wider, happier, more Christian attitude in the presence of the temporary separation of death has taken its place. Mingled, however, with his grief was the thought that he had given of his best to his Queen and country, and the sacrifice though rending his heart was not an unwilling one.

Between 1903 and 1904 Lord Radstock initiated large schemes, at much sacrifice of money and time, for homes for girls of the working classes, and a home in Paris for English ballet-girls, whose condition was terrible. Referring to an appeal made for funds for this home shortly after Lord Radstock's death, the *Pall Mall Gazette* wrote—

"There is an institution in Paris for which an appeal is made to-day. It is a home for English dancing-girls, and it was founded and

maintained by the late Lord Radstock. It exists not to pluck them from the life of the halls of Montmartre as brands from the burning, but to afford them shelter from its dangers. Lord Radstock was a Puritan of the Puritans, and this instance of the extraordinary charity of his nature is very striking."

In South London he built the Victoria Hostel for Women, which has proved of the greatest benefit not only to English women, but to large numbers of foreigners on their first arrival in this country. These schemes were, perhaps, in some cases too large to be wisely undertaken, for though he had considerable gifts of organisation, these needed to be supplemented by the help of others whose talents lay in practical detail. His genius lay rather in pioneering new fields of service and of work, his quick sympathies and vivid imagination enabling him to realise sufferings of many kinds. In initiating in 1884 the emigrants' homes and the first working men's lodging-houses, this needed co-operation was supplied. He bore the heavy financial burdens which these undertakings imposed on him with extreme courage and patience, recognising in all disappointments the loving chastening of the Father's hand.

The following letter from the author of a well-known French novel, referring to a period

shortly before his death, shows him in old age and often in great pain, regardless of himself and with undiminished power to help, still occupied in sympathetic care and love for other suffering ones. The writer says—

“Age had in no wise weakened the sympathies of this valiant servant of God. Next to his love for Christ was his love for souls. Always alive to the needs of others, his spirit watched for opportunities of doing good. Wherever he went he found out those that had been placed in his way for special service. During one of his last stays on the Continent he was greatly blessed to a poor little wandering sheep the Good Shepherd was seeking to bring into the fold. The wolf, always ready to pounce upon his prey, held her in his grasp. Like the young man of the parable he was throwing her into fire and water. So fits of violence succeeded periods of great depression. Medical means had been tried. It was considered to be an acute case of neurasthenia. But God knew better and He sent her His servant Lord Radstock, who understood very soon that it was a (demoniacal) possession. After showing his tender sympathy to the parents, he took upon himself, as it were, this burden, and began to intercede for the poor child with all the power of his faith. Not only that, but he came time after time to visit her, gained access to her room, which was often shut against the parents themselves,

spoke gently to her of the love of Jesus, and prayed with her. So far she had resented and resisted all other influence for good, but his visits were received without any opposition. In his presence the evil spirit was kept in abeyance. Soon after, Lord Radstock had to leave the place. It was not without committing in faith the sick one to the care of the Great Physician.

“A new and terrible assault from Satan followed this. It became urgent to put the poor girl under special medical supervision. Dear Lord Radstock’s prayers followed her into this house, at the head of which was another faithful servant of God. She was thus surrounded with an atmosphere of prayer from within and without. She told us afterwards that she felt Lord Radstock’s prayers and those of his kind daughter, Miss M. Waldegrave, ‘pursuing her,’ and also those of another Christian friend in England to whom they had specially recommended her. During a terrible fit of despair, she ran away one night into the woods. It was *there*, during this lonely and awful night, that the Lord met her. It was *there* that He vanquished the great enemy of her soul. In her terror she at last cried to God, and vowed that if He kept her and brought her safely home she would give herself to Him. The morning came, and with it deliverance. From that crisis dates the dear girl’s conversion. The physical cure followed it almost immediately. Since then to all the assaults of the Evil One she has been

able to oppose the shield of faith. Three years have passed since. She is still trying to walk humbly in the ways of her Lord. Our grateful memory to the dear servant of God, who was used (with others too in a measure) to the salvation of her soul. Miss M. Waldegrave has kindly visited her several times since all this happened, and is still corresponding with her. She can testify to the truth of this account."

During the last two years of his life Lord Radstock was called to acute suffering. When asked of his health, his invariable answer was, "I am sent to school." In more intimate conversation he spoke with feeling of the need of such schooling, of his blindness on certain great sides of life, of his want of love, and judgment of others. He always ended with humble gratitude for the grace of God, which had not left him. Referring to mistakes in his past life which he deplored, he often said, "I *begin* to see through God's mercy." Severe as was his suffering from time to time, and keenly as it laid its mark on his powerful frame, I do not think one impatient or questioning word ever crossed his lips, nor would he seek relief from human skill. In that school of suffering and experience he learned a tenderer sympathy, and in words spoken a short time before his death at a

meeting of the Egypt General Mission, we learn something of the secret which had mellowed and beautified his later years. He says—

“The Lord Jesus had been taught in suffering, in identification with us, and in order to minister to us He was made perfect through suffering, and because He was a partaker in the suffering He could enter into life in all its darkness. He came into it all, and He says, ‘*The Lord hath given me the tongue of the taught one that I should know how to speak a word in season to him that is weary.*’ Jesus had to learn suffering in order to do this. I daresay we all of us at times wonder why this trial has come and that opposition. The Blessed Lord went through that in order to know ‘how to speak a word in season to him that is weary.’ His whole ministry is sympathetic. It was not as Son of God He came to minister, but as Son of Man. . . . When we have seen this, we shall not shrink from the Cross. Identification with the suffering of the Lord in His service is preparation for ministering. We cannot help people if we have not been through it ourselves, even Our Blessed Lord could not do it. ‘It became Him in bringing many sons unto glory to make the captain of their salvation perfect through suffering. . . . Wherefore it behoved him in all things to be made like unto his brethren.’ He took the whole responsibility of bringing us out of the ruin and wreckage, and bringing us by sympathy to the glory. We were not *forced* into it, but *led*. So He goes on to say,

'I was not rebellious, neither turned away back.' See the utter abandonment of self, *'Behold, the Lord God will help me.'* He took that place, just the place of having to say, 'I can do nothing by myself,' and He went that path before us. He was not merely leading, He took us by the hand, and we are therefore in constant touch with Him."

His last two months in Paris were much cheered by the "accidental" gathering there, as it seemed, of many old friends, especially from Russia, Sweden and England; and the French converts of the mission of the year before were strengthened by his words.

A friend of twenty years writes: "Whenever we met it seemed as if a breath of God's own Presence came with him, to revive and strengthen and console. Truly his life was hid with Christ in God. On the last occasion of our meeting, in July 1913, I felt this even more strongly than ever before. He spoke of having loved Our Lord for so many years, and that now in his old age the realisation of that great Love seemed at times almost overpowering; and then with his beautiful smile he turned to me and said: 'And you! It is a very precious memory that I shall carry with me till I die.'"

A letter dated October 4, 1913, to Canon Ottley, who, after a recent visit to Mayfield, had written to express his grateful appreciation

of the few restful days spent at Lord Radstock's beautiful Hampshire home, is in keeping with the whole tenor of his life—

“ . . . I am so glad if you got *any* refreshment while with us. The Lord is always with us. Jacob says, ‘The Lord is in this place, and I knew it not.’ But Israel is the dependent one who cannot wrestle but clings; and so he has ‘power (1) with God, and (2) with men.’ Alas! we often try to get ‘power with men’ *before* we get ‘power with God’—and fail. . . . Now about your dear child, I am glad to hear a better account. What a rest that He says, ‘Cast thy burden upon the Lord.’ What a rest to put it all, all, all on Love that is never-failing and omnipotent. . . . The meeting yesterday was good.¹ By far the best speech was that of — *who was full of Christ.*”

Three days before his death he wrote to a friend—

“ In common with many others, I BELIEVE THE LORD'S RETURN IS CLOSE AT HAND. Have you noticed that the Gospel *is* ‘preached in all the world for a witness unto all nations’? ² Numbers of Tibetans hear the glad news as they go to and fro from India by the Mission stations which surround their country. Nepal, which is closed to all foreigners, has been evangelised by a Ghoorka bandsman who

¹ At the Southampton Church Congress.

² Matt. xxiv. 14.

received the Holy Spirit at the Khassia Hills; the Lord used him to the conversion of over 300, and several little churches were formed as a result. In Afghanistan, where hearts are being stirred, many thousands hear the Gospel as they come down in caravans through the Khyber Pass to India, where again they would come under Christian influence. One of my servants was an Afghan, and a bold preacher of the Gospel. These were the only countries where, as far as we knew, there was no evangelising agency.

“Now Mott’s wonderful meetings in China, India and Japan seem to betoken almost a ‘nation born in a day.’ I gather the Chinese will have bought *twelve million* Gospels in these three years, and the rate is rapidly increasing. Here over four hundred workmen have received Gospels from me in less than seven weeks with gratitude, only four having refused.” Before breakfast in the cold Paris winter he left the hotel each morning for this purpose.

He did not want to die, he felt he had done so little, only just begun to live; his soul was full of energy to the end, and he had just arranged for a visit to Russia where many friends had invited him, and doors were opened into which he would gladly have entered. But the race was run, the time was ripe. On December 8, 1913, his eldest son, who had been

for many years his helper in truest sympathy with his work and aims, and latterly his succourer in sickness and pain, had left him to fulfil his father's engagement at a meeting in the Rue Roquépine, and to give his message to those gathered there. On his return he found him peacefully sleeping, with no sign of struggle or distress, his wife's Bible in his hand. The news of his passing spread quickly, and round his bed were shortly gathered representatives of many sections of the Church Catholic, who mourned and thanked God for the testimony of His servant. Every outward token of respect was lavished by those who had known and loved him, several in the hotel wearing mourning in his memory. The Memorial Services held in the British Embassy Church and a united gathering of the French Protestant Church in Paris were in full harmony with the course of one who had "fought a good fight and had kept the faith," and for whom there was "laid up a crown of righteousness."

On December 13, all that was mortal of this true servant was laid to rest by the side of his wife (who had passed away twenty-one years to a day before he joined her) in the country churchyard of Weston, near Southampton. His own family and near relations with a few friends of many years gathered round; while a Memorial Service was largely

attended in the Church of Holy Trinity, Marylebone, where fifty-five years before he had been married. Archdeacon Wilberforce spoke in full sympathy of the course so faithfully completed, and a spirit of gladness and praise inspired the whole service, beginning with one of his favourite hymns, "Great Captain of Salvation." This hymn was so characteristic of the whole temper of his mind that I quote it in full—

"DEATH IS SWALLOWED UP IN VICTORY."

1 Cor. xv. 54.

GREAT Captain of salvation !

We bless Thy glorious name :
Of death and hell the Victor,
With all their power and shame ;
Weak, helpless, poor, and trembling,
As in ourselves we stand,
We triumph, more than conqu'rors,
Through Thine almighty hand.

Soon wilt Thou come in glory,
With all Thy Church to shine,
Our bodies raised in honour,
And beauty, Lord, like Thine :
Then, then, we'll shout still louder
The song which now we sing—
" O Grave, where is thy victory ?
O Death, where is thy sting ? "

O Son of God ! we thank Thee,
We bless Thy holy name :
Thy love once made Thee willing,
To bear our sin and shame ;
And now Thy love is waiting,
Thy Church, like Thee, to raise :
First-born of many brethren,
Thine, thine be all the praise. Amen.

The service closed with the triumphant strains of the Hallelujah Chorus—fit note to end the servant's life, the work we may gratefully believe being finished which was given him to do. Truly it may be said of him that in labours he was "more abundant," and his "works do follow" him. It is not possible to think of him apart from those labours, so Catholic and so persistent.

In the words of the Archbishop of Canterbury in a letter written to his second son—

"When a tried servant of the Lord passes quietly into the larger life beyond, in the midst of his work, in the fulness of years and honour, and with an unimpaired store of mental power used to the very last, one dare not mourn. 'Let us give thanks unto our Lord God, it is meet and right so to do.' . . . For more than half a century your father has been in the forefront of work for Our Master and for the advance of His kingdom, and the whole land is under an obligation to one who has rendered such notable service to its highest and most sacred interests."

Among the many interesting notices received after Lord Radstock's passing, I give the first place to the letter of the distinguished scholar, Baron von Hügel, whose acquaintance with him was limited to the year before his death.

Writing to Lord Radstock's son-in-law, Mr. Edwyn Bevan, he says—

“ My DEAR BEVAN,

“ I have purposely waited a week since the gentle going to God of that utterly touching, beautiful spirit—that constant lover of God in Christ, and of the Christ-God in the hearts of us all—your father-in-law, before venturing to write of his gain and of our loss.

“ It was most kind of Lord Radstock, and a very real refreshment for me, when he, fine, simple, humble soul, at the end of six decades and more of the most devoted service of God and man, proposed, entirely of his own motion, to do me the honour of knowing me. And the very fact of his wanting to do so (based, as he said it was, upon his feeling that I had the sense of the Realities of Religion—of how Religion was essentially an affirmation, an experience of Reality—the Reality of God, the Reality of Christ especially) was a very genuine, gratefully accepted encouragement for me.

“ Perhaps I may dwell for some moments upon what especially struck and instructed me?

“ For one thing, then, it was truly bracing to watch his generous countenance, and remarks, and affections—how splendidly outward-looking they were, I mean ever away from self! Thus it was that he could remain so young and fresh. Though old in years, his death came, I think to us all, with the shock of the going of a young man. Doubtless his

beautiful humility—his touching striving, to the very end, after an ever-increasing simplicity and reality, greatly helped thus to keep this noble creature young with something of the unfading freshness of the living God.

“Then, for another thing, he taught me (on this point, I think, especially) how thoroughly concrete and vivid, and not abstract and empty, can be a certain kind—his kind of “undenominational” religion and Christianity. And I see why and how this could be, and indeed how it was in his own case. It was the Synoptic Jesus, His teachings, especially the Sermon on the Mount, which had saturated all the fibres of his mind and character. True, the fine old man quoted all Scripture, and especially the different writings of the New Testament, quite indiscriminately; and in particular certain Pauline and Johannine conceptions and tempers of mind really affected him much. Yet it was the figure and the personal, direct teachings of the Synoptic Jesus which took over, incorporated and coloured, all those other influences, I think. And thus this spiritually sensitive soul could be, in a certain true sense, very rudimentary and yet vivid and spontaneous. No *caput mortuum*, no reduction, no abstraction; but the love, fealty, dependence of and upon a person, a strictly historical person, yet a person still utterly operative here and now.

“And lastly, I remained deeply impressed, from first to last, with the way in which he eschewed—succeeded in eschewing—all con-

trovery upon the certainly numerous (and I think important) points which most Christians would want to see admitted as essential in addition to those thus accepted by himself. It was this declension from all controversy that, I take it, preserved him from the element of unlovableness which usually accompanies positions otherwise not unlike his own. Of course, even so, I did not attain to the sense that thus we could reach full justice towards what, after all, is already present (at least by implication) in the Synoptic teaching, and indeed is emphasised as profoundly important in the Pauline and Johannine stages of the New Testament itself. And I remain convinced of the necessity of these institutional and doctrinal things for Christianity at large, in our days still, and to the end. And yet individual souls and small groups, more numerous probably than one realised before, have (doubtless all along) lived a spiritual life, not only of sincerity and good faith, but of deep devotion to Christ, with little or no practice, or acceptance as essential, of such helps and truths. That even these individuals and groups are, unconsciously, yet very really, largely fed and fired by the warmth and fulness in great part produced and expressed by those other souls and through those other helps, I still quite unshakenly believe.

“But these limitations, even if I am right in my analysis, did not make your touching father-in-law less dear to those that knew him and his appealing sincerity at all really well.

Indeed, I trust that these little reflections may not, for one moment, make it appear as though I did not gratefully appreciate and thank God for all he was and lived and loved so devotedly. May I too, in my little measure, remain permanently benefited through having had the grace to know him.

“Yours very sincerely,
“F. VON HÜGEL.”

Some vivid recollections of Lord Radstock are given by Bishop Robinson of the Methodist Episcopal Church of America, who writes—

“Deeply graven on memory are the occasions of fellowship with Lord Radstock which I was privileged to enjoy. I think I am correct in saying that, with a single exception, it was my fortune to be associated with him in some way or other in Christian service in connection with his several visits to India; first in Bombay, and later in Calcutta.

“I recall the fact, though not all details, of his visit to Bombay, when Canon (now Archdeacon) Wilberforce was also a visitor. There was a large meeting in the Framjee Cowesjee Hall, at which the latter was to speak. I had assisted in making the necessary arrangements for the meeting. Just before entering the large hall, Lord Radstock proposed that we should join in prayer. But, alas! there was no retiring room connected with the hall where privacy could be enjoyed. But the good man was not to be defeated, so he led

us out on to the narrow balcony that ran around the building, and there in the farthest corner each of the three in turn invoked the Divine blessing upon the addresses about to be made.

“The incident gave me to understand the secret of Lord Radstock’s prevalence with men. He had learned the wisdom, the necessity, of first prevailing with God. More than once subsequently was I impressed with his prayerful spirit. He found it easy to have audience with the King at any time and in any place.

“Another aspect of his Christian service that profoundly impressed me was what I may term his keen instinct for souls. What I was privileged to see of him convinced me that the winning of souls for the Master was a veritable passion with him. As well in India as in England did I meet with illustrations of this trait of his character. Lord Radstock perhaps would not say concerning himself as a noted religious leader of the continent in days gone by, used to say: ‘I have one passion; it is He! it is He!’ But those who came in contact with Lord Radstock believed that the words could most appropriately be put in his mouth. ‘He shall make him of quick understanding in the fear of the Lord,’ is a phrase of one of the Messianic prophecies of Isaiah. The marginal rendering is ‘*quick of scent* in the fear of the Lord.’ If I may be permitted the application of the term to the devoted servant of the Lord of whom I write, he illustrated in a marked way that precise quality in his spiritual service. The passage

came to me over and over again as I observed his keenness for souls. He was a true, skilful, ever-watchful 'fisher of men.' He was truly 'quick of scent' in finding those who, consciously or unconsciously, needed spiritual help and guidance. This impressed me as the dominating object of his life. In Calcutta, when a guest of the Viceroy, Lord Curzon, Lord Radstock was wont to pace up and down the footpath outside Government House grounds, getting into converse with such of the pedestrians, European and Indian, as he found opportunity, passing on a tract or a Gospel portion. Wherever he was, at home or abroad, he was alert to 'buy up the opportunity' of winning souls for his beloved Master.

"Travelling one Saturday with Lord Radstock in a crowded railway compartment between London and Southampton, one of our fellow-passengers was a clergyman friend of his. To my surprise he entered into an earnest colloquy with the clergyman on the subject of conversion, loud enough to be distinctly heard by all in the compartment. In a few minutes I noticed that the newspapers were lying unread on the passengers' laps and keen attention was given to the friendly conversation. Then it dawned upon me that in this novel but most effective way Lord Radstock was putting before the seven or eight passengers the Divine plan of salvation! It struck me at the time that the wayfaring man in that compartment, even though unacquainted with spiritual matters, might have gained a clear conception of

the way in which a guilty soul could be reconciled to God and become His happy forgiven child.

“The days of close fellowship which I enjoyed with Lord Radstock in the autumn of 1909 will ever be a precious memory. We met by chance—speaking after the manner of men—in the breakfast room of an hotel in Paris. We had two delightful days of happy intercourse in the gay capital. He was intent as usual on the King’s business. He had been holding evangelistic meetings in a large salon of a fashionable hotel. That it should be placed at his disposal for such a purpose was itself a significant fact, and that on the walls of the salon Scripture texts and earnest appeals to the unsaved should have been permitted was a veritable surprise. At tea one afternoon we had a well-known Salvation Army officer with us, from whom we learned much about religious conditions in France.

“Insisting that I should be his guest during my stay in England, Lord Radstock preceded me by a day or two, and with his daughter, Miss Waldegrave, gave me a most cordial greeting at his country-seat, Mayfield, Woolston, and permitted me to share a little in the Christian work he carried on in the village near by. What happy interchanges of thought were ours! How stimulating to listen to his original translations of great passages of the Greek New Testament, and his interpretation of doctrinal texts! We discussed with truly loving interest many deeper questions connected with the

person and work of the Lord Jesus, and the application of His teachings to the perplexing problems social and political, of our time.

“With what surprising agility he threaded his way through the bewildering traffic of those crowded London highways! It taxed me to the utmost to keep pace with him, though twenty years his junior, as we sought the underground station. How often I caught people furtively studying that serene yet wonderfully mobile face, sunshiny and bright in all its varying moods! One happy evening we spent together at the Home which owes its existence to his Christly beneficence, established for young women shop-assistants in a rather dismal part of London. He treated me to an ordinary supper, and found much gratification in assuring me, that, wholesome and nourishing as the simple repast was, any one could procure it for threepence. He was in his element in the evangelistic service that followed supper, and it was a joy to the writer to invite the goodly company of young women present to yield themselves to Him Who loved them and had given Himself for them.

“My last opportunity of fellowship with Lord Radstock was at the great Missionary Conference in Edinburgh in June 1910. He was a constant and deeply interested visitor at the sessions in the Assembly Hall, familiar by observation and experience with many of the problems discussed by that important gathering.

“Our dear and honoured friend is no more

with us. He has gone in to see the King in His beauty—to be with Christ, at home with the Lord, which is very far better. He had great natural gifts. ‘The spirit he possessed sanctified the influence he gained from these gifts of nature.’ He clothed them with the graces of a Christian. His daily and heavenly life—his little acts, as well as his greater—his words in society, were all regulated, balanced and checked by his ceaseless remembrance of the life of Christ as the highest life, and by his continual sense of the presence of God. What I saw of this man of God in India and in England leads me to say of him as one said of a great Christian countryman of his: ‘He was daily bringing down light from Heaven into the lives of other people.’ ”

The following letters from two aged and revered ladies in Russia surely speak for themselves. Madame Tchertkoff writes—

“ . . . I am so sorry that all of us are so incapable of putting into words our devotion and gratitude to Lord Radstock, and of witnessing to the beautiful work the Lord honoured him with for Russia! . . . Our intercourse with him lasted over thirty years and never varied in love and wise counsel. . . . I am so happy and thankful to the Lord for having permitted me to spend several of the last weeks of his life with him in Paris. I found him well, and was struck by the deepness of his faith, the total absence of the ‘I’ in him,

and the boundless devotion to his Saviour! I was also struck by the profound respect and loving admiration all the children of God showed him in Paris, and which broke out in that touching, most touching funeral which my sister-in-law, Countess Schouvaloff, describes: 'Une enterrement si grandiose, si superbe de simplicité.' 'He being dead yet speaketh.' 'He was translated that he should not see death,' and the Father leaves us the privilege of repeating from the innermost of our hearts, 'I thank my God upon every remembrance of you.' "

The Princess Catherine Galitzine says—

"It is moving to write on the subject of a precious friend now for ever in the presence of our Saviour, who has been to him, 'Wisdom, Justice, Sanctification and Redemption.'

"Lord Radstock was thus equipped when he arrived at St. Petersburg in the year 1873, bearing in his heart, in his life, and his words the message of Life: 'Salvation by Grace.'

"By Heaven's power all doors were thrown open to him—halls, chapels and private houses; whole crowds pressed in to hear the glad tidings, and how large a number of souls were brought to the Saviour through those, who in their turn became pillars of faith and love for Jesus! My thoughts are turned to one in particular, Colonel Paschkoff, he was mighty and yet humble more than any; to him therefore was it given to suffer exile for the sake of his Master and Saviour.

“How many from among those to the present day are still working and living to the glory of Christ !

“The addresses were full of life, resulting not from human eloquence, but through the power of the Spirit of God. 1 Cor. ii. 4. But I feel I must speak of myself to be able to prove the delicate Christian tact by means of which our dear friend brought the Light into our souls. Having been brought up by very God-fearing parents, my Orthodox Creed was a real joy and support to me.

“It was just after a week of our devotions and Holy Communion that I went to see my cousin, Princess Lieven, whose piety linked us in peculiar sympathy. There, the very day of our common joy in Communion, I met Lord Radstock, who had just arrived in St. Petersburg. Before speaking *he listened* and we, eager to speak, told him of our hearts being so full of the happiness obtained.

“‘Would you like to possess it for ever?’ he asks—‘Impossible’ said we—and there-upon commenced the Message of Grace offered us, without the least pressure on our most precious feelings. Henceforth all the addresses, the meetings to which we hastened, became *as seeds* which the Lord brought forth to life. At length, one day, in the American Chapel, after a most blessed address when the never-to-be-forgotten hymn ‘I do believe, I will believe that Jesus died *for me*’ was sung, I remained for a special conversation—and there we were both on our knees before *my own Saviour for ever*.

“Later on, in England, with my dear children, beneath the hospitable roof of our friends, I became acquainted with dear Lady Radstock, who was a striking example to me of a truly *consecrated* life in all its details: and what precious friends in Christ besides has England given to me! But I desire also to mention the discreetness with which Lord Radstock dealt with souls that were confided to him. He leads them with great ardour to the feet of the Lord, but once there the servant of the Lord withdraws entirely, that the work of the Holy Spirit may be carried on without any human interference.”

The following letters to Lord Radstock's son from distinguished Indians, selected from many others, will show how truly he had touched the heart of India. Only one of the writers is a professed Christian.

A Brahmin student says—

“In my opinion his death has removed one of the greatest, and a silent worker in the Divine cause. The loss is immense to you as well as to humanity at large. The account of his death in *The Times* yesterday really carried my mind to the remote period of the history of our Indian Sagas and Saints. As tradition says, they used to expire silently whenever they liked. This is not death, as we mortals call it. This is something higher which we can't express.”

A member of the Brahma Somaj on the India Council writes—

“ . . . I feel the death of Lord Radstock most keenly and can hardly realise that his benign and inspiring presence is no longer with us. Those who have had the honour and privilege of sitting at his feet will ever cherish his sacred memory.”

And another member of the Brahma Somaj, a leading barrister in India, formerly on the Viceroy's Council—

“ I am deeply grieved to hear of the death of your sainted father. . . . How vigorous and full of life he seemed only a few weeks ago, and yet I suppose none was more fit, if I may say so with all respect and reverence, to appear before the August Presence. The world was the richer for his presence among us and the perfume of such a saintly life will last for all time as a solace and a source of strength to them who come after him.”

The following is from a son of the great Chander Sun—

“ I can't tell you with what profound sorrow we heard of the death of your noble father. His loss will be felt not only in Europe but in India also. I shall not forget the first time I had the honour of meeting him on board the steamer in 1889. What a powerful impression he created in my mind and how every one of

us felt drawn towards him. My sister (a lady of the highest caste) was telling me how very kind and nice Lord Radstock was to her."

A Bengali Brahmin writes—

"I did not know your father personally, but from what I had come to know about him and heard from friends who had come into touch with him, I, in common with other Indians, always regarded him as one of the greatest men of our age. The world is certainly poorer by one of its saints to-day."

And a Brahmin barrister—

"This is a loss which touches not merely your family but the wider family of the world of which he was an important member."

The following touching extract is from the letter of a formerly very bigoted Mahomedan—

"He is now among the aristocracy of heaven as he was here on earth. My heart is too sad to write more. The heart which was full of love for Christ and for the advancement of His kingdom has ceased to beat.

"Your broken-hearted friend."

And another Mahomedan gentleman writes—

"I was so very sorry to hear of your father's death. My heart goes out to you in your sorrow and all my sympathies are with you.

It was such a great pleasure to me to talk to Lord Radstock. He was really a good Christian and has left some noble examples for others to follow. I am sure every Indian who came in contact with him must have felt keenly the loss sustained by you and your family members. I do hope you will bear it up, thinking that in it lies the dispensation of the merciful Providence. . . .”

Another testimony is given in the following extracts from the Minutes passed at a Meeting of the British and Foreign Bible Society—

“As the years went on there was no weakening either of his enthusiasm, or of his activities. His zeal only burned more brightly, his sympathies took a tenderer note, but the method of direct appeal was the same to the very end. The last series of addresses given in Paris week by week down to the day before his death, were full of vigour, close and keen argument and deep spiritual power.”

Out of the hundreds of Press notices of Lord Radstock's death in the British and Continental papers the following selection will give some idea of the opinion held of him by his contemporaries—an opinion the more remarkable that his name was almost unknown in the political and social world, and his career regarded with disapprobation for the greater part of his life, and virtually up to the end

by his own class and countrymen criticised or ignored.

The *British Weekly* says—

“ Lord Radstock’s work in the higher circles of Society in Holland was on an amazing scale. It is not too much to say that at the present moment the impress of that work is very visible. . . .

“ At home he laboured without ceasing in social work as well as specifically Christian work. . . . In fact, his life was full of labour and of sacrifice. He preached to the end, and was contented with very small audiences. . . . At first his talk seemed more or less commonplace, but on listening to him one began to see that he had an extraordinary power of presenting simply the elemental Christian truths. He was completely delivered, so far as one could detect, from ostentation, from self-seeking, from unreality. In his early years at Oxford the great truth of justification by faith had been made plain to him, and from the discovery of that secret his path lay clear before him, and was faithfully followed from end to end of his wonderful days. He himself was always prone to shrink into the shadow. When asked, as we have often asked him in his later days to put into shape for printing some record of his unparalleled experience, the invariable reply was : ‘ Not unto us, not unto us.’

“ Lord Radstock was no fanatic. He was a

man of high cultivation and many accomplishments, and he could adapt himself to any society, and talk brightly about many subjects. Yet somehow one felt instinctively all the while that he was waiting for his chance of speaking the truth that had saved himself, and that would save others.

“Without profession of asceticism, he lived one of the severest, simplest, and most controlled of Christian lives. His large catholicity took in many forms of dogmatic belief, perhaps more forms than his more rigid associates would have approved of. He was on the lines of the Student Christian Movement long before that movement began, and delighted to search and single out the best qualities of the Roman Church, the Greek Church, and even those newer forms of the Christian religion that seemed so far apart from his own. He could say, if any one could, ‘Grace be with all those who love the Lord Jesus Christ in sincerity.’ That seemed increasingly to be his test, and his one test. But this is not to say that he altered or varied from the simpler forms of truth in which he first found peace. He was never better pleased than when he was explaining the Epistle to the Romans, which he interpreted precisely as Luther interpreted it, and with the same large and liberating effect.

“ . . . He was indeed the Grand Old Man of personal dealing. He buttonholed the world for Christ. At the recent Buxton Conference of the Laymen’s Missionary Movement—perhaps the last of his public appearances

—his personality, the vigorous interjections of Scriptural teaching, those impassioned victorious petitions to God, and withal the modest shyness of a man who would not talk about himself, made a deep impression. What a matchless store of reminiscences might have been ours if he had been willing to tell his own story of work in many lands. . . .

“Like most of the saints, he passed through the crucible of bodily suffering. A week of pain, which would have made the best of us cry out, was simply described by him to a friend as ‘a time when my Lord has been leading me in the green pastures.’ He had not only the soldier’s spirit of endurance, but the exaltation of the soul in constant touch with Christ.

“A friend of mine told me with shining face of some good news he had been told. His doctor had just informed him that he had but three more months to live. On hearing this Lord Radstock clapped his hands, ‘Only think of it,’ he said, ‘just three months and then to see the King in His beauty!’ In less than that space of time this joy was to be his own.

“He belonged to an age of famous evangelists of a social type and simple spiritual power which is an unforgotten memory to-day. The characteristics of Church history change. God moves by other men and methods now. It is the same Evangel, and the march goes on. But Lord Radstock was a warrior who fought a good fight in his day and generation, and won many souls for Christ. It is very

much to be hoped that some competent pen will be found to describe the spiritual triumphs of one among the noblest, and the purest, and the humblest, and the most influential, and the most Christlike Christians of our time."

A correspondent of the *English Churchman*, giving his recollections of Lord Radstock, writes—

"On a certain Sunday in July 1901, he conducted the morning service at the French Protestant Church in the Monmouth Road, Bayswater. As we walked away afterwards he spoke of India being in a state of flux. 'Hindoos,' he said, 'revere the memory of Queen Victoria, and the message has come to me, "Give ye them to eat." I am going to send out thousands of Gospels, published by the British and Foreign Bible Society, to be given away in the bazaars and villages. A portrait of her late Majesty will be stamped on the cover of each copy. It is a big job. Will you come and help me?' Thus it came about that for three months I saw him almost daily at his town residence near the Regent's Park. I am glad to record an appreciation which only deepened during the short time it was my privilege to be associated with him in this enterprise.

"First and foremost Lord Radstock impressed me as a man who prayed much. It was not only that he gathered round him his family and household servants for morning

devotions, but throughout the day he would be 'instant in prayer.' More than once he tossed over to me a letter from a missionary in India pointing out some difficulty that would arise in his district, or one from a clergyman who thought that the work of the native colporteurs would be compromised, saying: 'Read this; we must pray definitely about it before I reply.' I recall another occasion which concerned me personally. I had told him that a member of my family was passing through a period of anxiety and that we were much concerned about her at home. 'We must pray about it at once,' he replied, and kneeling at the table there and then he did so as fervently and feelingly as he might have done for his own daughter.

"Another marked characteristic was Lord Radstock's love for the Scriptures. A little Bagster Bible was always on his desk, and he would constantly refer to it. Sometimes, half turning his head towards me, he would put some question as 'Where can I find the words "clear shining after rain"?' "

"He had also a strong objection to Sunday travelling in any form. A well-known evangelist called one Saturday morning and asked him to take a meeting on the following day at some distance from his home. 'It means a walk of ten miles for me,' he observed. Then, when the visitor had been sent happy away, he turned to me and said with a smile: 'Probably there will be twenty or thirty there, but I am going.'

“ Lord Radstock was a warm supporter of Mr. Charrington's temperance crusade in the East End of London, and at the opening meeting of the Great Assembly Hall, in the Mile End Road, he commenced the proceedings with prayer. I never saw him drink anything but plain water at luncheon, although he was possessed of a splendid physique and a commanding presence.

“ Professedly a life-long member of the Church of England, he was also a staunch Protestant, and withal his soul was filled with a God-given compassion that transcends all the ‘isms.’ ”¹

The *Christian World* says—

“ His theology might be old-fashioned, but he had the evangelistic heart of fire and the evangelical compassion which transcend all the theologies.”

M. Saillens, the gifted orator of French Protestantism, gives a touching account in *L'Ami de la Maison* of his last days in Paris—

“ Le monde vient de s'appauvrir par la mort soudaine d'un homme de Dieu, dont l'activité, depuis soixante ans, s'est dépensée au service de l'Évangile en des pays divers, en Angleterre, sa patrie, mais surtout en Russie, et dans ces dernières années, en

¹ In the preceding account of Lord Radstock's life it will be noticed that this statement, though substantially correct, calls for some modification.

France. Nous perdons en lui un ami fidèle, un témoin de Christ courageux, humble et dévoué jusqu'à l'extrême. Lord Radstock fut un chevalier de la Croix, sans peur et sans reproche.

“ Au mois de mai dernier, il vint à Paris, afin de prendre part à notre campagne d'évangélisation sous la Tente. Soir après soir, on le vit, pendant six semaines, sur la tribune, toujours prêt à rendre son témoignage, sans jamais se mettre en avant. Il était puissant dans la prière, et nous avons le droit d'attribuer à ses intercessions, le succès de cette campagne : pas une réunion où des âmes n'aient été touchées.

“ Quand le moment vint de replier la Tente, Lord Radstock, préoccupé de la suite à donner à cette œuvre, proposa que des réunions spéciales pour l'étude de l'Écriture Sainte fussent instituées, et s'offrit à revenir à Paris, pour diriger lui-même ces études, sachant que nous serions nous-mêmes obligés de nous absenter pour aller visiter quelques villes de province. Il en fut décidé ainsi, et dès le 1^{er} novembre ces réunions commencèrent. Elles avaient lieu le dimanche, le lundi et le vendredi, 4, rue Roquépine : en outre, tous les jeudis, Lord Radstock réunissait, dans son hôtel un certain nombre de personnes appartenant à l'aristocratie française, anglaise et russe.

“ Ce n'était là qu'une partie de son travail. Chaque matin, vers 6 ou 7 heures, il descendait dans la rue, et distribuait des Évangiles à des ouvriers se rendant à leur ouvrage, accompag-

nant toujours d'une bonne parole ce présent, qui était généralement fort bien accepté. Il nous disait que, depuis quarante ans et plus qu'il pratiquait ce genre d'évangélisation dans ses fréquentes visites à Paris, il n'avait jamais rencontré un accueil plus sympathique que cette année, de la part de la classe ouvrière.

“ Et cet homme était malade, atteint depuis longtemps, d'un mal incurable, et il avait quatre-vingt-un ans ! Depuis cinquante-quatre ans, nous disait-il, Dieu, seul, était son médecin. Parfois au milieu des souffrances les plus cruelles, il se levait, sortait quand-même, pour se rendre aux réunions qu'il avait convoquées, et chaque fois, Dieu le mettait en état de délivrer son message. Il possédait à fond notre langue, qu'il avait apprise dès l'enfance.

“ Le dimanche, 7 décembre, il fut très souffrant pendant toute la matinée. Cependant, avec l'aide de son fils aîné, venu de Londres exprès pour veiller sur lui et l'assister dans son œuvre, Lord Radstock se leva, et se rendit à la rue Roquépine pour sa réunion de 3 heures.

“ Il parla avec sa liberté et sa force habituelles. Rentré dans sa petite chambre d'hôtel (car, dans sa grande humilité, il ne voulait jamais occuper que l'un des plus petits appartements, d'une simplicité extrême) il se coucha, sans avoir même la force de se dévêtir. Il ne se releva plus. Des souffrances aiguës terrassèrent ce corps, en apparence si robuste ; mais, en réponse aux prières de son fils, elles

s'apaisèrent, et la nuit fut calme, ainsi que la matinée du lundi. Dans l'après-midi, il sentit qu'il ne pourrait pas se rendre à la réunion de 4 heures; il pria son fils d'y aller à sa place : ' Dites leur que si je ne suis pas là, le Seigneur y sera; dites-leur de croire que le réveil est commencé, même si on ne le croit pas encore ! ' Puis il ajouta : ' Donnez-moi la grosse Bible, celle de votre mère.' Son fils obéit, et le quitta.

" A son retour, la chambre était obscure; le grand vieillard était couché sur son lit, M. Waldegrave (c'était le nom de son fils), ne voulut pas l'éveiller. Il resta assis dans l'ombre, longtemps, près du lit. Inquiet, cependant, de ce silence prolongé, il s'approcha pour écouter la respiration de son père; mais pas un souffle ne sortait de ses lèvres. Il tourna alors le bouton électrique. Lord Radstock reposait dans une attitude et avec une expression de grande sérénité. Près de lui, était la Bible qu'il avait demandée, la Bible de Lady Radstock, partie pour le ciel vingt et un ans auparavant, *le même jour*, 8 décembre! La main du vieillard reposait sur la Bible; son âme s'était exhalée pendant que ses amis priaient pour lui, là-bas, rue Roquépine. . . .

" Peut-on imaginer un départ plus beau? Peut-on devant ce lit de mort formuler une autre prière que celle-ci : ' Que je meure de la mort du juste, et que ma fin soit semblable à la sienne? '

" Personnellement, nous perdons en lui un ami précieux, un conseiller plein de sagesse et

d'affabilité, un ami au sens le plus rare et le plus complet du mot. Et combien d'autres le pleureront avec nous ! Ses enfants spirituels sont très nombreux en Russie. C'est par son moyen que furent amenés à la foi évangélique les Paschkoff, les Schoulepnikoff, les Korff, et tant d'autres qui ont souffert pour Jésus Christ et ont grandement contribué au réveil religieux qui, en ce moment même, bat son plein dans plusieurs parties de l'Empire russe. Cet été encore, il fut l'instrument de la conversion de deux jeunes gens de cette nation, appartenant à deux illustres familles, et qui eurent le courage, amenés sous la tente par Lord Radstock, d'y rendre témoignage de leur foi. Nous ne pouvons songer à raconter ici cette vie admirable ; nous le ferons peut-être un autre jour. Disons seulement que notre pays avait une place de prédilection dans son cœur. Il avait pu pénétrer, grâce à son nom, dans la société aristocratique la plus fermée de Paris ; il avait des prêtres pieux parmi ses amis ; l'un d'eux, devenu évêque récemment, a voulu serrer sur son cœur et embrasser le nouveau Lord Radstock, ce fils aîné dont l'unique prière au chevet de son père, a été que le manteau de celui qui partait ainsi tombât sur ses épaules, comme celui d'Elie sur les épaules d'Elisée. Et, nous, ne doutons pas que ce vœu n'ait été exaucé.

“ Plusieurs enfants de Lord Radstock—un fils cadet et trois filles—sont employés à l'œuvre de Dieu dans différents domaines ; tous lui consacrent leur temps, leurs talents et leurs

ressources. Nous leur exprimons à tous notre profonde et respectueuse sympathie. Heureux les enfants d'un tel père ! Heureux le pays qui produit de tels hommes ! Heureux ceux qui ont eu le privilège d'approcher ce saint authentique ! Le parfum de son amour pour Dieu et pour les âmes restera parmi nous pendant longtemps encore."

PART II

THE VIRTUES

MYSTIC TEACHINGS AND CHARACTERISTICS

THE meaning attached to the word Prophet is that of "One who could see into the divine counsels and mysteries, and could thus explain them to others,"¹ and to some extent we may certainly claim Lord Radstock as the possessor of this gift. In many respects he was beyond his time. It is indeed true that as a young man he saw visions, and as an old man he dreamed dreams. Like those of old he perceived more than he could apprehend, but "A man's reach should exceed his grasp, or what's a heaven for?"² He often spoke of the "potentiality of the Infinite"; as he uttered these and similar expressions, the

¹ *British Encyclopædia*, Vol. V, "Prophet."

² R. Browning, *Andrea del Sarto*.

light on his face recalled St. Paul's words, "Concerning the unspeakable things which no human being is permitted to repeat."¹

Three distinct thoughts mark the progress of his whole career. *First*, the fact of the free Grace of God irrespective of all merit, manifested in the love of Christ, which captures the heart where the law of asceticism fails. Restraints are good, but the constraint of love alone has power. Only the heart can capture the heart. He was not the mariner bound to the mast with stopped ears, but one for whom the divine music allured the soul. "God so loved the world that He gave His only begotten Son." "We love because God first loved us."² It was through that message from his lips that thousands of bound souls were set free. The form of the message was to a great extent determined by a visit to America soon after his marriage, where he was struck by the power generated through the constant reiteration by the American evangelists of these salient truths regardless of repetition and enforced by the simplest illustrations—this method he afterwards made his own. Thus, underlying the often apparently disconnected utterances, ran a thread of deliberate and intentional purpose. The expansion of this purpose and its practical application will be

¹ Dr. Weymouth's Version of the New Testament.

² *Ibid.*

enlarged upon in the evangelistic record which follows.

The *second* thought which shaped his life was that of the mystic union between Christ and His Church. Those realities which exist in the divine will and purpose soaring far above human experience were the inspiration of his message.

But before dwelling upon this point it will be well to define the meaning of that word which at the present day is on everybody's lips. The term mysticism is based, we are told, on the Greek word *muo*—to close the mouth, to be silent. The *mystæ* were those who were initiated into a knowledge of the Greek mysteries—those to whom secret things had been revealed. Christian mysticism is concerned with the inner meaning of the words of Scripture, the facts of history, the world of Nature; and the mystic learns to discern between the world of sense, the shadow world, and the Reality which lies beyond, among the "things which are not seen," where God is all and *in* all. Father Congreve describes the attitude of the Christian mystic in these words, "Mysticism discovers spiritual meaning or spiritual life whether in Scripture or in Nature where simple observation fails to find it. It sees God and His Spirit everywhere, and this spiritual insight gives a new value to common things."¹ The term is sometimes used in these

¹ *The Interior Life*, by Father Congreve.

days as a substitute for clearness of thought and is contrasted with a belief in the historical truth of the Gospels, some teachers even implying that those who reject the historical Jesus may still accept Him as divine in a mystical sense. But the mystical Christ cannot exist apart from the historical facts which give Him expression.

Lord Radstock with his deep spiritual vision was a practical mystic, though not in the accepted intellectual sense of the word. When he began his work faith was looked upon by the scientific and medical world as synonymous with superstition and delusion. Forty years have wrought a great change in men's thoughts, and the tendency now is to accept as scientific fact, challenging attention, much which would have been formerly considered unworthy of notice. The sense life is now largely recognised to be the "shadow" life, reality lying beyond the perception of the senses; so eternal facts are not limited by our apprehension of them. In Father Tyrrell's words, "Faith teaches us to believe in a unity which we cannot yet see, to hope in a love which we cannot yet understand. There can be no conflict of faith and science, when faith compasses science as heaven compasses earth."¹ This distinction between shadow and reality was vividly

¹ *Lex Credendi*, p. 113.

realised by Lord Radstock in his practical interpretation of life, and it governed his estimate of all earthly things. "That which is seen is temporal (or passing) and that which is unseen is eternal," the realisation of this truth distinguished his message from that which he declared more or less in common with other evangelists. Hence to him the distinctions of time, country, race and organisation are subordinate to or are absorbed in the all-embracing truth of the divine unity of the Spirit. They have their value, but it is a temporary, not an eternal one.

His view of what it meant to be "in Christ" is well expressed in the words of Baron von Hügel, "Saul had indeed been won to Jesus Christ, not by the history of Jesus' earthly life but by the direct manifestation of the heavenly Pneuma-Christ on the way to Damascus. Hence he teaches that only those who know Him as Spirit can truly be 'in Christ.' . . . 'As air is the element in which man moves, and yet again the element of life which is within the man, so the spiritual Christ is to St. Paul both the ocean of the Divine Being into which the Christian since his reception of the Spirit is plunged, and in which he disports himself, and the stream which, derived from that ocean, is specially introduced within his individual life.'" ¹

¹ *The Mystical Element of Religion*, Vol. II, pp. 321, 322.

The mystic union between Christ and His Church unfolded by St. Paul was the inspiration of Lord Radstock's life. St. Paul saw the Church of his vision "without spot or wrinkle or any such thing," while the individual "believer" was declared to be "complete" in Christ. In that completeness Christ "has perfected for ever them that are sanctified," although such "completeness" is not apparent in our present imperfect and temporary condition, our want of experience causing limitations in the apprehension of these divine truths.

It was at the Broadlands Conference early in the 'eighties that the very remarkable gathering, referred to earlier, took place which had a great formative influence in the development of Lord Radstock's thought. Gathered in those beautiful surroundings and welded together by the magic charm and loving humility of their host, Lord Mount Temple, every diversity of ecclesiastical and non-ecclesiastical position was represented. The headship of Christ was recognised in great power uniting men who came with the widest divergences of doctrine and method. Lord Radstock was asked to speak on the subject of the Church of God. "There is one body, and one Spirit,"¹ those words of St. Paul were

¹ Eph. iv. 4.

the basis of his address and found their practical realisation as one after another among leading Churchmen came up to the speaker with warm sympathy and hearty assent. The limits of time, of personal idiosyncrasies and ecclesiastical opinion were for the time forgotten, the limitations of the child condition being, in Lord Radstock's illustration, merged in the greater embracing truth of the oneness of life in Christ. In his own words, "The child who had only seen an oak tree twelve feet high with twelve acorns would have its conception of an oak tree limited by its experience and would expect it to be always of the same size and shape with twelve acorns and twelve only. But a larger experience would teach it that the oak life had a wealth of potentiality of development both in form and size." Such a moment of enlarged experience and expectation came to many at Broadlands; the reality of the divine will and purpose concerning the Church of God being apprehended at such times of enlargement, when faith resting on the Word of God sees the things "afar off."

Lord Radstock laid hold on these truths with a firm grasp, and this grasp was the keynote of his sympathy with men of all races, classes and creeds as being "potentially in the Christ"—a sympathy which struck all who knew him. In this deep insight into the essential oneness

of the Church of God he was, of course, far beyond the conventional view of his early days and much that he declared still waits for its expansion in the unfolding of time. A distant mountain may attract us by its beauty and allure us to reach its summit while we are still ignorant of the distance to be traversed and the difficulties to be overcome. But though the path is at times obscured by clouds, or by the foothills which lie between, yet once seen it cannot be forgotten and even when hidden still remains the objective and the goal to be attained. *Now* Lord Radstock's view may well seem only the dream of a visionary, but should this be so, it is a dream revealed by Him Whose words claim absolute authority. It was for the manifestation of this Unity that Our Lord prayed, and the fulfilment of that prayer was the deepest yearning of His servant's heart.

This manifestation is not in doctrine, which is of the intellect and which has more often than not been the "stone of stumbling" and struck a note of discord, for man's apprehension is so various, and words are ever imperfect instruments of truth, requiring the interpretation of the hearer as well as the correct marriage of thought with speech—a combination hard to obtain. Opinion, as Lord Radstock so often reminded his hearers, divides, the Love that

merges self in others alone unites. Love shown in sacrifice is the universal language of the soul, and it is by that sign that the followers of Jesus obtain the answer to His prayer. The pattern of that unity is the union between the Father and the Son, "that they all may be one *as we are.*" What oceans of ink, what rivers of blood would have been spared had the Church understood *that* union in its pattern and consummation! It was to be the outward sign to the world of the Godhead of Christ, not any outward bodily association of those who held the same doctrine, not *even one flock*, which was a truth, but the deeper truth of one *Spirit* revealing Christ amid the diversity of manifestation and the variety of apprehension. "There *is* one body, and one Spirit:" this truth was constantly on Lord Radstock's lips; not a unity we have to *form*, but a unity we have to *recognise*, a unity which already exists, which it is the part of the Church to "endeavour to keep"—the very phrase being significant of the effort needed in our present imperfect state. How can that which is spiritual be seen by the World? Our Lord Himself gives us the answer: "By this shall all men know that ye are my disciples, if ye have love one to another."

A unique feature of Lord Radstock's mystic teaching was his exclusive use of Scripture

language for its expression. This characteristic might be illustrated by the following personal incident at my first meeting with him. I recall nothing but a few words which have remained in my memory as landmarks ever since—rather strange words to a girl of twenty hitherto quite unknown to him. But as I fancy a message of the same seemingly inappropriate and detached character arrested many others during his life I record it. The words were “ ‘The exceeding greatness of His Power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead,’ and,” he added, “not only the same power, *but the same measure of it.*” I cannot explain why these words opened up to me a vista which has never been closed, but so it was. I remember they took as it were one’s breath away. I pondered them, forgetting all else in their very audacity and apparent presumption. Yet they were true and they were confirmed by many others and by the experience of believers in all ages, though at that time I had no knowledge of this. I only knew the words were there, and their meaning seemed clear, especially taken in connection with their context, “according to His mighty power which He wrought in Christ, when He raised Him from the dead.” The life of resurrection is not

a future but a present experience of faith. The only condition is death, "utter helplessness;" in Lord Radstock's words, "we are not weak enough for God to energise us."

In view of such realities well might the writer of the Letter to the Ephesians pray that the Spirit of Wisdom and Revelation in the intimate knowledge of the Christ might be given, the eyes of the heart being enlightened, to behold the hopes which the calling inspires (for great callings inspire great hopes), the wealth of the glory of God's inheritance in the saints; and here we pause—scarcely crediting the words which follow, thinking they must surely be an inversion of the thought, for experience and knowledge of our own hearts and of those of others assure us that what glory there is cannot be claimed for such as we are, for such as the Church through the ages has shown herself to be, the finger of scorn being too deservedly pointed at her. Yet no, it is His glory in *us*, not ours in Him. The words prepare us by an ascending scale for that which follows, they are speaking of "us believers," and they tell of a power which, having raised the dead body of the Saviour from the grave, works to raise us up also, not from the natural body, but from that helplessness of moral impotence of which Death is the only fit expression; investing us who believe with power

to carry out the purpose of our lives, as Christ was invested with the power to carry out the work given Him to do. "Father," He says, "I have finished the work which Thou gavest Me to do." Great or small, known or unknown, is not that the true fulfilling of life, "the work given us to do"? How often do we attempt that which we give ourselves to do or which others give us to do!

Lord Radstock never tired of reminding us that the prelude of resurrection is utter helplessness, the helplessness of the grave, the soul brought to that point is ready for resurrection. Out of death life springs, the potentiality of that life on which he loved to dwell being only manifested when all that Nature holds of value is discarded. There is much controversy going on as to the method of the Resurrection; it is of course deeply interesting as an intellectual subject, but it seems strange to argue its impossibility when the child's book of Nature remains open to us. The dead trees of winter, the tiny shoots of spring have brought many besides Brother Lawrence in his German monastery to wonder, and Wonder is the parent of Faith as well as of Science.

Lord Radstock's expression of mystic truth through the medium of Scripture was of rare strength and light, and carries us back to the fountainhead of all inspired mystic utterances,

both in prophet and poet.¹ He knew little or nothing of the experiences of the mystics of other ages and races. He did not read, but he did, like the early saints, learn of God in meditation and silence in a way rare in men of his time and temperament. In those sacred hours of communion, which cannot be characterised as petition, containing no element of personal request, truths little known or accepted only intellectually were the breath of his life, and often without coherence or logical sequence he gave them forth. Attending his meetings, one might receive a root thought which lasted one through life, or be wearied by wandering repetition and apparently disconnected utterances, to which it was difficult to find any clue. But I fancy it was seldom that the words spoken failed to convey to at least one hearer some spark of light.

It was chiefly the truth through St. Paul which found in him a disciple and interpreter, but his utterances on Our Lord's direct teaching were often illuminating, as when he quoted, "Except ye become as little children, ye cannot enter the Kingdom of God," laying the stress on *little* and *kingdom*. Of course in the

¹ "The one book of the Christian mystic is the Bible from end to end. The very fact of the existence of the Bible is a basis for the mystical life, for it is a revelation of God to man."—Father Congreve, *The Interior Life*.

days when most evangelical preaching turned round the question of personal salvation, these flashes of insight were glimpses into an altogether different region.

The *third* great thought which dominated his life in later years was an increasing realisation of the universality of man's need and of the suitability of the Christ to meet that need in all its claims, both East and West. Those universal yearnings and that often inarticulate cry which is a characteristic of every human heart drew forth from him his deepest sympathies. His soul was much enlarged towards the seekers after God outside Christendom, and it was that Community of understanding which won for him in so large a measure the heart of India. He was invited by an Indian mystic to spend a period of silence and adoration with him and other mystics among the hills, so great was the sympathy in the Unseen which, in spite of all distinctions of race and creed, formed a bond between them. A distinguished Indian official quoted the father of Rabindranath Tagore and Lord Radstock as representing to him the ideal of saintship.

Who can doubt that there is springing up a new conception in men's minds of the infinite variety in unity of the Church's life? New races are bringing in new contributions to the glory of the New Jerusalem and new praise to

Him Who has redeemed by His Blood all the nations of the earth, giving to the Elect of His Church the commission to prepare for His manifestation. Lord Radstock saw in all these new conditions a fresh opportunity for the proclamation of the Christ. The development of the Student Movement was watched by him with the deepest sympathy as he compared it with the limited interest in missionary work of his early days. He saw in it a fulfilment of the promise of the Coming of Our Lord as preceded by the preaching of the Gospel. "This Gospel must first be preached for a witness unto all nations, and then shall the end come."¹ This world-wide interest and its effects on his life will be enlarged upon in the evangelistic record which follows under the title of "Miracles."

* * * * *

All strong men are many-sided, and of Lord Radstock it might be said with truth that in him Nature and Grace were so violently opposed as to leave his contemporaries bewildered, and few probably really understood him on either plane. We ask what is to harmonise this nature so strangely composed of warring elements? It was a nature strong and vital and in which the influence of heredity was marked. The combination of a

¹ Matt. xxiv. 14.

strong Puritan ancestry with that of a very different kind through a royal ancestor, and the mixture of nationality, German-Norman in the eleventh century, strongly marked English tradition up to and from 1400, Scandinavian, Levantine and Dutch descent, with French Huguenot blood from his mother, all indicated a preparation for his cosmopolitan sympathy and facility of language, while the sturdy qualities of the brave old sailor grandfather and his strong dominance found a counterpart in his grandson. His Levantine grandmother, brought to London by her husband from Smyrna, where her father was Dutch Consul, was known in that day by her steadfast adherence to the religious ways and practices which did not find favour in the lax time of the Regency and reign of George IV and involved a distinct persecution.

Into this forceful and varied heredity was brought a new element. The mysticism which did not mean the old-fashioned piety of his forefathers, but a direct and powerful revelation of the Unseen, was combined with a solid foundation of Scripture. The life of communion with God was a life worthy indeed of all the power and all the ambition of his youthful soul. Practical kindness and philanthropic instincts were deeply rooted in him from his birth, together with a hatred of compromise,

of cant, and unreality. A sturdy love of truth in word and action, disregard for appearance, indifference to opinion, not unmingled with contempt and a fine scorn, were qualities which do not ensure the love of contemporaries, and produced a character difficult of comprehension and rousing a certain antagonism in the superficial observer.

What, then, was to harmonise these elements, to make of them one connected and efficient whole? Dr. Jowett warned him in youth that his danger lay in the multiplicity of his interests and in the tireless energy with which he pursued each. As in art the good must give place to the better, so must human life be brought into harmony by the refusal of many elements desirable in themselves, otherwise inspiration becomes madness and returns to chaos. The law of sacrifice, of restraint, is the foundation of all artistic effectiveness. In youth Lord Radstock found the master key and the restless self-will bowed to the stronger than itself, to that law whose seat is in the heart. "Love, and do as you please," said St. Augustine, that keen student of the human heart. Many speak of Lord Radstock's consecration, it would be equally true to speak of his concentration. He was content to lose in order to gain, and he did lose, but he knew it and did it deliberately. He knew that among the loss

of all things must be counted many good things, such as social intercourse, amusing stories, social attraction, music, and many things which adorn and beautify human life. For great posts men qualify themselves by renunciation of things good in themselves, but irrelevant to the end in view. Appointment to high office affords the *opportunity* for exertion and is not the substitute for it. Liberty is commonly supposed to give freedom to gratify natural tastes, and when, as *The Times* correspondent remarks, "an English nobleman abandons the normal interests and occupations of his class and devotes his life to missionary enterprise of the 'revivalist' type, it is an unusual if not a unique phenomenon, and it is natural to inquire the reason and the justification for such a course." Balance and moderation are good, but if a man possesses a secret which he believes can bless the world, moderation and balance, consideration of personal comfort and ease become of no account, and their rejection is justified in one who, in season and out of season, tells of the remedy for human woes. To imitate him would produce caricature, but to be inspired by the same spirit would be the completion and harmony of life and not its impoverishment.

"It is not for one moment to be implied that the secret of Lord Radstock's influence is to

be found in such things as resigning command of a regiment, or in refusing social invitations, or in severing his connection with the Church of England. These were merely incidental, and we may imitate them to no profit. The secret lay in his following Christ so simply and obediently in the path of self-renunciation that nothing was too costly to give up for Him. He lost his life, and in losing it found it again in Christ. In this we may follow him as he followed his Master.”¹

One with large experience of human life writes to his son: “The late Lord Radstock was, in my opinion, what is meant by an ‘Apostle’; a man of a type and with a message and ministry *sui generis*, giving expression in a new, concrete way to great truths and principles at once deep and broad, lying at the root of and also embracing in their scope true Christian life, both individual and corporate. Such men are few in each generation, but they leave a mark and give an impetus permanent and increasing in its effect. Your family has been honoured in, under God, producing such a man.”²

In Lord Radstock’s life there was an element of incompleteness on the intellectual side and many traces of asceticism incompatible with

¹ Mr. J. M. Cleaver of the Egypt General Mission.

² Rev. J. B. Host of the China Inland Mission.

“ perfect ” love. His repudiation of the claims of the intellect did not leave him without some maiming of his life nor loss in his testimony. He did not know what other minds were receiving and treated with some suspicion new facets of light. In habits of thought he belonged to a past generation. He was not free, through the limitations of his day and his upbringing, in the region of the mind, and always looked upon it, theoretically at least, with suspicion as the region of danger. This was not of course a personal characteristic, it belonged to a school of thought in which he was brought up. He saw with vividness and power the realm of the Spirit in the outer life for guidance and obedience, but in the third great part of the trinity of man he allowed the disturbing element of fear to enter and thus his witness lost in completeness. He did not see the extension of divine claims to the whole being, and to a great extent refused the intellect its part in the redemption of the man. Separation had been the keynote of his early religious life, and he entered slowly into a larger atmosphere where negation gives place to affirmation, fear to love, suppression to expression. In the intellect he still clung to the old traditions of Puritanism. His spiritual perceptions were much clearer than his intellectual ones, and that accounts in part for the

anomaly and clashing of elements in his thought.

Granting these limitations, bringing in a certain dis-harmony, it must be owned that there are few men who have been more obedient to the promptings of truth when found, and it is perhaps the greatest marvel in Lord Radstock's spiritual life, brought up as he was and tenacious by nature of the conservative ideals of his youth, that he had courage to act in opposition to those ideals; such as when, severing his connection with the Plymouth Brethren, he renounced their interpretation of the then-accepted doctrine of eternal punishment. That action, nearly thirty years ago, must be judged in the light of that time and of his own temperament.

The following conversation illustrates his attitude towards those mysterious and insoluble questions concerning Our Lord's Nature which have always divided the Church. I remember one day many years ago going to him much disturbed about a mutual friend who was in doubt as to the Virgin Birth of Our Blessed Lord. I suppose my attitude was theologically one of condemnation and distress. To my surprise he said very gently and with great feeling, showing that the subject was of deep concern to him, "Let us put Christ Himself first and questions about Him will

find their right place. The Spirit is given to lead us into all truth, and truth apart from the Spirit is a dead thing." I do not remember the exact words, but I know as I left the room a deeper humility seemed to change one's mental attitude, and though the disturbing question had not received an answer, my own spirit and attitude towards the one suspected had changed, and I saw how necessary it is not only to be guided into all truth, but into the proportion of truth. I must add that no one has held more firmly the older view of verbal inspiration than he, but though that was so and continued to the end to be his mental attitude, yet in the personal and spiritual touch with the Lord Himself all controversies as to interpretation and views took their place.

How often is truth turned into heresy by want of proportion; as has been well said: "Heresy is that truth which absorbs the whole vision to the exclusion of all other truth," involving dogmatism of soul. "The meek will he guide in judgment, and the meek will he teach his way." How much easier it is to dogmatise on unspeakable mysteries than to show the meek and humble spirit which waits for light and meanwhile loves the heretic, if not his opinions. "To know Christ," said Melancthon, "is to know His benefits—not to

contemplate His natures or the modes of His incarnation." Dr. Harnack quotes Luther's words : " Christ is not called Christ for having two natures. How does that touch me ? But He bears this lordly and comfortable name from the office and work that He has taken upon Him ; *that* gives Him the name. That by nature He is man and God is His affair ; but that He uses His office and pours forth His love and becomes my Saviour and Redeemer, that is all to my comfort and good." " Christ is most theirs who need Him most and know it ; and He is best learned through the sense of our own limitations. It is the old story of the Church—He is known by acceptance. With Him, as in the case of every real interest, the secret of knowledge is identification." ¹

I do not think Lord Radstock ever passed through the period of doubt experienced by many thoughtful minds. He often said that answered prayers were his evidences. His mind, with certain limitations, was a logical one, and once having accepted the fact of God in Christ revealing Himself through the Scriptures in communication with man, his course was clear and obedience to the inner promptings of conscience followed. In that obedience he was not always free, like other mystics of

¹ T. R. Glover, *The Christian Tradition and its Verification*.

active temperament, from the danger of deifying impulse and impression, and this tendency sometimes made him a perilous guide; while his interpretation of life was perplexing and even fatal to the peace and ordered Christian experience of some temperaments.

Looked at as an individual there can surely be nothing but admiration for such a life as his, but when it came to the delicate intertwining of the threads of other lives, the individuality of his own outlook and the immediacy of his personal views of life sometimes led him unconsciously to act with some unfairness to those whose lives he influenced in a more or less degree. He wished to accomplish his aim at once, and to obtain immediate results, forgetting that "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." His theories did not always stand the test of the complicated conditions of other lives.

He was essentially dramatic, a characteristic which can be traced to his maternal grandmother and his French origin. Everything was dramatised as it passed through his mind, and this enabled him to endure many combinations of circumstances in human life which had dramatic interest but were not realised by him in a way to give suffering. As a dramatic

artist he could ignore what he wanted to ignore and bring into strong relief the points required to heighten his effect. His robust strength enabled him to bear contradictions of his purpose and ideals such as would have crushed a smaller man or one of less triumphant faith. He took a short cut to those things which more intellectual minds of a different calibre arrived at only after a long and laborious process. I think this characteristic is illustrated by his relation to the Catholic Church. He knew very little or perhaps nothing of its inward polity and working. His aim was to find the ground which is common to all Christians. He refused to discuss lower questions; this was a source of weakness because he often ignored real and vital differences, but it was also a source of strength because he consistently declared the points of union in Christ overriding all differences of either an intellectual or practical character. This was his contribution to the Church of Christ, not to be imitated by men of different gifts.

He struck men of power who admired him, but I think he did not permanently influence them, as there was in him some lack of comprehension and sympathy with the views of others. An acute observer said of him that he dealt in masses, he saw people in categories and could not as a rule focus himself to the

experiences of individual existence. He resembled a machine for crushing mountains, and persons of another type would have been worn away by the things he attempted. The sufferings of the children in the Indian famine moved him profoundly, but interest in the individual child seemed rather to escape through the large meshes of his mind.

I have said that he did not read, nor did he know or even perhaps care to know the workings of other men's minds, yet here an important exception must be made, for he took the keenest interest in current affairs. If Holy Scripture was pre-eminently his literature, the careful daily perusal of *The Times* did not fail to keep him in touch with human life and thought. Men of very different religious opinions declared his mind was that of a statesman, far-seeing, fertile, original and with great insight. He interpreted current affairs largely from the spiritual standpoint, while at the same time he had a practical sagacity and a balance which perhaps only those who knew him well could have suspected, for he was apt to speak forcefully and sometimes in an exaggerated manner. Time has, however, often justified his prophetic insight.

His conduct of the Indian Famine Funds, and also the distribution of the Gospels throughout the Peninsula at the time of Queen Victoria's

Jubilee, marked him as an able administrator. He not only studied Blue Books with extreme care, but made himself master of the railway system of India for the purpose of his work.

It is true that he did sometimes rush headlong through the world and gave thereby unnecessary pain—pain of which he was quite unconscious till the winnowing fan of suffering had mellowed and chastened his own spirit and wrought understanding of others. Yet his was no hardness of heart at any time, nor callousness of suffering he could understand, for that, his sympathy and tenderness were ever ready in no stinted measure, but (in the nature of things) he was constitutionally unable to comprehend certain experiences of life in this world until the veil had been taken away. But even when he was wrong in his diagnosis of the character and actions of others his absolute sincerity still brought a sort of clearing atmosphere and in those as true as himself left no permanent estrangement.

By temperament he was anxious to impress his convictions on others and was not always ready enough to understand the “give and take” of thought by which the field of vision is enlarged. He was inclined to think that his must always be the responsibility of the giver. At the same time this characteristic was modified by an unusual receptivity of mind.

This is well expressed in a few words of Lady Henry Somerset's—

“ It was natural to a man of Lord Radstock's temperament to be, or rather to appear, so certain of the finality of his conclusions that the views of others would have little or no effect in moulding his opinions. Such, however, was not, I think, wholly the case. He was not aware how much the thought of another reacted upon him. I have seen him listen almost critically to some suggestion which was not in harmony with his point of view, and yet unconsciously he absorbed it. The thought had formed an answer in his mind without any knowledge on his part that he had given hospitality to a new idea, and he reproduced it quite naturally without realising that his angle of vision had been widened by contact with another mind. This it seems to me had been happening through all the later years of his life. He would probably not have allowed that he had materially changed, but no one who came in contact with him at rare intervals and who knew him well could deny how much he absorbed from the experience of those with whom he mixed and whose friendship was based on spiritual affinity.”

Limitations are probably as much used for divine ends as gifts; the one fits the soul for certain predestined ends, while the other preserves it from the waste of its capacities on irrelevant issues. In that way one gets some

glimpse of the strange incapacity in certain directions of most "souls of grace," as Lady Julian calls them—that very incapacity is a hedge divinely placed to prevent the soul's energies wandering into other fields of service and so leaving those for which they are fitted and which would not otherwise be entered. Thus God's servant may be blind and deaf to fit him for service, as well as to mark it out. So St. Paul speaks of glorying in infirmities *that* the power of Christ might rest upon him—the infirmities being a channel of and not an obstacle to power.

Lord Radstock may sometimes have mistaken the guiding voice, for his nature was in the highest degree impetuous and headstrong, but he walked too near the Light of Life to go far astray, nor can we forget that he had few of the natural restraints which act in most men as bit and bridle. No, grace, as he himself said, kept him near, and only grace. In the words of Pascal, "To make a man a saint, grace is absolutely necessary, and whoever doubts this does not know what a saint is, nor what a man is." His was a nature which courted danger and difficulty, the battlefield of life was to him no painted scene. Indeed, it is hardly necessary to say to any one who is at all acquainted with the lives of the saints that his conflict with the unseen was no small part of his life story.

When in early manhood he received the call to leave all and follow Jesus, it was to throw down the gauntlet to the unseen powers of darkness. A respectable Christian life within the guarded walls of the fortress invites little resistance, but once let the true Knight, donning the armour of God, leave the shelter of the castle, be it Church ordinance or the familiar and pleasant levels of Christian men, the word goes forth for the attack. "Spiritual wickedness in heavenly places" was no mere phrase to him. He was vividly conscious of the presence of the enemy. At a certain period of his life, while great power on one side was realised, his spiritual judgment was clouded by such an attack. Like all else in his virile nature, it was fierce and prolonged. Out of it he came, as many others have done before him, with a new insight and sympathy for those in the fire of temptation. He himself often said that his early manhood had been so protected that the experiences of a new world of a mixed character brought him into another realm of temptation and insight. One correspondent speaks of the almost morbid humility of his later life. I think he was deeply conscious of the strength in him of that which he often characterised as "the flesh," of those vestigial remains which are found in the lower creation and have their counterpart in the higher sphere of man's nature. It is

these which form the great battleground unseen by men but deeply realised by those who, like himself, live in very close and constant communion with light and holiness. I think there is little doubt that this consciousness and this conflict worked in him in later life a humility which, morbid as it might seem to an outsider, was a true and unexaggerated expression of his soul's experience.

Perhaps as a consequence of his Puritan upbringing he was more conscious of the presence of the enemy than of the nearness of the unseen hosts of divine helpers, those chariots of fire protecting and encircling him, to which the eyes of the prophet's servant had been opened centuries before. One Sunday the winter before he died, sitting by him, I told him of a discussion on the subject of angels at which I had been present. One who was there said she did not see the necessity or the place for their ministry, as Christ in her view was sufficient. It was suggested that a further experience of life might show her indebtedness to angelic help, and it was added that as Christ had needed and accepted their aid from birth to death, we, as heirs of salvation, gain strength and stability for our earthly course by the conscious realisation of their ministry. Lord Radstock listened attentively and his face lit up. "That is true," he exclaimed; "I never

saw it before." He spoke more than once afterwards of the new light it had brought to him. The growth of his mind was unusual. It was slow but continuous, up to the very end. He never became stagnant, nor do I know of any moment of arrested development during his long life.

In such a life, extending over eighty years, there is time for many changes of view and teaching, for life is an ever-moving, ever-growing thing. If it were not so it would mean stagnation, the prelude of death—not life. "I heard you had changed," said a visitor reproachfully. "How thankful I shall be if that is true; I hope I shall change far more," was the answer. Laughing over this serious accusation with Lord Radstock, I seem to hear his hearty response. Strong and conservative by nature, he was without rigidity. After the great evangelistic periods of his life, between 1856 and 1880, his presentation of the Gospel became richer and fuller. I think he dwelt less on human will and responsibility and more on divine love. This to some extent altered the character of his message and he recognised the change, saying that he thought it must be so, though I think he looked back sometimes with yearning to those wonderful days of revival. Though the Gospel itself is unchanged, our apprehension

and interpretation of it is ever enlarging, and new conditions call for new expressions. One generation does not know the watchwords of another. We are often further removed from what is old-fashioned in expression than from what is ancient. "The old order changeth, yielding place to new, and God fulfils Himself in many ways, lest one good custom should corrupt the world." But when all is said, the things which change are of the surface only. The love that sacrifices is still the same under a thousand aspects; the same is also the heart of man, craving for reality in a world of shadows, for stability in a world of change, for certainty in a world of doubt.

He loved his class and his country and he often spoke with great admiration in later life of the men who had been his companions at Harrow and Oxford, and of the work which so many of them had done for England, of its high character and absence of self-advertisement. He spoke with great appreciation of their strong, if somewhat narrow sense of duty, of their personal frugality and abstemiousness, and high sense of patriotism—qualities now less apparent owing to new factors in English life. Yet while sharing in many respects the traditions and sentiments of his class he was conscious of something which

separated him from them. A friend of his youth writes : “ I think he knew himself that his personality was apart from others. Once I said to him that a well-known peer wished to propose him as a candidate for election as an Irish representative peer. I think he was pleased, but he said at once, ‘ Whom could I represent? I could never stand for any one but myself.’ I remember his speaking once of what his life might have been as a diplomatist, and then he said, ‘ I am convinced that even if I had had every possible success (I do not say I should have had, but *if* I had), I should never have known one-tenth of the happiness which I have had in God’s service, even in this world.’ On the whole I think he was a very happy Christian. I can recall the heartfelt way in which he said one day in Paris, speaking of some careless people : ‘ Oh ! what they are losing ! ’ ”

In early days the evangelicals regarded him with suspicion. A young married lady on coming to live in London was warned by at least four leading religious people against receiving him into her house, they told her that if she did so she would not have a friend in London, as if there was a chance of meeting Lord Radstock there no one would wish to know her. If we seek the reason of this advice,

which was disregarded, it must be owned that the example of his life pricked many consciences, while he offended the taste of others by his unflinching declaration in season and (in their view) out of season of the claims of an entire consecration of heart and life.

His relation to the Established Church and his connection with the Plymouth Brethren also caused fear for his influence over the young. There was some justification for these fears. Self-appointed evangelists are not always divinely sent, and few people take the trouble to discern between these and the "man sent from God." But it is only just to say that though so strong a personality must unconsciously influence others, yet he never, as far as I know, departed from his rule to eschew controversy entirely. One can see that this detachment from national religious associations prepared the way for the world-wide nature of his work. He had many devoted friends among the clergy of the Church of England of all varieties of opinion, and he greatly helped to enlarge the borders of Christian understanding and charity towards other sections of the Church Catholic. For this reason in later days many strong Protestants actually thought that his sympathies were dangerously drawn towards the Church of Rome!

We cannot sum up this part of his life and the undoubted trials which the misapprehension of friends and comrades entailed, better than by the words of the Apostle, "He held on his course as seeing the Unseen One."¹

In his public ministry he had not the gift of manifesting love, nor could he show it, except in rare instances. There was not that universal tenderness to human nature with all its shortcomings which has distinguished some great evangelists. This lack meant a certain bluntness of manner which militated against his influence in earlier life and was not altogether wanting throughout. Blanche, Countess of Rosslyn, speaks of an episode which occurred at a time when the meetings held by him in Eccleston Hall were greatly blessed. Many were attracted to them who were unaccustomed to lay preaching. She had taken Princess M., Lady B., Lady S. and others, all prominent in the social world, to hear him. They were deeply impressed and Lady S. asked to be introduced to him afterwards, and told him how much she was struck. He answered, "You fine ladies do not put yourselves in the way of hearing the Gospel, you are taken up with your lives of pleasure." This not unnaturally chilled and alienated her. She never returned. Twenty years later, in conversation with Lady

¹ Weymouth.

Rosslyn, Lord Radstock spoke of the difficulty of reaching the great and noble of this world whose lives are so filled with other interests, and she told him of this episode in the past, as an instance of what care and sympathy were needed in reaching those of high position. She had hardly spoken the words when she regretted having hurt the old and faithful servant of God, and she expressed her sorrow. "Do not regret it, dear Lady Rosslyn," he replied, "you have done me more good than I can say, and I thank you from my heart. Indeed, I am only just learning how great has been my lack of love and sympathy, and I do welcome everything that humbles me." Here we find the expression of that humility which is the crowning grace of the ripened soul. Of late years he dwelt much on the nature of the lamb as an emblem of Our Lord Himself. He often spoke with deep tenderness and pathos of the gracious and gentle character of Our Lord's dealings, when his voice, often harsh and penetrating, became most beautiful, and the tones it assumed of an extraordinary sweetness. The "son of thunder" was inspired by the spirit of the dove, and as time went on this became increasingly marked. Humility and generosity were described as the salient features of his character by one who knew him well.

Yet though his words were sometimes harsh and severe, he was incapable of speaking evil of others and constantly recalled those who indulged in it to a higher level of Christian love. Years ago I remember his taking, at considerable inconvenience, a long journey to see a well-known lady who had been speaking in a slighting manner of a young friend of his who was asked to address the undergraduates at Cambridge. He represented to the elder woman how serious was the evil of such a course and how injurious it was to the cause of Christ. We may mention also an incident which occurred during a visit to Vienna. A story was related to him against a well-known diplomatist whom he believed to be a Christian. "I will go and tell him what you say," was his only comment on the accusation. "Oh no, not for the world," came the quick reply to this suggestion. Then patiently and earnestly Lord Radstock pointed out to the accuser how unworthy of Christ was all evil speaking. It is interesting to notice that this action resulted in a breaking down and reconciliation, and was eventually a link of great importance in a chain of events which brought Lord Radstock into contact with the diplomatic world in Vienna and led to the enlightenment of a lady of very high rank who became an earnest worker for Christ.

There was an element in him of the discipline and asceticism of the soldier, rather than of the joyous and debonair sacrifice of a St. Francis. The flesh did lust against the spirit in this modern saint. But so loyal was he to his Captain that the spirit's victory was for him a foregone conclusion, and among countless instances of this stern spirit of obedience and self-discipline, one or two may be mentioned.

He was to cross the Khyber Pass with an escort provided by the officer in command. His military instincts looked forward with keen interest to the expedition, but on the eve of the day fixed, the inward voice called him to communion and renunciation of his plan. The opportunity was one which would not occur again; a less faithful spirit would have found many reasons for taking advantage of it, but to him the word of command was clear and he spent the day in prayer in his room.

At another time, when living at Southsea, he was wakened at three in the morning by a strong impulse to dress and go out. He at first tried to resist it, but so persistent was it that in the cold winter morning he rose and went out to the Common, where he found a solitary man. That man in anguish of soul had come out in his despair. God's servant met

him, and then and there light dawned and the burden rolled away.

There are many in these days who praise the simple life but do not always exemplify it in their own case. The root of Lord Radstock's asceticism was a most practical love, showing itself in extreme self-denial in order to help the suffering and the poor. I remember at one time when he was expending large sums on a scheme for the benefit of working girls, finding him with a solitary candle and a very small fire in bitter cold weather. Apologising to me, he spoke of straitened means, and cheerfully and jokingly added, "I have enough to eat, but only just enough; I have not yet come to starving point!" It was nothing to him that he was himself impoverished if he believed that divine love privileged him to share in sacrifice, neither did he count any part of his income his own: his idea was not to set aside a certain portion, but to dedicate the whole. He has lifted the thought of giving, for many others, from the conventional standard.

The following letter is from a Catholic friend who adds, in writing to myself: "If I were to mention in detail all Lord Radstock's kind acts which came to my knowledge, and above all the many personal kindnesses which he did for M. and myself, it would fill many pages. I only send you the enclosed short

appreciation, but it comes from my heart. His life is not only worthy to be recorded, but worthy to be imitated. . . .”

Mr. Mark Hopkins then writes—

“ June 18, 1914.

“The first time I ever called on Lord Radstock I had to climb four flights of steep stairs to knock at his door in a second-class Paris hotel. It was winter-time, and when I entered his little room he was seated with his overcoat on, no fire in the place, reading his well-worn Bible.

“It is said that there can be no real spiritual growth without sacrifice of self or penance; and it seems to me that Lord Radstock’s whole life illustrates and confirms this. Without ostentation or complaint he denied himself all the luxury and comfort to which his position entitled him, and devoted not only his income, but his person, to aiding the weak and needy. And he did this not wholly as charity, as the world understands charity, but with the fixed purpose of saving souls.

“I never heard him speak of his own soul or its needs, but through this constant practice of self-sacrifice, the keynote of his life, his own soul became pure and great, and we can now count him amongst God’s saints.”

Nothing but the most absolute frugality of personal expenditure enabled him to meet the countless claims which each post brought, for

he was not a rich man. His generous heart seldom refused an application for relief, though the cheque which followed was sometimes wrapped in sharp reproof, for he was not one to spare the rod, which occasionally was pretty heavy, and perhaps often more merited than the cheque by which it was accompanied !

Lord Radstock's life was one of prayer without ceasing. A friend tells me of an incident common enough in the lives of those who live close to God, but worth recording. He was on his way to India, the vessel was very full, and it was impossible to secure a cabin to himself. This was essential, for on board ship spiritual conversation and prayer is often otherwise impossible. In vain the authorities tried to arrange it. Lord Radstock's resource was prayer. The bell sounded, and the vessel was about to leave, names were called out, each passenger responding, but in vain the name of Mr. S. was called. Mr. S. was to have been the occupant of the vacant berth in Lord Radstock's cabin. The vessel started without the missing passenger, and God's servant was thus given the opportunity he needed. He used to keep what he called his Prayer Book, in which he recorded day by day his answered prayers. To read between the lines of this little book would reveal a wonderful story.

A remarkable result of a dinner party

recorded in Lord Radstock's notes may find a place here. A lady with no thought of God, who had just returned from India, attended a little Bible Reading and, shortly afterwards, when dining out, sat next to a barrister who began to speak to her about Christ. She became interested and at length said she would seek God on her return home. Her companion, however, pointed out that Our Lord was then present, though unseen, and would receive her there and then if she would yield herself to Him. She became willing to do so, but was greatly troubled by the thought of her husband in India, who was a man of the world and never thought of religion; what would he think of the change in her? Prayer, however, was made, and in consequence she wrote to her husband to tell him of her new experience. Within ten days after the dispatch of her letter she received one from him which had crossed hers, saying that his life also was completely changed, his one desire now being to live for God. He told his wife how before she left India she had thrown away a little book which had been given her called *Safety, Certainty and Enjoyment*. He had picked it up and in reading it the light of Eternity had entered his soul. When Lord Radstock, two and a half years later, visited India, he found their house a centre of Christian work. The joy of the

new life had eclipsed all the old tastes, and in the station where Captain C. was Cantonment Magistrate, both Indians and Europeans acknowledged the beauty of his changed life.

Shortly after Lord Radstock's arrival, Captain C. was attacked by black smallpox of the worst type, but though absolutely isolated, messages were received of his peace in God before he entered into the eternal rest. When the gun-carriage drove up to take away all that remained of the earthly tabernacle, not only all the Europeans of the place were gathered together, but some three or four hundred Indians had come from their town two miles away to sorrow round the open grave. One native said to Lord Radstock with tears, "We shall never have another Sahib like him."

When Captain C.'s papers were examined a very remarkable circumstance came to light. In the absence of the Chaplain, he had generally preached the sermon in the Cantonment Church, and these addresses were found carefully prepared and written out. The one which was in course of preparation was on the Second Coming of Our Lord, from 1 Thess. iv. In this he spoke of the believer's joy to meet the Lord Jesus, and how it took away every vestige of the fear of death. "But above all, what a comfort to the bereaved," he had added; these

words were his last, so that when his widow opened his desk, she found them as his parting message to her. His Bible was also found filled with valuable notes—the fruit of earnest study in the early hours of the morning. “The Apostle’s words were indeed fulfilled in him,” says Lord Radstock, “‘If any man be in Christ he is a new creature, old things are passed away, behold all things have become new.’”

The following instances of answered prayer given to Lord Radstock by a French Pastor are also so interesting that I must record them. One day the Pastor was travelling, and being very tired he determined not to give away Gospels as was his custom. However, feeling impressed to pray for guidance in the matter, he did so, and then gave a Gospel to a woman opposite him in the train, remarking that it was an interesting book. She began to read it, then started, exclaiming, “You have saved me from a great crime! I was on my way to murder my husband, and the words of Our Lord in this Gospel have come back to me. Here is the knife with which I was going to stab him,” and she threw it out of the window.

In a Paris hospital a woman began to speak of Christ to a patient in the next bed. She declared herself to be an atheist and that she did not believe in prayer or the Bible. She

was asked why, and gave as a reason that God never heard her prayers, for she had lost all trace of her sister for ten years in spite of her prayers. The Christian said she would pray and God would hear. This was on a Monday, and on the Wednesday night following a sick woman was put into the bed next the unbeliever. When the name and address were taken by the doctor, what was her surprise to hear her sister's name. God did hear prayer and she believed.

To the superficial observer Lord Radstock's work seemed disconnected and erratic, a word which was often used in connection with him by those who met him on his way to or from the ends of the earth. "The Lord seems to send you to uncommonly pleasant places," was the laughing jest of a well-known dignitary at a luncheon party on a raw November day in London, as Lord Radstock was about to start for the Riviera. There was in this joking remark some superficial truth, but granted he was so sent, yet if in these surroundings he found the objects of his quest, the gay rich unevangelised and dead in soul, sin-sick and desolate often under a mocking exterior—it was there his work lay. And his life abundantly proved that the soldier's orders might and did lead him into very different surroundings—obedience was the only test.

The following letter from the Hon. N. J. from the Legation at Darmstadt, to Miss Marsh, giving an account of such an experience, is of interest—

“*September, 26, 1888.*”

“We have had some very interesting work at Homburg and Wiesbaden lately with dear Lord Radstock as our leader. So many unexpected ones have joined our daily meetings, and when those went away a fresh batch seemed to make its appearance, so that we always had a dozen or so. Even in London this would not have been easy, and at Wiesbaden so many Russians and non-English appeared that Lord Radstock had to hold meetings in French every other day, and some of the cases were very interesting.

“One young Russian girl has been very much affected, and spoke to Radstock afterwards, saying that she was so sorry she had to go away the next day. Next day, however, her mother fell ill, and they had to stay ten days, wherein she learned so much that the last morning she came and said, ‘Now I can go quite happy, as I have it all *here!*’ Several such cases have I seen, such evident answers to prayer.

“What a wonderful man Radstock is! Never one step without His Master’s bidding, and such a heavenly mind.”

Fifty years ago Lord Radstock was pursuing his ministry as physician of souls, as the

following letter shows. A lady writes from Scotland—

“ I should like to record one little incident which shows how God was pleased to use him not only in what he did, but in what he did not do. A dear friend of mine long since in glory, who was an earnest Christian, at one time in her girlhood got into a very depressed state. It seemed to her as though it were simply impossible to get back to God. Nothing helped her. At last she said to herself one day, ‘ I believe the only person who could do me a bit of good is Lord Radstock.’ As it happened, only a few days afterwards she and her mother were at tea with his mother when he came in. ‘ Now,’ she thought, ‘ God is going to send me help.’ She was sitting alone on a sofa at the end of the room, rather apart from the others. She just sat still and waited, praying that he might come and talk to her.

“ Presently, as he wandered round the room, he came and sat down beside her. ‘ Now,’ she thought, ‘ it is coming.’ I suppose he must have made some conversational remark or other, but then to her surprise he simply sat on and on in silence, in the way one remembers so well. She dared not speak, only sat on and on, waiting and expecting, for what seemed to her an endless time. And then her mother got up to go, and of course she had to follow without one word of the help she craved. Then she said to herself, ‘ Well, if I haven’t Lord Radstock’s help, I have God.’

“ She returned home and went straight to the Lord, and I need not say she found what she sought. Lord Radstock’s silence had done more for her than any speech.

“ ‘ So if my silence serve Thee best,
Then silent will I be.’ ”

“ It occurs to me ” (says the writer of the letter), “ that in another case known to me it was he whom God used in the same unconscious way to produce, by the most simple, ordinary accident, a trivial change which turned to His own purposes the whole course of a Christian’s life. The Lord did indeed guide continually this consecrated life.”

Another friend of many years’ standing writes—

“ A very definite lesson was taught us by Lord Radstock’s referring everything to God and being literally guided by His Spirit in every detail.

“ One morning I specially remember his having made an appointment to meet our Vicar at the noon prayer meeting, and return to my house to lunch. Time passed, and as was his wont he sat on the corner of the table talking and dictating his letters until I reminded him that the hour for the meeting was passing. His reply was that the Lord would not let him go yet, and when asked whether that meant that he had been mistaken in appointing the meeting, he said, No, it was all right, but he could not go yet. He said he did not know

why the Lord kept him waiting. Shortly after, a telegram quite unexpectedly was handed to him, and his exclamation, 'Praise the Lord, this is what He kept me waiting for,' and his thankfulness that he had not missed an important message and yet was able to reach the meeting in time to fulfil his part, made one realise how literally 'the steps of a good man are ordered by the Lord, and he delighteth in his way.' "

A remarkable instance of the guidance which was one of the salient points of his life may find a place here. Two or three years ago in Paris a lifelong friend arranged meetings for him in her house, one being fixed for a certain Friday. On the Wednesday before, Lord Radstock called to announce that he had been "ordered," as he expressed it, to go to London, but had provided a friend to fulfil his engagement in Paris. Mrs. G. B. accepted the change, but regretted that a diplomatist who had become deeply interested and had wished to meet him again, would not probably come to hear his substitute. Lord Radstock recognised this, but could not swerve from his orders. On Thursday, however, a note was received by Mrs. G. B. expressing the regret of the diplomatist that he could not be at Lord Radstock's meeting, as he had been ordered to London. There he met the evangelist and received the

message which had been brought from Paris to meet him, unknown to either of them.

It is worth while to pause for a moment on the subject of individual guidance, which formed so large and fruitful a part of Lord Radstock's life, and through the minutest details of which he discerned the workings of a larger purpose. Most lives are marked out by providences which we sometimes call circumstances (or things which "stand round" us), which leave little or no choice in the ordering of everyday life beyond that of obedience to moral law. To attempt, therefore, to imitate such a life as his, which, in the providence of God, was extraordinarily free, would be a mistake, but in every life there is some liberty of choice, and in the most circumscribed conditions there is opportunity for this fascinating and wonderful experiment of working with God which leads to the experience of the divine presence. In lives of larger outward opportunity, where plans form so large a part of existence, the opening of the eyes to the divine purpose underlying the apparent labyrinth of human life brings a joy and interest which must be experienced to be understood.

Often it is asked, "How is the message of guidance given, and what is meant by the word so often on the lips of His servant, 'The Lord said'?" Many arguments are adduced to show

that such direct communication from the Divine cannot be expected in this twentieth century. It is argued by some, "We have the Bible as our inspired guide," while others truly remark, "The Bible cannot give us details for our daily guidance, even though unfolding to us the principles of action by which the personal illumination must ever be tested." Others again say, "The day of personal and direct dealing, if it ever indeed existed, is now over. It is contrary to experience and is unscientific in the extreme to believe that such minute details of life as are here described can enter into the divine plan, where all works according to law." Here the words of the great French mathematician, M. Henri Poincaré, may give light. He said in his book, *Science and Method*, "I have spoken of very small or very complex causes, but may not what is very small for one be great for another, and may not what seems very complex to one appear simple to another? . . . What is the meaning of the word small? . . . Small remains relative, but it is not relative to this man or that, it is relative to the actual state of the world."¹ Unquestionably these things which we call "coincidences" happen to all, yet how widely different is the experience of

¹ Henri Poincaré, *Science and Method*, Part I, iv. pp. 84, 85.

each. A blind and even cruel fate seems the lot of some. Others go on from day to day and from year to year, and perhaps only once or twice in a lifetime perceive the meaning of those things which "happen" to them. To understand those happenings is to pass at once from the region of uncertainty and distress into that of calm and expectant faith.

* * * * *

Who would have believed that the man who thus walked with God in the intimacy of friendship, loved dress and understood its value? Yet it was jokingly said of Lord Radstock by a well-known man of the world that "he wore the worst hats and the best religion in London!" He was keenly alive to the earthly advantages of rank and beauty. When he spoke of the Unseen and its supreme attraction, he was behind no man in his appreciation of the world's charms. Beauty, music, social intercourse could have intoxicated him, but he kept his natural tastes under and brought them into subjection, and he had his reward in the Vision of Reality.

In her letter already quoted in Part I, Lady Victoria Buxton says—

"I often met him through life after my marriage, though lately not so frequently as I should have wished, because, being an invalid, I was unable to go to his house, where he often

invited me for Bible readings. But he used to come and see me, and certainly I was more and more impressed with his religion being absolutely unique. He seemed to care little or nothing for the opinion of the world, though at the same time he loved every one and never said an uncharitable word. Whatever he thought right he did and said, and one noticed that he seemed to grow, as he grew older, in the graces of humility and liberality and to become one of the broadest Christians one ever met. He always reminded one of the words 'This one thing I do'—his great and absorbing desire being to bring others to know Christ as a personal Saviour.

"Latterly he did not seem to think that it mattered much if at all whether a Christian belonged to the Roman, Greek or Anglican communities. As he approached the end these minor differences were absolutely insignificant to him, if the motive was love to the Saviour. I am merely giving the impression that he made upon me, and I think it was a correct one because more than with most people one felt he expressed absolutely what he believed. It often occurred to me, however, that it would never do for others to try and imitate him, as his gifts were so unique, but we can all pray for more of his spirit and thank God for the noble and devoted life which he lived and for the great work which he did."

Another friend writes—

"In early days I know he offended people by

carelessness in dress, but I always understood it after I heard a conversation between him and dear Miss Marsh on the subject. His view was that going about badly dressed he did not receive the same deference and civility as he would otherwise have done, and that this was good to subdue the flesh. He was so very anxious that the human element should be kept out of sight that he would not employ the attraction of singing or good buildings, etc., and most people would agree that thereby he lost opportunities. In our very complex natures and atmosphere it is so difficult to judge how far the human element must be allowed a place. But the motive was always true. Where shall we ever find his like again? Always God first.

“ His power of appreciation and admiration was immense. He could not focus himself, was absurdly taken in and was apt to imagine that through every outward mark of superficiality must be hidden some treasure, which he set himself to unearth! Consequently there were a good many sham jewels in his ‘mine.’ He had little power of judging and made almost ludicrous mistakes in his estimate of character. He often saw what other people did not discern and frequently it must be owned saw what was not there! ”

Fortunately, in later years he doubted his own decisions, and his children know best how, though quick and impulsive in the extreme, he would humbly listen to and accept their

wiser counsels, rewriting his letters on their advice.

He had a keen sense of humour. Meeting an influential member of the Evangelical Alliance, Lord Radstock quoted a remarkable statement of evangelical truth without mentioning by whom it was made, adding, "Would not the man who spoke this be worthy of the Evangelical Alliance?" "Indeed he would," responded his friend enthusiastically, "do let us get him to join us." "He is the Pope!" said Lord Radstock, thoroughly enjoying the joke.

His attitude towards women was that of his early days and he never altered in this respect. In all this the old hereditary simple sailor instinct showed itself. It was amusing to see how he treated their intellectual capacities and the amazement with which he regarded any display of average intelligence on their part. He treated them as wonderful and mysterious, and to be cared for and cherished with a nice old-fashioned courtesy decidedly attractive. Many have spoken of his unselfish care when travelling, especially for the elderly and delicate, and those who know what unselfishness in travelling means will appreciate this characteristic!

He was naturally of an anxious and worrying disposition, and it cost him many lessons and much pain to learn faith when his nearest and

dearest were ill, and to leave them for his work was to him fraught with many wrestlings of soul and marked deep lines on his face. Shortly before his death he said to a friend of early days, alluding to some incident, "Ah, that was when C. (one of his children) was born. I can never forget what it cost me to leave Susie at that time." The tone and expression were eloquent indeed and spoke after forty years of the deep suffering of his heart in that separation. Some girl being mentioned as good-looking, he said, "Yes, there are many who have good looks, but Susie was beautiful, there was none like her."

An interesting summing-up of the development of his life and character is given in the letter of Dean Fremantle, already quoted in this volume—

"He dressed and lived quite plainly. He cared but little for the various forms of religion. You might see him enter into any place in which he might gain a hearing, with a stick and a Bible which he deposited on a table, and by prayer and direct appeal endeavour to lead his hearers to God. He was invited to France, and being a fluent French speaker, had considerable success in his work. He then passed into Russia, and his following there was so large that the Government took alarm lest a new sect or Church should be formed and forbade the 'Radstockians' from meeting or

from action of any kind. He then passed on into India, and was welcomed there, visiting that country again and again.

“ His zeal was unbounded and never flagged. His humility was deep and sincere. He never, I think, entered into controversy or spoke evil of those who opposed him. His character expanded in later years, so that as a friend said to me, ‘ He has become so much more human.’ It is difficult to estimate fully or justly such a life, but it cannot be doubted that it has been an influence for good with many others, similar, but none more whole-hearted, in the private and public life of England.”

* * * * *

Was Lord Radstock a saint? The answer to that question will depend on our conception of saintship. “ We must not take our saints from a single type,” says a writer in a recent number of the *Spectator*. “ Christ demanded of men one ideal—not conformity to a type. Each age must have its own saints.” Taking Luther’s definition of a saint as one formed by temptation, meditation and prayer, we recognise these marks in Lord Radstock, and we may count him as spiritually akin to those who through the ages have received canonisation with or without papal sanction. The chronicler of St. Francis has owned that when he met him in the flesh he did not look upon him as a saint nor altogether free

from human infirmity, and that it was only when later Francis was canonised that he conceived a veneration for him. "The mark of a saint," says Bishop Westcott, "is not perfection but consecration. A saint is not a man without faults, but a man whose heart has been given without reserve to God." Class prejudice, heredity, training, some trick of manner or of voice at the moment obscures the true man. Time alone is the justifier.

The dream of power of his childhood was true, but the interpretation of it was hidden until the time was fulfilled, and the Knight had proved his armour by battle and by wounds. Power, Lord Radstock desired, for power he was fitted, but he received it through emptying, through humiliation, through submission. He *saw* the beauty of the lowest place, but the ideal forms but slowly into action. He had the power to command, but his was often the greatness of being willing to be accounted least of all and lowest of all. By nature he was proud and self-confident, by grace he was humble and self-emptied.

And looking back on his life one cannot fail to be struck by the connecting thread which ran through the whole design in spite of all human failures and shortcomings. That thread was an habitual waiting upon God, which formed the groundwork of his existence,

the keystone of his life, and was a truth more often on his lips than any other. This man of restless and imperious will was as true a mystic in his communication with the Unseen as any of the saints of old. Not hours only, but days and even weeks found him in silent communion with God and his own heart, and no true idea could be given of his life which omitted that essential and continual characteristic. To that everything was subordinated; family affections, which were very strong in him, interests of many kinds, were left unheeded or deliberately refused where he conceived the call of God was concerned, and in the minutest details as well as in the great crises of his life the claims of that call were paramount.

PART III

THE MIRACLES

EVANGELISTIC WORK

It has often been suggested that the Acts of the Apostles might be better described as the Acts of Christ, "the Lord working with them (His disciples) and confirming the word with signs following." When our eyes are opened to the records of the Church, even in its present imperfect condition, in such books as *Africa in Transformation*¹ and *The Renaissance in India*,² the discussions as to the possibility of miracles and the evidences of divine providence become unnecessary. For the age of miracles is ever present.

It may be objected that such events as are recorded in the following pages are contrary to the experience of the world generally, and that it is difficult to accept, though equally impossible to refuse, the record of credible

¹ By Norman Maclean.

² By C. F. Andrews.

witnesses concerning them. We all know the story of the big game sportsman who, when travelling in India, met a missionary who had lived there many years. The young man made the usual commonplace remark that he had never seen an Indian convert and did not believe in their existence. He dilated at some length on this topic. At last the missionary quietly said that he had been in India all his life and had never seen a tiger, and therefore could not credit the sportsman's stories concerning them! The latter retorted, "You have never been to the jungle where they are to be found." "Neither," remarked the missionary, "have you sought to find the converts in India!"

Miracles are themselves subject to law. "This kind goeth not out but by prayer and fasting"—fasting from much that the world calls legitimate and even necessary. And in Lord Radstock's life we see the workings of this law. Along the line of his obedience the blessing flowed. He renounced his Volunteer command, though told by all his friends that it would entail the loss of influence, whereas, as a matter of fact, perhaps no one has had more power to influence military officers in his own country and on the continent than he. He gave up a diplomatic career and to a large extent the attractions of society, by which he was told he would throw away all the advan-

tages of his rank and position, while practically I suppose that his life has been more rich in testimony and blessing to those in royal and diplomatic circles in many countries than that of any other known to me, while in the following pages we see that the power to cast out devils, to heal diseases and to bring life to dead souls was the reward and consequence of his abstinence from that which nature holds dear. So literally were the words fulfilled, "He that loseth his life for mine and the Gospel's sake shall find it."

Many evangelists of a new and remarkable type appeared in the early 'sixties, men of entire devotion and singleness of eye, gifted with social position, education and charm, giving up the scanty leisure of their official lives to make known the good news of Divine Love. Circumstances had made Lord Radstock free from other claims, and it may truly be said that he "laboured more abundantly than they all."

Before entering upon an account of his work, we may recall very briefly the genesis of that evangelistic movement in which it was recognised that this spiritual gift is not confined to ecclesiastical ordination, and that lay evangelism may supplement though not supplant it. Although fully recognised in Apostolic and mediæval days, lay evangelism had

long been neglected by the Church of England or restricted in its scope and operations. The evangelists of 1850, seeking for Apostolic precedents, found them in such passages as Acts viii. 1-4, "those that were scattered abroad went everywhere preaching the Word" "except the Apostles," and "the hand of the Lord was with them and a great number believed." It appeared also that while elders and deacons were *ordained*, there needed no ordination to be a witness, Our Lord having said to all the disciples, and not to Apostles only, "Ye are my witnesses."

The recognition of these facts of the Primitive Church, together with calls which came from every part of the country, from clergy, officers of the Army, and men of all ranks and conditions, made it impossible for Lord Radstock and others to refuse the invitation to proclaim the Gospel, in spite of bitter opposition from ecclesiastical prejudice and social displeasure. It is difficult now to realise the storm of criticism which was raised. In consequence of it about twenty officers had to leave their regiments rather than abstain from preaching. Two of them belonged to the Rifle Brigade, which was then in Canada. Obligated thus to leave the service, they preached in the valley of the Ottawa, and the people came from all parts by wagon, sometimes taking

a twenty-four hours' journey to hear them. The results of their labours were seen in the changed lives of at least a thousand of the settlers.

Meanwhile the invitations in England multiplied on all sides. How could the evangelists refuse to speak the things which they knew? From the first Lord Radstock sought to work with the sanction and under the guidance of the clergy, though their opposition afterwards forced him to adopt an independent position. There is a touching record in his own words of how much this independence cost him, and how earnestly he sought a sign from the Lord as to whether he should continue to give witness for his Master, or accept with submission the hindrances put in his way. Deeply exercised in soul, he resorted to prayer and entreated God for some token, asking that within the following twenty-four hours three evidences of blessing from the open-air services he was then holding on the beach at Ventnor might be given him, to prove that his work was in accordance with the Divine Will. The next morning came letters from three different people who said they had got light at these services. The letters were, of course, written in ignorance of his prayer, and he accepted them as an indication that he was in the path of God's Will.

The following account of his evangelistic work is practically taken from Lord Radstock's fragmentary autobiographical notes covering, with intervals, about twenty-four years and ending in 1882. These are largely interspersed with passages and interpretations of Scripture, which will recall to many who knew and valued his teaching words which, without eloquence or mere natural attraction, were yet winged as spiritual arrows and brought conviction, light and peace to thousands of human hearts.

I have supplemented by additional facts known to myself the extremely brief record left in many cases by Lord Radstock himself, and which, I felt, their interest justifies. His continued desire to hide his own personality, in writing of what God had wrought by his means, made the task of deciphering his notes a somewhat difficult one, but it was thought that by retaining in most cases his own expressions, a more vivid and life-like impression would be gained than by attempting to interpret his words through the medium of another. This method will often increase the natural want of sequence felt in his addresses, but it is inevitable and perhaps not altogether to be regretted, for style is part of a man, and abrupt and even disconnected utterances, when the message is in the power of the Spirit, are perhaps as much used by God as care-

fully prepared and intellectually complete discourses.

Lord Radstock's introduction to his notes is as follows: "Long ago, a poor woman with a very sad history was discussing religious questions with a great Teacher. She was discussing the best form of worship, and like many in the present day, she had her opinions. 'Our fathers,' she said, 'worshipped in this mountain,' and she herself had the religion in which she was born. Yet some things in her almost wholly darkened conscience did not allow her to rest in the 'vain conversation received by tradition from her fathers.' This made her ready to listen to the tired Man who sat by Jacob's Well. 'You say,' she said, 'that Jerusalem is the place where men ought to worship.'

"To-day there are multitudes who are arguing as the poor fallen woman did, with their Lord and Saviour. To them He is saying, 'Neither in this mountain nor yet at Jerusalem shall ye worship. . . . Ye worship ye know not what: we know what we worship: for salvation is of the Jews. . . . God is a Spirit, and they that worship Him must worship Him in spirit and in truth.'

"Many are speaking of intellectual difficulties, and inferentially blaming God for an imperfect revelation, while the great Searcher

of Hearts would show them that it is sin in their lives, as in the case of that poor woman, which has caused them to wander on the dark mountains, away from that Light that lighteth every man 'by coming into the world.'

"But praise Him, 'through the tender mercy of our God, the Dayspring from on High hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace.' 'This same Jesus' who sought the fallen woman of Samaria, and Saul of Tarsus, a fanatical religionist, is alive still, the Son of Man, 'who came to seek and to save that which was lost.' He, from the Throne of Glory is still saying, 'Come unto Me all ye that are weary and heavy-laden, and I will give you rest.' 'He that believeth on Me shall not walk in darkness, but shall have the Light of Life.'

"For over forty years these blessed truths have been seen by the writer to be realities. In England, in the United States and India, in Russia, Sweden, Denmark, Germany, France, Italy, Spain, Holland, Belgium, Switzerland, and Austria, in almost every conceivable variety of circumstance, in every rank of life, from the highest of all to the lowest, under many varied forms of Christian religion, it has been his great privilege to hear men 'tell in their own tongues the wonderful works of God.'

“ While many are saying ‘ What is truth ? ’ and others are groping about and seeking peace, first in one outward form and then in another, the writer feels that he has no longer the right to be silent, and to withhold testimony, imperfect as it is, to the glory of God’s Grace. While many are doubting the inspiration of Holy Scripture, multitudes in many lands have, for eighteen hundred years, found by experience that in proportion as they are obedient to the Divine Revelation, not one jot or tittle has failed of the promises of God to those who believe His Word.

“ By this Gospel some unlearned and ignorant fishermen of Galilee, receiving of His fulness and ‘ grace upon grace,’ have become the messengers of the Saviour, so that the Carpenter’s Son, as He was supposed to be, is worshipped by tens of millions. The mightiest empires are called by His Name, His teachings present the most perfect ideals known to the human race, and His Spirit is the one power by which corrupt humanity can be regenerated and changed into the Divine Image from glory to glory.”

* * * * *

The work begun in Aldershot in 1864 is the first of which we have a record and was a very remarkable one, many young officers

especially learning the power of prayer. As they met for the study of the Word of God and prayer, they learned a very blessed truth, namely, that it was their privilege to meet in the Name of Christ, and that they could ask in His Name, just as an ambassador could ask in the name of the sovereign whom he represented. The answer given would be the result of God glorifying the Name of that Lord Whom they were representing. Filled with this thought, the prayers of these young Christians were answered in a marked and immediate way. One Sunday morning Lord Radstock, himself about thirty years old at that time, found the chaplain who was to preach in great distress in the vestry. He had literally no message for his sermon. His need was brought before the Officers' Prayer Meeting. They asked for power for him from on high "in the Name" at the time he was to preach. That same evening a very distinguished General came to the evangelist to relate a wonderful occurrence. The chaplain had entered the pulpit that morning with apparently nothing to say, but suddenly power came upon him and his sermon was the most striking the General had ever heard. So sudden was it that the old soldier started from his seat. He related the circumstances when dining with other Generals the following evening, and three

days later light and peace came to his soul. He acknowledged Christ before five hundred soldiers and became a devoted Christian worker during the remainder of his life.

Recalling those early days of Aldershot in 1864, an officer among that small but happy company gathering for prayer in each others' quarters, says in a recent letter to Lord Radstock's son: "I remember one occasion on which your father came, to myself most memorable. He asked a few of us to kneel down in prayer before we adjourned to the meeting where he was to speak. He was the first to open his lips, and in so doing quoted a passage from Scripture which left an indelible impression on my memory, "Ah, Lord God, I cannot speak, for I am a child,"¹ and then he cried to God for help and blessing.

"His absolute dependence on God struck me beyond telling, and I marked the man in all his service; no wonder that he was so greatly used. But had he utterly failed, after such a lovely admission of dependence, he taught me a lesson which I trust has been of value to myself ever after."

In 1866 Lord Radstock felt he must give up his whole life to making known this Gospel of a personal and immediate salvation. He therefore relinquished the command of the West

¹ Jer. i. 6.

Middlesex Volunteers in spite of the remonstrance of his friends, who deplored the influence which this step would forfeit. He answered by words often repeated in substance throughout his life when met with similar objections. "Human influence," he declared, "could produce human results; what was needed was the power of the Holy Spirit without which even Apostles were powerless." This faithfulness was very shortly rewarded by a remarkable outpouring of the Holy Spirit upon his testimony at Weston-super-Mare, a fashionable watering-place where he had taken a house. The largest halls in the place were soon not large enough to contain the throngs who came to hear his words. Great was the new joy which many received, making the former gaieties of the place lose their attraction. Balls and theatres were forsaken. Naturally there was much opposition and many protests against religious excitement, which, it was declared, would soon pass away. In answer to these fears, it is sufficient to say that after three years the testimony of a leading clergyman, and of a well-known layman in the place was that out of four hundred converts, mostly belonging to the educated classes, all but about twenty gave unmistakable evidence of a changed life and were in earnest service for God.

Out of that number was one very wonderful case of a highly educated German doctor, a disciple of Strauss. He received a great power of the Spirit and felt called to leave his beautiful home for Christ's service. He laboured for the remaining thirty-two years of his life in Russia, Siberia, Turkestan and Circassia, and from the highest born down to the lowest Russian peasants and criminals has his message gone. His health was extremely delicate, he had only one lung, curvature of the spine and a weak heart, yet several times he traversed Siberia with the permission and hearty support of the Russian authorities, laden with Bibles and Christian literature, everywhere spreading light and comfort among despairing souls. These journeys involved thousands of miles of travelling in springless and open tarantasses. In Saghalien, that island of which it might be truly said, "All hope abandon, ye who enter here," this devoted man, with eyes full of love, and features worn with suffering and privation, declared with word and gesture such a message of pardon and peace that hearts, turned to stone with bitterness and misery, softened and melted under the warm atmosphere of Christ's love, of which he was to them the human embodiment. If Dr. Baedeker had been the only result of Lord Radstock's mission to Weston it would have been a rich reward for

the renunciation of his military career. But that was not so; time would fail to tell of the illuminated lives, of the widespread blessing of which after fifty years the results are still apparent. Two or three of such cases must be quoted—

One day, walking along a country road, a young officer met Lord Radstock, who entered into conversation with him. The young man, who was extraordinarily good looking, declared that he wanted no religion, that he loved the world and that he loved sin. Touched at last by the message of God's love for the sinner, he gradually became interested in the evangelist's words, who challenged him to come as he was to the Saviour, Who waited to save freely and without merit. At the end of two hours in broken words the young man cried: "O Lord, you know I don't love you, that I love the world and that I love sin, but you said you would save sinners. Will you save me?" Was his prayer heard? He did not know. It was then shown him that in the Army in the Officers' Book of Regulations he might know what privileges he was entitled to. So in God's Book the regulations were, "Him that cometh to me I will in no wise cast out." Had he come to Christ as a sick man to a doctor, because he was ill? If so, the Regulation said "he would never be cast out," that

though he did not believe it God's Word must be true. The light came in, he saw the Gospels declared he was received, and if he was received he was pardoned. Christ had really borne his sins in His own Body on the Tree, and he began to praise God. That night he owned Christ as his Lord before three hundred people, and then left to join his regiment in Ireland and to tell of his new-found happiness. Within a fortnight he had spoken to every officer in the regiment of the glad tidings of great joy. For twenty-five years he was a faithful witness for Christ.

In the foregoing case, the entrance of light turned on the reception by faith of the message of salvation and of the grace of God, but from St. Paul's words to the Romans we learn that not only faith but confession is a condition of the new experience of the soul, "Whoso shall believe in his heart, and confess with his mouth, shall be saved." In the notes left by Lord Radstock relating to his work one cannot but be struck by the stress laid on those two conditions that, when fulfilled, formed the keynote of that joy and liberty which were the results of the Gospel preaching. In many cases the change of condition was at once accompanied by an outward confession and by the abounding joy of the Spirit. But in other cases, and those very remarkable, it seemed that many souls were

set free among those who did not doubt the free grace of God, but through bondage to some sinful habit had never confessed Christ before men and so had been robbed of the joy and liberty of the children of God. To understand this the analogy of marriage may help. A secret marriage forfeits all freedom to lead the common life and to possess the advantages and privileges of the new relationship, and so those who from fear and mistrust of their own steadfastness hesitate to commit themselves publicly to Christ, forfeit their power over sin and the boldness which dependence on Him alone can give.

The following instances illustrate this distinction between believing with the heart and confessing with the mouth, both of which are essential to the full working of the Spirit of Power and of Liberty.

An officer who was a notorious drunkard hated his chain and longed to be free. He often tried to reform, and had prayed and struggled, but in vain. His belief in Christ seemed to be of no use. I think many of us would have felt that under these conditions Lord Radstock's exhortation to confess Christ before men was, to say the least, a dangerous one, for had not this poor man signally failed, and would not an open profession make matters still worse? In spite of this, the

servant of God pointed out that this confession of Christ as his Lord before the world was his only hope of release. This action would not be making a profession of religion but honouring the Lord. Shortly after, speaking from Numbers xiv., Lord Radstock showed that all the Children of Israel were to wear a ribbon of blue, the heavenly colour, in order that they might look upon it and be holy, and that the outward recognition of God's calling was to be the cause and not the result of holiness. As he listened, the chains fell from the poor victim of drink and he owned before the congregation that he gave himself to the Lord as he was. He had to leave that night, but a month after, in his own words he declared: "A miracle has taken place, I am a new creature. Though surrounded by temptation I have had no desire for drink. My nature has changed, my very dreams have changed." Three years after he could say "kept."

Another instance of this power of confession we find in the case of a very distinguished officer of high rank. He did not believe in conversion, and thought there was too much excitement. He went regularly to Church, was of good character, and a communicant, surely that was sufficient? He came to a little meeting for ploughboys, held by the evangelist on a hot Sunday afternoon. The ploughboys

were gorged with their Sunday dinner, and the sun was beating on the iron room, producing a decided tendency to somnolence. Lord Radstock was at first disturbed, wondering how the message could be suited to sleepy ploughboys and a British officer of high attainments. When the hymn "Just as I am without one plea" was given out at the close, he looked at the dull obtuse faces of the ploughboys, and feared that they would sing because they knew the tune, and not because it was a true expression of their hearts. He suggested, therefore, that all who meant the words should stand and repeat them like a creed, while the others should remain seated and so be saved from a false profession. Some stood, some sat, while the officer walked out highly indignant. "How could any one," he thought, "say they belonged to Christ?" That evening he went to Church and joined reverently in the responses. The hymn "Just as I am without one plea" was again sung. It touched an awakened conscience; how could he sing it? had he ever really come to Christ? He would come now, he resolved, and the light began to dawn. But all was not yet clear; what was the remedy? He had been baptised and was a communicant, but he loved his profession more than God. It was shown him that the words spoken to seekers on the Day of Pentecost ran thus: "Be

baptised in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost." Baptism was a declaration of union with Christ before the world. He had given no outward sign of faith, therefore the Holy Ghost was not given. The old difficulty presented itself. He was not strong enough to live up to such a profession. Lord Radstock pointed out to him that in ordinary life faith and decision must precede experience. A man must become a shareholder in a Company before he can have the dividends. So a man must cast himself upon God before he can have God's Spirit. It was not long before General — was helping to lead souls to Christ, and eventually he was the means of establishing prayer-rooms for soldiers in all the leading military stations in India.

As in Apostolic days the Word of God was accompanied with great joy, so it was in 1866 at Weston-super-Mare. Many opposed and many still doubted whether the movement was genuine, backed by an influential clergyman who "did not hold with these views," believing that salvation was a gradual process depending on our own efforts. In Lord Radstock's words "these could give no peace, much less joy, all such efforts being stamped with failure." The message by which the evangelist was the means of convincing the clergyman of a more excellent

way was a strange one, but it was accompanied by the power of God. "No one," said he, speaking from Exodus xx., "was permitted to come to the altar by steps. The altar in that dispensation of type and symbol was on the ground. On that ground the sinner stood and could touch the altar, so becoming holy, for whatever touched the altar was holy, this change not being a gradual one but the instantaneous result of contact." Through this and other conversations a new view of the events which had disturbed his hearer's mind was received and he threw himself heartily into the movement.

It is impossible to record other individual cases, but one which made a great impression, owing to her wealth, beauty and social position, was that of young Lady A. C., at the close of her first London season with the enchantment of the world at her feet. In the words of Tersteegen's hymn,

"She had found a light from heaven,
Past the brightness of the sun."

Her beautiful life for some years testified to the lasting character of her experience, till she was called to leave her husband and three children for her Saviour's immediate presence.

When the work at Weston was at its height, the town hall and assembly rooms crowded three or four times a week, and many souls

daily seeking peace, Lord Radstock fell ill with complete nervous overstrain, following many months of preaching ten times a week, while visiting by day and watching with a sick child by night. The leading doctor declared that no brain could stand it and that six months' rest was imperative. In this dilemma what could be done? No other evangelist was available, but His servant felt that if the work was of God He would supply the needed strength. Thus casting himself on the Lord he went his way, fulfilling every engagement, and by the renewal of his strength day by day his faith was mightily confirmed in the divine power available for the body as well as for the soul. It was nine years after this experience before he had one week's respite from continuous labour. He often used it as an example for others, in which I think he was not wise as it was an individual experience for a special need, and to urge it as a universal claim has sometimes acted as a burden on tender consciences. The Master Himself does not overdrive His willing servants. In the present day there is probably a great danger of much effort carried on at high pressure, but the days in which Lord Radstock began his evangelistic ministry were characterised rather by measured parochial work, for the Church as a whole was not then awakened to the needs of the multi-

tude nor to the responsibility of those in the possession of Christ to make known His virtues to sin-sick humanity. The great evangelical movement which filled the early years of his life, and later the trumpet call of the Salvation Army, had not yet brought the matter home to the hearts of Christians. Doctors warn us of the distressing results of overstrain in nervous and cerebral breakdown among Christian workers at the present day, caused by ignoring the rhythm of our manifold nature, using in St. Francis's quaint words "Brother Ass" without remembering that "the merciful man is merciful to his beast." Lord Radstock, though himself a man of herculean strength, became aware of this danger in later life and constantly exhorted seclusion and rest for the renewal of strength, and spoke much of the danger of working from human effort, using the illustration of the friction of the unoiled machine.

The work in the Brighton Town Hall in the following year, 1867, was in its way as remarkable as that at Weston in numbers and results. One clergyman's family alone may be mentioned, in which nine of its members received new light and power for service, four among them becoming missionaries.

Shortly after, Lord Radstock was preaching in the old Polytechnic on Sunday afternoons, where many were led in consequence of his

words to give themselves to the mission field or to the work at home. At this time he was living at Sheen and always walked up the ten miles to his services in London. He consistently refused through his long life to travel on Sunday and strongly protested against robbing the working classes of their rightful privilege of rest on the Lord's Day. He was a life-long supporter of the Sunday Lay Movement, and since 1908 was Vice-President and Member of the Executive of the Imperial Sunday League. He noticed with great apprehension the increasing laxity in this respect since the days of Queen Victoria, and deeply regretted it, as presaging a growing selfishness in all classes. Changed conditions he did not perhaps fully weigh, but in principle who can doubt that the substitution of pleasure for rest on the part of every class is of serious national import? At any rate the testimony of this old and faithful man who, long after his youth was past, might be seen Sunday after Sunday walking great distances in all weathers and latterly in great suffering, was a silent witness to consistency and indifference to personal comfort.

In 1869 the mission in Scarborough awoke widespread interest. The adjutant of the Volunteers, the leader of the racing set, a man who was living a life of open careless-

ness, bitterly opposed the meetings. He took special pains to avoid meeting Lord Radstock, while his wife continually prayed for him. One day, unable to avoid the dreaded meeting, he replied in answer to Lord Radstock's questions that some people were born religious, but he was born with the love of the world; it was not therefore his fault if he had an irreligious nature. Lord Radstock pressed him to decision, but his mind was made up and he would have none of it. Some days passed and he called on Lady Radstock, "annoyed," as he said, "and surprised that her set was so happy." She gently told him of the secret of rest and safety in Christ and spoke of the Ark as the type of security from the judgment to come. That afternoon in her drawing-room he knelt in prayer, and then and there met his Saviour. His strong nature knew no half measures, and in consequence he at once began to testify of God's grace in a mission meeting, in spite of the doctor's prohibition owing to a cavity of the heart which might at any moment prove fatal. For thirty-two years he lived to bring many to the Christ who had saved him—a gambler and a reckless sinner—to a new life of joy and victory. When Lord Radstock was preaching on the lawn above the Spa during church parade on Sunday, where many of his own set were walking up and down,

Captain — felt he must add his testimony. That very day a husband and wife among his former friends received Christ, and many others were changed through his words later, as it became evident that in his case a new life had indeed begun. The weeks at Scarborough were attended by remarkable answers to prayer, and by great encouragement in the new course upon which Lord Radstock had entered. In his own words, “these answers were too many and too personal to be mentioned, but constantly the lovingkindness and care of the Heavenly Father was shown in blessing his children body and soul ‘above all they could ask or think.’”

The same year was marked by special interest in York, Mortlake and Nottingham, where successively scenes of wonderful awakening each week and almost each day brought some fresh blessing. The chief characteristic of the revival was the strength and joy of those touched and the unusual number who gave themselves unreservedly to the work of God, either in mission work at home largely in connection with the Church of England, or in the foreign field. Often whole families were brought to Christ or released from the bondage of fear and silence to testify to all around. It would be impossible to specify the numerous ways in which the new life found expression, the answers to prayer, and

the remarkable instances of bodily and mental healing which accompanied the preaching of the Word.

“It was in the spring of 1869,” one writer says, “that I first heard Lord Radstock address a meeting in the theatre at Reading. He gave a simple exposition of Scripture, asking any who were anxious about their souls to remain standing at the close of the hymn. An elderly physician, well known as an earnest Churchman and a religious man, was the first to respond, and the sight of his white head as he stood erect and then bent in prayer was a wonderful testimony to the power of the simple Gospel message. From that time there was a marked change in the deepened spiritual tone of his life until his triumphant death a few years later. His testimony was followed by that of many others. Of the personal influence of Lord Radstock in private life I can speak that it was the greatest privilege to be associated with him.”

In a critical and scientific age like the present such phenomena as have been described in the foregoing pages must be recognised, as also the power which attended a preacher not eloquent, and a work accompanied neither by music nor other attractions. This evangelist might truly have said, “I determined not to know anything among you save Jesus Christ and Him crucified.” What-

ever theory of inspiration may be held, do not the results recorded here declare that the Name of Jesus still wields its magic power? Is not experience still the most powerful evidence?

In 1873 a remarkable answer to prayer was given to Lord Radstock in the healing of his daughter about seven years old, from curvature of the spine, which produced great nervous irritation. The physicians said that it must become worse unless mechanical appliances were used, but the parents preferred to adopt the course pointed out in St. James v. 15. About this time, a pastor from America, a man of much faith, came to the house and at the parents' request in one short sentence asked for their little daughter's healing. The child immediately jumped up, saying, "Jesus has done it!" and the next day she walked four miles without pain. This healing was continued, and many years after her father speaks of her as an active worker for Christ and the strongest member of a large family.

We may mention here a most remarkable awakening among bluejackets recorded in Lord Radstock's Diary, though chronologically it took place about ten years later, and is connected rather with his sister, Miss Elizabeth Waldegrave. It began by a conversation she had with a few sailors gathered at an Admiral's funeral, when she spoke to them of the love of

God. Deeply interested, they begged to hear more, and shortly after one hundred and seventy bluejackets were gathered together at a small hall near. At this meeting a letter was handed in to Miss Waldegrave from another watch, begging that they also might be invited. It would be impossible to give the details of the wonderful revival work then begun on board ship—generally between decks—and on shore, and continuing for over twenty years, when many a sailor, reckless and careless, learned to know the reality of divine love.

Among many others, one very wild young sailor was filled with the joy of pardon. Soon after, being sent to the Australian station, it was feared that amid all the temptations around and separated from his Christian friends, he might not stand firm in the faith. A year after, one of his shipmates was met, and on being asked if he knew G. C., his answer was, "I should think I did. I am not a Christian myself, but I want no other proof of the reality of Christianity than his life."

At the time of G. C.'s conversion, a chum of his, who was a man of exemplary character, became uneasy at seeing the joy and power which his own outwardly moral life had not given him. Convicted by the Holy Spirit of sin before God, he knelt down on Southsea Common in great agony of soul and called on

the Lord to save him. The cry was heard, and for many years did he speak to his shipmates of the Saviour's love.

The bright and joyful lives of the converts drew many to join them, and in those days there were few of our battleships without a praying band meeting behind the big guns, where many a story could be told of divine love and faithfulness. One especially, who had been far from God, gave powerful testimony against Bradlaughism, so that night after night one hundred and fifty men crowded to hear him. He became a Warrant Officer younger than any man in the Navy, but having marked evangelistic gifts, he felt constrained to give up his life to make known the great Salvation.

In numbers of other cases some of the greatest drunkards in the Navy, blacklisters of all kinds, were indeed born again and became witnesses of no small power, for a sailor being always before the eyes of his shipmates, is watched day and night to see if his conduct is in accordance with his profession. The sharpness of the criticism to which he is exposed drives him to live in close communion with God. A life of half-hearted compromise which might be possible on shore would be speedily extinguished by the jeers of companions at sea.

In her later years Miss Waldegrave became a great invalid, but from her bath-chair she gave little books to sailors who passed by. One of these books was the means of opening the eyes of a bluejacket to divine things; he told others, for these men never kept their good things to themselves, their open-handed nature leading them at once to share their blessing. The lives of no less than eight of his friends were changed as the result of this one little seed which was literally sown in weakness and raised in the power of God.

Another message came from the deep. An utterly godless man had been brought to Christ and was living in a remarkable nearness to his Saviour so as to be a witness to all around. He became bos'n of a large cruiser and wrote full of joy that eighty sailors at Wei-hai-wei had all found Christ and had been meeting in a Joss house for praise. One especially, who had been a hard drinker, was now filled with the Spirit, speaking to all of the Love of God.

The year 1867 marks a new epoch in Lord Radstock's life and an extension of his work. I quote from his Notes. "I was asked," he says, "to take part in an International Conference of the Evangelical Alliance in Holland. I knew only one gentleman there, and the programme, which included many ponderous

theological addresses by Dutch and German professors, was not attractive. But as it was a rallying point for Christians of all denominations, I went."

He proposed a daily prayer meeting before the Conference began, and in three or four days about four hundred met each morning at eight o'clock seeking blessing on Holland. Wonderful and speedy was the answer. At the Gospel meetings which followed in the lovely villas and châteaux within reach of the Hague, great numbers of the educated classes were impressed. The coldness and deadness of the Reformed Dutch Church was a byword. Scepticism and formality prevailed to an extent it is difficult to credit, but the Spirit of God, in answer to prayer, was moving upon the face of the waters, and the message of liberty and joy found prepared hearts to a wonderful degree.

A few instances will show the type of those brought under the influence of this awakening. Almost the first was a lady well known for good works but without the peace of God. When she, who had been looked up to in the religious world, received after a long struggle the love and sufficiency of Christ in its fulness, it created great astonishment, and hundreds of her neighbours crowded to her beautiful villa to hear a message which had brought such peace and power into her life. Among others

were M. and Mme. L. from a neighbouring château. Mme. L. shrank from the reception of fresh light which she feared would separate her from her husband who was an avowed sceptic. Christ's death, he said, could make no atonement and the whole thing was illogical. When asked by Lord Radstock what peace and power he had for the troubles of life, he confessed he had none. "A positive experience," Lord Radstock pointed out, "such as millions could claim, could not be contradicted by a negation. How often with increased knowledge do seeming impossibilities become mathematical certainties." Monsieur L., deeply impressed, at last called in blind helplessness on the Name of Jesus Whose existence he professed to doubt. The following morning when telling his children of his act of faith, the light came in and he began to praise God. His wife, thinking it must be a delusion that her sceptical husband should find peace before herself, at last understood that salvation was of free grace. M. L. at once began testifying to his neighbours, many of whom shared his former views, of the peace which he had found, and eventually seventeen of them experienced the same joy. Shortly afterwards Monsieur L. opened his castle and sent out mounted men to gather in the whole neighbourhood within a radius of ten miles. Not a few heard the

Word of God in the fine old château, formerly a convent, where about two centuries before Count Zinzendorf began his work and founded the Moravian brotherhood whose self-sacrificing missionary work is known throughout the world. In six weeks' time no less than thirty-eight relations and friends of another rich and noble family were rejoicing in a new revelation of old and as yet dead doctrines. "So mightily did the Word of God grow and prevail."

During this time of awakening Lord Radstock had given a little book called *The Blood of Jesus* to a diplomatist at the Hague. Receiving with gladness its message, he passed it on to his brother, Count Bentinck, the owner of one of the most celebrated castles in Holland. One night a strange sense of unrest came over the Count, preventing sleep, so, striking a light, he began to read *The Blood of Jesus*, and as he read peace came to his soul. At that very hour God's servant was awake praying how he should approach Count Bentinck. He found later that the Spirit had already spoken. The following day the two brothers translated the Gospel addresses to their tenants and labourers whom they had gathered together for the purpose. Their conversion was followed by that of two other of Count Bentinck's brothers. Thirty years after Lord Radstock had the joy

of meeting in three or more of these castles the fruits of his work in 1867.

“ There was nothing new in all we heard,” says Miss Elout, so well known to many in England, and who, when living at the Hague with her family, threw herself warmly into the movement in Holland, “ Lord Radstock was not eloquent, sometimes rather hesitating in his speech, but there was a reality and earnestness, a simplicity that carried conviction. Upon his whole being was imprinted the words, ‘ This one thing I do.’ I remember one day, while dining out with him, the young people were making arrangements for some Sunday amusement, when one turned to him saying, ‘ I suppose you think this very wrong?’ ‘ Well,’ he answered, ‘ we are all on a voyage; if on our boat we each have the right pilot at the helm, we can’t go wrong.’ And then and there, at table, he gave the most direct, glorious Gospel message, lifting up Christ in all His Beauty and Fulness. . . . The chief work in Holland was amongst the upper classes, and these were helped and encouraged to evangelise throughout the country.”

In no mention of the work in Holland can the name of Baron von D., Lord-in-Waiting to the King, and his wife be omitted. These, like so many others there, had “ a name to live,” but were without that peace by which alone hearts are released to give testimony and become powers for Christ. Their house at

the Hague has been the centre of Christian life ever since the day when, in the open air together with the governess of their children, they were brought into peace and knelt side by side to give themselves to God. All through Holland has the Baron's message gone; gifted as he is with courtly charm and gracious love, he has been gladly accepted as a worker by the Established Churches. He and a friend, also a fruit of the Revival, have spared not their lives but have penetrated into the least civilised parts of the country, sleeping in the strangest places and sharing the rough food of the peasants in order to bring to them the Good News. In Rotterdam they were the means of a great awakening among the population, largely Jewish and sceptical. As a result of that work three times a day a large Church was filled by the thronging crowds, and thirty years after a company of working men were still banded together for the spread of the Gospel.

The following extract from an article in the *British Weekly*, recently written, gives an idea of the extent and character of the Evangel preached in 1867 and of its power and permanence.

“The railway from Utrecht to Arnheim passes the little town of Zeist, known since 1746 as the seat of a Moravian settlement, with which an excellent school is connected.

It was at Zeist in September 1867 that Lord Radstock conducted a mission which left a lasting impress on the upper classes of Dutch society. There must be many now living in Holland who recall the preacher of Zeist in the prime of his vigorous manhood, and to whom his addresses stand out as the most memorable events of an 'international year.'

"In 1867, Napoleon III, whose Empire was already crumbling, summoned Europe to the Paris Exhibition. The Czar Alexander II and King William of Prussia were honoured guests of France. When the autumn shadows were falling and whispers of 'une année noire' and 'un hiver de dix années' startled the returning crowds, the voice of Lord Radstock was heard in Holland proclaiming, 'Behold, the Bridegroom cometh!' His words did not die upon the empty air. Dutch pamphlets published at Zeist during that autumn still exist as a testimony to the enormous interest aroused by his evangelistic campaign. We have before us, for instance, a little work entitled, *Lord Radstock and the Men most akin to Him in Aim and Effort*. Every sentence of this pamphlet shows the affection and admiration felt for the great evangelist in Holland. The character of his activity is said to be thoroughly English, and its starting-point is traced to Wesley and his successors in early Methodism. As these men offered a spiritual faith in opposition to the worldliness of the State Church, so, it is suggested, Lord Radstock belonged to that noble society of evangelical

Christians which included at different periods of history the Waldenses, the Friends of God, and the Reformers. His motto was 'Looking unto Jesus.'

"The text which in the author's view best sums up the message of Lord Radstock and all the teachers in sympathy with him, was the saying of St. Paul, 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. . . . We pray you in Christ's stead, be ye reconciled to God.'

"Another pamphlet, entitled *Lord Radstock at a Meeting in Zeist*, is anonymous and gives a descriptive account of a service held by the English peer at the beginning of September. It is mentioned that his Bible Readings were attended by a large number of persons from the town and neighbourhood, and that the audience included many of the 'gelden-geboorte aristocratie,' 'more ladies being present than men, and more young people than old.' The writer's tone is unfriendly. He evidently disliked and feared revivalist work, especially the after-meetings. He admits that many converts were made, and thinks that the fact of the preacher being a nobleman gave him influence with the classes who are usually content to advise the common folk to attend revival meetings while they themselves hold aloof. 'The greater his influence the more dangerous it is,' remarked his hearer, who must have belonged to the coldest section of the national church.

“ Another fugitive record tells of the closing service at Zeist, the singing of ‘ I to the hills will lift mine eyes,’ the short sermon from Psalm cxlv., the solemn warning to the unconverted from the text, ‘ The door was shut,’ and the final hymn of loving invitation, ‘ Christ receiveth sinful men ’ (‘ Jezus neemt de zondaars aan ! ’). ”

For the beginning of the work in Paris we must go back chronologically to the year 1868, though Lord Radstock’s interest and activities there extended over many years, in fact up to his death in 1913, and were pregnant with results of the deepest importance. In passing we may record his unusual command of French which he acquired by courageous and persistent effort. He could speak it not only grammatically but idiomatically, and he was often mistaken for a Parisian.

In the year 1867 Paris, then in the full blaze and splendour of the Empire, was the scene of a remarkable spiritual awakening through a Liverpool lawyer, Reginald Radcliffe. Not knowing a word of French, a halting speaker even in English, he came to the gay and critical city to make known the glad tidings of God’s love. There was no religious liberty, the law forbidding public meetings, but this man was one of those who “ know their God ” and consequently “ do

exploits." On being refused by the *Préfet de Police*, he quietly said he would ask the Emperor. The *Préfet* wavered and finally gave permission, and placards were then put out all over Paris, "Conférences sur l'Amour de Dieu." For six weeks the *Cirque*, which holds fifteen hundred people, was not only filled to the doors, but was invaded by outsiders with ladders. At the end of that time Mr. Radcliffe left. Groups were then formed by a leading French banker for reading and prayer in thirteen different parts of Paris; these shone as lights in a dark place for four years until the Commune. One of these meetings, in which Lord Radstock was a moving spirit, was held in a tiny church in the *Rue Roquépine*, and though small numerically, was very fruitful in results.

Many of the Russian aristocracy visiting Paris became interested in the Gospel. A Russian diplomatist, formerly a sceptic, who had been enlightened and changed through conversation with a French lady well known for her faith and zeal, gave a witness to his Lord and Saviour which was the means of bringing some of his compatriots to these little gatherings. One day, at the end of a ball in the *Tuileries*, he remarked to the two Princess C.'s that the gay scene resembled a show of marionettes; in this they agreed. They had both

been widowed in youth and their lives seemed hopelessly blighted. As the result of this conversation they came to the gatherings in the Rue Roquépine, where they found consolation and peace, and eventually became links in the wonderful chain of events which led to the work in Russia.

In connection with Lord Radstock's preparation for that work I quote a letter received this year from a friend of his early years, which speaks of his longing even then to visit Russia and of the strange providences which eventually led there through the loss of the beloved child of whose death I have written, whom he had destined for that service.

This lady writes—

“ I was taught by his holy consistent life and simple waiting upon God for guidance in the least as well as in the greatest matters, more even than by his words. He was then thinking of banding together young Christians whose knowledge of continental languages would enable them to go abroad and win souls to Christ from the higher circles of society. Especially in Russia did he seek an opening for such work for himself, and he told me that for ten years he had waited for such a door to open to him, but that hitherto the door had only been ajar, so he was then educating his eldest daughter to go to Russia in his stead. Then he said to me, ‘ Never push open a door

ajar'; God says, 'I have set before thee an open door,' when He means us to go forward; but He sometimes lets our faith be tried by doors ajar that we may wait to see if He means them to be opened to us.' When we met a year or two later at Bonchurch, Isle of Wight, Lord Radstock told me how God had taken his daughter Home, but had opened the way wide for him to go himself to Russia and carry on the work there, in which later he was so greatly blessed, thus giving to me a lesson never to be forgotten."

Lord Radstock loved in later years to recall these events—so small in themselves as to be passed over almost unnoticed. One of the keynotes of his life and work was his deep recognition of the smallest events as indications of providential leading. The fruitfulness of those tiny seeds of opportunity which most of us ignore was a marked feature of his life, and the constant watchfulness resulting from his continual waiting upon God in the minutest details for direction and guidance, differentiated his spiritual life, to a large extent, from others. To quote his own words: "The tsetse fly in South Africa has been one of the most potent factors in the social, commercial and military affairs of that Continent. Was the first tsetse an unimportant personage? Perhaps there is no deeper saying of St.

Augustine than 'Maximus in Minimis,' yet how often we say, 'Oh, that's only a little thing, it doesn't matter, does God look into such trifles?' Scientific thought to-day is largely occupied with the study of organisms so minute as to escape detection by the most powerful microscope. Yet these organisms, infinitesimal as they are, have power to affect the lives and destinies of men. If that be so in the natural order, how much more in that spiritual realm of the Unseen where God has 'chosen the weak things of the world to confound the things which are mighty, and things which are not, to bring to nought things that are?'"

"'How can we venture to speak of the laws of chance? Is not chance the antithesis of all law?' . . . To begin with, What is Chance?"¹ This is a question which has been asked through the ages, and the words of so famous a scientist and mathematician as M. Henri Poincaré are full of suggestion, in connection with such experiences as Lord Radstock's life vividly brings before us, in that eternally interesting subject of the connection between the smallest events of human life and the greatest and most intricate workings of divine providence. M. Poincaré says, "Every phenomenon, however trifling it be,

¹ Henri Poincaré, *Science and Method*, Part I, iv. p. 64.

has a cause, and a mind infinitely powerful and infinitely well informed concerning the laws of nature could have foreseen it from the beginning of the ages. . . . For him in fact the word Chance would have no meaning, or rather there would be no such thing as Chance. . . . That there is for us is only on account of our frailty and our ignorance. And even without going beyond our frail humanity, what is chance for the ignorant is no longer chance for the learned. Chance is only the measure of our ignorance. . . . A very small cause which escapes our notice determines a considerable effect that we cannot fail to see, and then we say that that effect is due to chance.”¹ It is difficult to refrain from further quotation, but my object is rather to emphasise the fact that in Lord Radstock’s life, and resulting, as it seems clear, from his single-hearted obedience, he received light on many circumstances which to the careless and superficial observer seemed due either to what we call chance or to imagination. He was in touch through the Spirit with the Eternal Reality to whom is known the End from the Beginning and in whose Presence secrets are revealed. In the words of the poet, perplexed by the complications of human life and its apparent meaningless intricacy, “when I sought

¹ *Ibid.*, Part I, iv. pp. 65, 67.

to know this it was too painful for me until I went into the sanctuary of God, then understood I." In Lord Radstock's own words, "If God has not control over every circumstance, however small, He is not omnipotent. Those things hidden from the wise and prudent He has revealed unto babes. When struggling for precedence the disciples were told 'Except ye become as *little* children, ye cannot enter into the *kingdom* of God.' Self-effacement is at once the consequence of the Light of God and the condition in which the Incarnation can have its manifestation in us." In the events which follow we see this illustrated.

The Russian diplomatist who has already been mentioned and whose zeal was not checked by official routine, pressed a certain Grand Duchess to meet Lord Radstock. His suggestion received an emphatic negation, but in no way daunted by her refusal, he sought the prayers of the little gathering in the Rue Roquépine that the interview might somehow be brought about. A few days later Princess C., who had lately found comfort in her deep grief, had been asked by Lord Radstock to spend the evening with himself and his family, but the development of a sore throat in his household made this plan unadvisable and changed the place of meeting to the Princess's own apartments. That day he spent in visiting,

but from walking all day in the heat was so tired that he was tempted not to keep his appointment with the Princess; however, thinking over his promise, he decided to go. Contrary to his custom he took a cab and arrived ten minutes earlier than he would otherwise have done. Three minutes after his arrival there was a clatter at the porte cochère and the great lady was announced. Not seeing the Englishman she said to the Princess, "I have sent away the A.D.C. and the carriage, and am going to spend the evening with you." As Lord Radstock advanced to be presented, she gave a start. Here was the man she had refused to meet. His frank and kindly greeting, however, disarmed her prejudice, and it was not long before the story of divine love found an unexpected response in her heart, and subsequently a five hours' talk, which was arranged before her departure for Russia, gave opportunity for further searching of the Scriptures. Of course, had Lord Radstock arrived at the appointed hour, the Grand Duchess would have been told that he was coming and would certainly not have sent away her carriage and would thus have avoided meeting him, but by the seemingly accidental re-arrangement of plans, a meeting was brought about through which, humanly speaking, the work in Russia was commenced.

On her return the Grand Duchess spoke to many in her world of what she had heard, and on Lord Radstock's arrival there later it was by her invitation that he found a company of her relations and friends gathered to meet him, who listened with the deepest interest to stories of Gospel work among the London poor. As will be found further on, other invitations followed in great number.

Continually seeking guidance in those things which in the world's estimation are accounted insignificant, he was invited to a family dinner party by a Russian lady in Paris. Though more inclined to go to a mission in a poor quarter of the city, after prayer he decided to accept the invitation. Among the guests was the daughter of his hostess, newly married to a fervent and most bigoted member of the Greek Church, absorbed in the practice of ceremonial. A second interview was proposed, and whilst speaking of the Holy Ghost a wonderful power came over the little gathering. The rigidity and formality broke down and the power of the Spirit was felt by the whole company, especially by the son-in-law. He and his wife, filled with a new joy, made known to all around them the gladness which they longed to share. A year after the wife was parted by death from her devoted husband, who in full surrender gave her up to God and

lived alone in the depths of Russia to spend many years in work among his peasants.

Meanwhile the brooding of a great catastrophe was over Paris, though at present the brilliance was unclouded. There were, however, disquieting symptoms. Gospel meetings were carried on, though in several places barricades were erected, while warnings of danger were given to the evangelists in the Faubourg St. Antoine. These were naturally disregarded, and many of the would-be "émeutiers," hearing the story of Jesus crucified for them, were deeply touched and affected. Paris was being rebuilt, and great numbers of large houses were marked "Matériaux de démolition à vendre." Lord Radstock, speaking with prophetic instinct, declared God had written these words of doom all over Paris. It was not long before a German army was at the gates, and when after the first siege the Commune broke out, all was burnt in that quarter except the little church which remained intact among the ruins.

As far as I know the preaching of the Gospel, which so deeply stirred the Russian visitors in Paris, did not touch the upper class of French society, though a very remarkable work broke out among the poor in their misery and degradation.

From his connection with Russians in Paris

came an invitation to visit St. Petersburg (or Petrograd, as it is now known). It is interesting to note the hindrances through which the doors into Russia were opened. Lord Radstock was assured by officials that his entrance would be banned. He was much burdened with family anxieties and his lungs were considerably affected by incessant and heavy work. It would be highly dangerous, he was told, to go to Russia, and the spring was the worst possible time, but the call he believed was of God. How was he to know His Will? One great principle of guidance on which he acted throughout his life was to examine the motive which influenced him. Why, then, did he hesitate? Because of possible suffering? "Fear of suffering," he says, "could never be a God-given reason for not acting." He started ill and weak. The weakness increased. But on crossing the Russian frontier he was healed. This experience he always considered of special value in his later life.

This was not the only occasion during these wonderful years on which his faith was sorely tried, not for himself alone but for those nearest and dearest to him. The walk by faith is not a path of roses. In the spring of 1874, when the work was at its height, he was greatly distressed by the illness of his

mother, the Dowager Lady Radstock, which ended fatally. The call was urgent to return home. Filial affection and duty (from the outward point of view) seemed to make this course clear, but the staying hand was upon him, and he passed through much uncertainty and some agony of soul. A telegram from his sister Elizabeth brought light. "Seek ye first the kingdom of God and his righteousness," she said. This decided him. On another occasion in the same year his faith was greatly tried by the illness and death of his brother-in-law, Sir Thomas Beauchamp, when again the call seemed urgent to return, but once more he was prevented by the guiding Voice. It is needless to say that these decisions were the occasion of much adverse criticism, but to his own master the servant stands or falls, and those who understood him knew how deeply he suffered under his apparent indifference to home ties.

In St. Petersburg he was occupied from ten to fifteen hours a day in going from house to house telling the glad tidings of the angels, "On earth peace, goodwill towards men." Many feared the opposition of the Greek Church, though it need scarcely be said not a word of controversy entered into his testimony. But ecclesiastical prejudices are of all others the hardest to overcome. For this prejudice there

was, however, some excuse, and to understand it we must glance for a moment at the condition of religious life in Russia at the time. The Procurator of the Holy Synod of the Russian Church, himself a layman, was a man of an extreme belief in autocratic power. No doubt he was honestly alarmed by the increase of sectarianism throughout the Empire. Besides the Stundist and Molokhani sects, who correspond more to the Quakers in our own history, men of unblemished character and scriptural ideals, there were also springing up strange and fantastic cults threatening, as M. Pobedonostzeff believed, the foundations of the State so closely bound up in Russia with the National Church, over which he wielded supreme power. He undoubtedly stood later for an arch-persecutor and would if he could have stamped out all that did not emanate from the State authority. The results of this policy we may deplore, but at any rate we must admit that, granted his point of view, it was comprehensible and not ignoble. With this powerful personality, who seemed to be the strong man needed by Russia, Lord Radstock was brought into contact. It is easy to see that their ideals were wide as the poles apart, and that this new evangelical movement, sweeping into its vortex the most enlightened and influential of the Russian nobility,

and through them spreading to the lowest class and to the farthest bounds of the Empire, presented a terrible danger. On the other hand, the clergy, sunk in ignorance, superstition and drunkenness, had long ceased, as M. Anatole Leroy-Beaulieu says in his history, *L'Empire des Czars et les Russes*, to influence in the slightest degree the educated classes. Conditions such as these give one a clue to the eager reception of the message which the Englishman came to declare, while underneath in that gay and licentious world were aching and restless hearts, who had tried philosophy and pleasure and found only a void.

M. Leroy-Beaulieu describes the salons of St. Petersburg at the end of the reign of Alexander II as containing "many spirits famishing for truth and disgusted with the insipidity of the inefficient bakemeats served to them by the official clergy in their heavy plates of gold." "To appeal to exalted personages in these conditions," says *The Times* correspondent, "no ordinary preacher was required; to this blasé society the Word of God was brought by an English 'lord' (*Lord Apostol* was the title of a contemporary novel by Prince Mechtchersky), but the evangelical seed sprang up none the less from falling on drawing-room carpets."

Into that heavy atmosphere, laden with

tradition, Lord Radstock came with his message of free grace, pardoned sin, and joy. Among his audience none was more deeply moved by his preaching than a certain wealthy Colonel of the Guards named Paschkoff, a brilliant member of St. Petersburg society. He was a great lover of art and his palace was crowded with treasures. His social position and widespread influence made his conversion prominent in the social world, while his great possessions in the Ural mountains and in Central Russia gave him the opportunity of spreading widely throughout his beloved country the Gospel of grace. With a soul fired by divine love he opened his palace, now the French Embassy, to all sorts and conditions of men, from the highest to the lowest. The whole of the movement had been ridiculed by the clever satirical pen of Prince Mechtchersky, the mocking title of whose novel, *Lord Apostol*, which had been sold by thousands, had greatly amused the society of St. Petersburg. We find, however, a sympathetic picture in the pages of another contemporary novel, entitled *Serge Batourine*. After describing the spirit of love pervading all who came in contact in the humblest capacity with Colonel Paschkoff's palace, the writer goes on to speak of the preacher himself, as he appeared in this world of fashion and luxury.

“ Le nouveau venu paraissait avoir une cinquantaine d’années au plus. Il était vêtu d’un simple surtout gris, et rien dans ses manières ne rappelait un prédicateur. Grand et largement taillé, il présentait l’image de la force. Un front carré, une tête chauve, encadrée d’une couronne de rares cheveux blonds, des favoris roux et courts, le regard clair et bienveillant, un sourire presque habituel illuminant le visage ; tel était le lord apôtre, comme l’appellent ses détracteurs.”

Then follows a picture of the magnificent surroundings which during several years were the centre of this remarkable work—the crimson velvet ballroom of vast dimensions, the walls hung with rare Chinese silks, the many portraits and works of art and beauty all around. In the midst of this “luxe” and magnificence the flower of the aristocracy of St. Petersburg was assembled, the women exquisitely dressed in their long sweeping robes of black, for in that year the armies of Russia were plunged in all the horrors of war, and society mourned many a beloved husband and son. They met, not to laugh and be amused, but to hear the Word of God ; young and old, military and civil, aged ladies and young girls—all were attentive and absorbed while the preacher unfolded the attitude of the guilty soul in the Presence of God, and contrasted it

with the joy of the pardoned child. Many broken hearts found true and lasting consolation in the message given.

Another chapter in this movement is opened in connection with the work carried on among the lowest classes by the great and noble of St. Petersburg society, of whom Colonel Paschkoff was the centre and leader. He held back nothing. His great heart and entire humility made him the servant of all, and one could trace in him a strange likeness to his Master. Driving one day in a common sledge he began to talk to the "istrostchiks" of the Gospel story, which led to an invitation to their common lodging-house. In this way hundreds were reached, for many of the men came from different places in the country, and after the melting of the snow drove their ponies back to cultivate their plots, armed with books and testaments to distribute in their villages. This caused a widespread interest and the Good News ran like wildfire. The story of the Cross softened also many hearts given up to Nihilism, and Colonel Paschkoff's work among prisoners and the most abandoned criminals was so remarkable and the influence exercised so apparent that we must give one or two instances here. In connection with this work among the Nihilists especially, General Trepoff (father of the present General) said, as Colonel Pasch-

koff was leaving the house, "If that man succeeds, we are saved."

A student was suspected by his fellow Nihilists of having betrayed them and was sentenced to death by them. Invited to go out for a walk, he was stunned by a blow from behind. To prevent identity a woman made a hole in the ground and, filling it with vitriol, put the poor man's head and face into it, thus burning every feature out of all recognition. He was still alive when the police found him, breathing hatred and vengeance on the diabolical perpetrators of the outrage. To him came Colonel Paschkoff, with infinite patience pouring the oil of divine love into his wounded heart; he soon had the joy of seeing the poor sufferer filled with peace and entire forgiveness of his enemies. Count Bobrinsky took him into his own house, and with his wife tenderly nursed him. After some years the perpetrators of the crime were brought to justice, but the victim, who was called as a witness, refused to give evidence against them, saying he would have done the same but for the grace of God. Terribly mutilated, with his face covered with a black mask and totally blind, he afterwards founded an Institution for the Blind, and wrote a short sketch of his life entitled *He loves Me*.

The meetings for prayer at this time were like those of the Primitive Church, and remark-

able and instantaneous were the answers. A woman possessed and blaspheming became infuriated when brought among the praying band; but the intercessors continued until midnight. At last the evil spirit was cast out and she fell senseless to the ground. She became an earnest Christian, and her husband, a drunkard and a sceptic, seeing the miracle performed on his wife, came to the meeting, was delivered from drink and eventually became Inspector of Colonel Paschkoff's forest near Moscow. Here he discovered great dishonesty, and the guilty parties, to revenge themselves, accused him to the police of blaspheming the images, which was and is the gravest crime in Russia. Though innocent, he was sentenced to be exiled to Siberia for life. Chained to a gang of desperate characters to march a thousand miles on foot in a cold 20° to 40° below zero, all hope of human help was abandoned. Colonel Paschkoff hurried to Moscow to console him, but found him radiant with joy, saying, "How good the Lord is, I have been praying to work among prisoners and this is how my prayer is answered." Colonel Paschkoff had just time to slip a testament into his hand before he was marched off. A year after, in 1878, at one of the meetings of the McCall Mission in Paris, a gentleman asked leave to speak. He was a Jew by birth and had been a sceptic, but when travelling in Russia some months

previously he had come across a batch of prisoners, one of whom attracted him by his happy face. He heard him say, "It is all joy," and, astonished, asked him his meaning. The prisoner then spoke of the Love of God which filled his soul. "How did he know it?" asked the visitor, and the man showed him the testament, which the Jewish gentleman begged to have. It was the only book the prisoner possessed, but yielding to his entreaties he gave it. "Now," said the Jew, "I too know that Jesus is the Messiah and the Saviour."

Another notable figure of the evangelical movement was Count Bobrinsky, Minister of the Interior. He was a man of colossal intellect and looked with kindly contempt on this new sensational movement which had interested his wife. He was deeply read in German philosophy and had acquired an extensive library of philosophical works. His great soul found in these no permanent intellectual satisfaction and he destroyed all, together with the Bible which he had carefully studied, finding in it a collection of uninteresting and childish statements. At the breaking out of the Crimean war, he was appointed Colonel of the Corps of Nobles. Taken ill with typhus, he was at the point of death. It would have been a disgrace had he died in this prominent position without absolution and the reception of the sacraments. In extreme weakness he was per-

suaded to send for the priest, but before he came the burning question forced itself upon his soul, "There was no proof that God existed." He had strength to push the elements away, as he reasoned that if there was a God he would not appear before Him with a lie upon his lips. He became unconscious and remained thus for many days. His first waking thought was, "If there be a God He must have some way of revealing Himself." He then and there registered a vow that no day should pass without a prayer to the Unknown and as it seemed Unknowable God. That vow he kept. When through his arduous official life he sometimes forgot it, he recognised the omission as a breach of honour and renewed his daily and nightly petition.

About twenty years passed away and Lord Radstock came to St. Petersburg. Politeness forbade Count Bobrinsky to absent himself from a dinner in his own house to which his wife had invited the Englishman. The latter, ready to seize every opportunity of delivering his message, introduced the subject of the Epistle to the Romans. Count Bobrinsky listened with half-amused interest, but his attention was arrested. Excusing himself on account of official claims, he retired to his "cabinet de travail" and commenced to write an answer to the statements of his guest. Finding his own answer logical and convincing,

he sent it to the printer, and on the MS. being returned to him, re-read it. Meantime something had happened in the Realm of the Unseen which made the apparently indisputable argument unsatisfactory, and in his own words to me, like a sudden flash of light in his soul, "I found," he said, "that Jesus was the key, the Beginning and the End of all." Falling on his knees he understood that his prayers were heard. There *was* a living God, and He had revealed Himself in Jesus Christ. Count Bobrinsky's life was henceforth laid at the feet of Christ, his estates became centres, not only of agricultural and social improvements, but first and foremost of the spread of the Gospel. His ardent nature may be gauged by his visit, after his conversion, to Tolstoi, when the two men spent eight hours on end, until six in the morning, absorbed in the supreme question of the revelation of God in Christ. It is one of the anomalies of Russian officialism that Count Bobrinsky was never exiled. Possibly his temperament and exalted official position did not bring him into such direct collision with ecclesiastical authority as was the case with Colonel Paschkoff and Count Korff.

Count Korff, Maître de la Cour, had been from childhood connected with the Court, and his position brought him much in contact with members of the Imperial family. Like many of the Russians he had religious aspirations, but

these did not satisfy the heart. Light came to him through the teachings of Lord Radstock on the Jewish Tabernacle, that inspired picture book for the awakened soul conscious of sin and of the insufficiency of human effort. Little by little the completeness of the Sacrifice of the Cross was unfolded to him and he saw that before worship came pardon, and that the ground of pardon was God manifested in Christ reconciling the world unto Himself by atonement. The result of this peace on a naturally pure and beautiful character, no longer haunted by the burden of unforgiven sin, was very remarkable. He and his wife were entirely devoted in their service, and eventually he also suffered banishment for the Gospel. Princess Lieven, Princess Gallitzine, Madame Tchertkoff, Princess Gargarrine, and many other "honourable women" were also among those who laid their all at the feet of Christ, having received all from Him. Daily the prisons and hospitals were visited, and from 1874 to the present day several missions a week have been conducted by these devoted servants of God in St. Petersburg, and one cannot doubt that amidst the prevailing unrest these labours still have their part in holding back the great waves of anarchy and Nihilism under the surface in Russia.

The eagerness with which the testaments were received by the villagers from the hands of the returning "istrostchiks" led to a great

desire on the part of those interested to still further make known the Gospel among the millions of peasants in the Empire. It is of course well known that the Russian peasant has for the most part deep religious aspirations, though mixed with much superstition and ignorance.

And here the following extract from a recent issue of the *Nation* (July 18, 1914) gives a graphic account both of the spiritual condition of these peasants and of the priests, little less ignorant than themselves. Pobedonostzeff, the Procurator of the Holy Synod, whose name has already been mentioned in connection with the Revival in Russia, published while in the height of his power, *The Reflections of a Russian Statesman*, which the correspondent of the *Nation* considers a true commentary on Russian life and religion. He writes as follows—

“ ‘What a mystery,’ says Pobedonostzeff, ‘is the religious life of a people such as ours, uncultivated and left to itself!’ The Russian clergy, he says, teach little and seldom. To the illiterate (and the enormous majority of Russians are illiterate) the Scriptures are unknown. In remote districts the congregations understand nothing of the words of the service, or even of the Lord’s Prayer, which is often repeated with omissions and additions which deprive it of all meaning. ‘Nevertheless,’ he continues, ‘in all those untutored minds has been raised, one knows not by whom, an altar

to the Unknown God. To all, the intervention of Providence in human affairs is a fact so indisputable, so firmly rooted in conscience, that when death arrives these men, to whom none ever spoke of God, open their hearts to Him as a well-known and long-awaited guest. Thus, in a literal sense, they give their souls to God.' Tolstoi, though denounced and excommunicated as heretic by Pobedonostzeff and the Holy Synod, had the same feeling with regard to the Russian's religious nature, the same reverence for the peasant's instinctive sense of God."

Realising to some extent the actual situation, on one side the ignorance and on the other side the receptivity of these millions, the question presented itself, how could the excellent Gospel literature which had passed the censorship be conveyed to them over the vast extent of the Empire, where roads and bridges were few and where in many cases the post only goes once a year? The distribution presented insuperable difficulties and would entail a gigantic expenditure. If, however, the people came to one centre the question could easily be solved. The coming Moscow Exhibition of 1877 seemed the golden opportunity, but the fanaticism and opposition on the part of the Moscovites made the scheme appear impossible. Of this opposition Lord Radstock had been informed on his former visit to Moscow in 1876, where, however, in spite of the prevailing

fanaticism, many remarkable conversions took place, though the numbers attending the meetings were very small. One who knew the place well said to him on hearing of his proposed journey, "Les Moscovites veulent vous crucifier, mais tant mieux. Le monde a crucifié le Seigneur, qu'il crucifie le serviteur."

Owing to the fanatical character of the authorities it was thought impossible to apply for space for a stall for the books. This idea therefore was given up. Only two days before the opening of the Exhibition, however, four or five of those interested were talking over the matter, and realised how wonderful an opportunity it would give if only the difficulties could be overcome. Suddenly one present said, "We have acted upon our own reason, and have not asked the Lord." Prayer was then made for direction and all were afterwards in agreement that an effort should be made, Count Bobrinsky offering to start at once for Moscow. As the train was due he had no time to dine and consequently got out at the first refreshment station, a thing scarcely ever done by those travelling by night in Russia. Through this apparently insignificant occurrence he met a friend who told him his quest would be in vain, as all the space had been allotted months before and the committees were dissolved. He added, however, that all details were in the hands of one man. To this official

Count Bobrinsky went on his arrival in Moscow. This gentleman regretted that such an excellent idea came much too late. After reflection, however, he suggested another alternative, namely, that a narrow table should be placed at the entrance to the Exhibition where all must pass it. This proved far better than the original plan, as indeed many of us experience when difficulties have brought us to God in prayer, and by this work in the Moscow Exhibition many thousands of Gospels were scattered over the remotest parts of the Empire.

Some might be inclined to regard these small occurrences—so trivial in themselves—as mere coincidences, but in the story which precedes, as well as in that which follows, a widespread distribution of the Gospel message was the result. Is it not easier to believe in the workings of a personal and Divine Providence than in the chance and fortuitous disposition of events? Speaking of complex and numerous causes, often too small and too numerous for finite comprehension, owing to our limitations, Henri Poincaré says in that illuminating essay on “Chance” from which I have already quoted, “A man passes in the street on the way to his business. Some one familiar with his business could say what reason he had for starting at such an hour, and why he went by such a street. On the roof a slater is at work. The contractor who employs him could

to a certain extent predict what he will do. But the man has no thought for the slater, nor the slater for him; they seem to belong to two worlds completely foreign to one another. Nevertheless, the slater drops a tile which kills the man, and we should have no hesitation in saying that this was chance. . . . How very little it would have taken to make the man pass a moment later, or the slater drop his tile a moment earlier.”¹ The complexity of the laws which act and react on each other eludes us, and we cannot discern their relationship in the apparently unrelated occurrences of life as we can only perceive it. M. Poincaré suggests that a mind infinitely powerful and infinitely well informed concerning the laws of Nature could foresee the action and reaction of phenomena, however trivial and apparently unrelated, from the beginning of the ages. These words of one of the greatest scientists of our day throw light on such expressions in the Scriptures as “Known unto God are all his works from the beginning of the world.”

One more quotation from Lord Radstock’s notes bears on the foregoing and illustrates his quickness to discern divine guidance even when not understood. He writes: “‘I will guide thee with mine eye,’ says the Psalmist, speaking as the mouthpiece of Jehovah, thus indicating the almost imperceptible motion by which the

¹ *Science and Method*, Part I, iv. p. 75.

obedient servant perceives the will of the Master in contrast to that direction needed by the horse and mule whose mouths must be held in with the bit and bridle of outward circumstances in order that they may come near, *i.e.* carry out the Master's intentions." Lord Radstock then relates how after calling on a lady in St. Petersburg he was about to leave, but found himself constrained to stay on although his conversation was at an end. In about eleven minutes he felt he must leave at once, and going down the street to pay his next visit he noticed a carriage which stopped opposite the doors of a large house. A General Officer jumped out, and just as the swing doors of the house were about to close he saw Lord Radstock and greeted him warmly, having made his acquaintance the year before. He had only come in for the day, and ten seconds later he would have been in the house, while ten seconds earlier he would not have arrived. The result of that five minutes' talk was a great change in his life and a dispersal of the mists which had obscured his spiritual vision. Longing to show some return for God's love he gladly undertook to distribute a number of testaments in the Saghalien Islands, where, owing to their geographical position and political difficulties, any other means would have been impossible.

Meantime, for several years society in St.

Petersburg had occupied itself with the discussion of these new religious ideas. When, however, they were put into practice, cutting at the root of fashionable life, turning ballrooms into prayer rooms, occupying the great nobility with the poorest and most hated classes, stretching out loving hands to Nihilists and Socialists in the Name and for the sake of Christ, filling the common people with new desires, and a common joy spreading like sunlight from face to face, first wonder and then fear gathered force. Occasions were found to bring to the notice of the highest authorities the danger which threatened, and reluctantly, it is said even with tears and deep distress, the Czar, pressed by his ecclesiastical advisers, gave the order for the extinguishing of this light unless the man who had become the storm centre of the movement would give his word to "speak no more in this Name." That promise could not be given, and so once more in the long annals of the Church of Christ false witness and calumny, suspicion and fear, united to stop the testimony of the most saintly, humble and Christlike of men. Colonel Paschkoff was banished and never again set foot in his beloved country.

The question forces itself upon us, Why should the proclamation of free grace entail invariably, as it seems, opposition and even persecution not from the bad and dissolute but

from the good and earnest? Perhaps the answer is found in the reluctance of the human heart which, full often of ideals, ever seeks to realise them by its own will and effort. Naaman is still willing to take long journeys in search of healing, but the despised waters of Jordan are only resorted to as a last resource, involving the surrender of the natural pride of the human will. In Russia there were thousands of devout and earnest souls, including no doubt some of the priests, who were filled with genuine alarm at the preaching of a free and present pardon and a life of joy and service in the Spirit. This release of the conscience from the burden of sin is always accompanied by light in the intellect. But Liberty, whether spiritual or political, has ever been purchased at a great cost. Though the angelic message was "Peace on earth," yet "I came not to send peace but a sword," said Christ; and "a man's foes shall be they of his own household." These are paradoxes which at present run on parallel lines not yet reconciled. This reaction in Russia was no unique phenomenon, but belongs to the history of all great religious revivals which spring, like the Reformation of four hundred years ago in Western Europe, from the declaration of Free Grace as opposed to Salvation by Works.

The strange contradiction, so often seen in human affairs, was once again illustrated in

the fact that the Czar Alexander II, who in 1856 had issued an Edict for the translation of the Scriptures into Russian, had at the completion of this work issued a further Imperial Ukase in which he prays that God will manifest the sanctifying power of His Holy Word for the progress of the Russian people in faith and piety, on which rests, he adds, "the true happiness of empires and nations."¹

At that very moment, through the preaching of Lord Radstock and the efforts of Colonel Paschkoff and others, those Scriptures were being the very life and cause of the new revival movement. Throughout human history the Bible is recognised as the great illuminating and emancipating power, and Alexander II had by his prayer desired this blessing for his people, while at the same time, under the influence of fear and the advice of others, he

¹ "In 1856 when I assumed the Imperial crown, the Holy Synod, at a Conference held at Moscow, deliberated on the means of spreading the Word of God in the most abundant manner among orthodox Russians, and recognised the necessity of translating the Books of Holy Scripture into the Russian language. On the achievement of their arduous labour, recognising the spiritual benefits which the flock of the National Church will derive therefrom, I feel it a sacred duty to express my sincere gratitude to the Holy Synod, who, in the accomplishment of their great work, have rendered themselves memorable. I pray God that He will manifest the sanctifying power of His Holy Word for the progress of the Russian people in faith and piety, on which rest the true happiness of empires and nations."

was arresting its answer. How often it is the case that the answer to our prayers brings results we little expect and from which we shrink in fear! But the eye of faith can look further. Some seeds take long to germinate, and the story of the Russian Revival has yet to be written. Many agencies have been at work since the storm broke which scattered those first faithful evangelists. Many voices have been heard and many messages have been given in Russia herself through Tolstoi and other contemporary writers, giving expression to a new world of religious thought and emotions, awakening consciences and raising ideals, while Father John has voiced the ardent spiritual desires and aspirations of the ignorant peasants. The schoolmaster, as St. Paul says, is still used to bring men to Christ and has his part in the divine economy. The Spirit's work is not arrested by the opposition of human authority, and in that great Empire, with its marvellous capacities for devotion, reverence and love, of which the sympathetic pen of Mr. Stephen Graham has recently given us such a graphic picture,¹ we cannot doubt that the buried seed, in a world where nothing is lost, is being prepared for resurrection. Transformation, not annihilation, is the law of life. From what quarter will the Wind of the Spirit

¹ *With the Russian Pilgrims to Jerusalem.* By Stephen Graham.

next blow in this vast Empire, so Western in thought, so Eastern in temperament?

Lord Radstock's last desire was to return to Russia, and his prayers were much concerned with her spiritual condition. There is one Church visible and invisible. Released from the limitations of the body, may not he and Colonel Paschkoff be free in spirit to bring blessings on that country which lay so near their hearts?

In the autumn of 1878 Lord Radstock left Russia with his family to return to England. A great revival had meanwhile broken out in Sweden, and receiving a pressing invitation to visit Stockholm he decided to spend a few days there on his way home instead of going by long sea. Soon after his arrival in Stockholm he felt an urgent call to remain, and here occurred one of those tests of obedience which sound perhaps simple when viewed from a distance, but of which any one who has had a similar experience will understand the significance. All plans had been formed for a return home. Lady Radstock was in delicate health, and after eighteen months of peculiarly strenuous work it seemed that Lord Radstock himself needed rest before undertaking a further campaign. The party was a large one, consisting of seven children with nurses, etc.; furs and winter garments had been sent back to England, and this, though a small detail, was a consideration in the starting of a northern

winter. But the call was undeniable and the readiness to obey was there. So after much prayer and with some exercise of mind, he decided to winter in Stockholm with his wife and children.

The first Sunday night the large church, which seats 4000, was filled to overflowing. Each day invitations poured in, and among other places, of which we cannot even record the barest details, he visited the island of Waxholm, where, out of a population of 1200, no less than 900 were present in the church every night; also in the town of Upsala, whose great University corresponds to Oxford in its educative value and importance, he spoke to 2500 people, and the meeting, followed by talks to batches of inquirers, lasted from 6 to 11 p.m. The following letter from the learned Dean of Upsala, the translator of the Swedish Bible, in connection with this visit is interesting—

“ My dear Friend,

“ My constant labour has hindered me from calling upon you during this your visit to our town. I regret it deeply, but I am assured that you will understand my feelings towards you. I beseech you to receive my most cordial thanks for all your kindness for myself and my relatives, and I cannot but add, for all persons who have heard you in this important place. I pray God to bless you and all your doings and endeavours for His glorious kingdom and for

the salvation of precious souls. I am sure your joy will be exceeding great in this time and in Heaven.

“It would greatly rejoice me if you would grant me only two lines from your hand.

“Your affectionate friend and humble fellow servant,

“CHARLES TOREN,

“Dean of Upsala.”

In Carlskrona the work was no less remarkable, and facilities for the meetings were given by the Admiral, about 4000 people coming through pouring rain. Such was the extent of the awakening which had been going on for some years that in a factory at Eskildana 700 workmen showed evidences of real change of life. This movement was not a new one, the Spirit of God had worked remarkably for many years throughout Scandinavia; under the despised name of “Lasera” (readers) the men cutting timber in the forests used to come together to read the Bible, and as they read the Holy Spirit overshadowed them and gave them a vivid realisation of its wondrous truths. From these simple men the Gospel spread throughout the country, two or three of the leading pastors of the largest Churches taking a prominent part in the movement.

Through Lord Radstock’s ministry the blessing among members of the highest society and among military officers was very remarkable.

One typical instance out of hundreds may be given of his dealing which throws light on the nature of his message. A well-known officer who had just left the Guards, at last overcoming his reluctance to come in contact with the evangelist, expressed to him his conviction that, being worldly by nature it would be quite impossible for him to confess Christ, as he would disgrace Him by falling away. Lord Radstock replied by taking out his pencil-case, and holding it upright on the table he asked Captain A. why it did not fall. "Because you hold it," was the answer. "Then no inherent power in the pencil but a power outside is that which keeps it. God, seeing the utter ruin of man, did not tell him to stand upright, but brought in an external power, Himself. And the question of falling depends not on the power of man, but on the Almighty who 'is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy.'" The message went home. The following year as the train drew up to the platform at Stockholm, he was greeted by the officer with the words, "God has never let the pencil go for one minute." Since that time Captain A. has been an earnest worker for Christ. His position at the head of a Bank in Stockholm, which he occupied after he left the Guards, was used as an opportunity of witnessing for Christ to all those with whom he

came in contact; he had many personal gifts and much charm of manner, which he dedicated to the service of his Master, and he was the means of gathering together many of the officers of his own world in Sweden and afterwards in Denmark, much fruit resulting from his faithful testimony.

The Chief of the Staff, who was in warm sympathy with the movement, naturally exercised much influence among the higher ranks of the Army. He opened his house in the second year of Lord Radstock's visit, and inviting all the Head-quarters Staff, gave in a few words his own experiences of the Gospel. These, struck by the joy of the converts and the power of the message, came to other meetings in English and French in great numbers. Among them was one officer of the Staff who was well known in society and a member of the Jockey Club in Paris. Fourteen years later this man came up to Lord Radstock and told him how unwillingly he had gone to the meeting, all his interests and pleasures being in the world, but the light entered and he saw Christ as his Saviour, which, he said, had changed his whole view of life.

Many others could be mentioned with a like experience, and meetings were held in some of the leading houses in Stockholm, including the palace itself, where the warm sympathy of the Queen, with her true and faithful char-

acter, gave great stability and strength to the movement. Some years before she had received much help through the English Chaplain at Heidelberg, where, attended by her devoted lady-in-waiting, Miss Ekäträ, she went for health. When Lord Radstock came to Stockholm, therefore, she gladly welcomed him, and she and her second son learnt much from his teaching. Their consistent lives have spoken more powerfully than even their fearless testimony.

Queen Sophie, who belonged to the illustrious House of Nassau, inherited many of the qualities of its most famous member, William the Silent, being a woman of great strength of character and unusual balance of judgment. In spite of very delicate health, she consistently threw herself into every movement for the benefit of her people, and her strong and quiet influence pervaded the society of Norway and Sweden. Her strength of purpose and wisdom of counsel were of incalculable help in the evangelistic movement, preserving it from the danger of fanaticism, and turning it into the channels of practical benevolence, as well as furthering the declaration of the pure Gospel of Grace which had been so sturdily proclaimed by her ancestors. This was no easy matter to accomplish in her position without ostentation and without sensation.

Her name cannot be mentioned without

recording what she did for the sick of her country, her noble and self-denying work in connection with hospitals; with characteristic thoroughness she spared no strength or money to secure the very best and most scientific methods and sent her nurses to all the great centres in Europe to be trained in the first and latest methods of nursing. Her own hospital is a model of perfection and of peace. Those who have been there speak of it as a haven indeed for body and soul. It breathes the very spirit of the noble woman who in her own weakness and suffering devoted herself to lighten the burdens of others. The beautiful name which has been given her in Sweden indicates the feelings with which she was regarded—"The Queen of the Sick and the Sad." She died within a few days of Lord Radstock, whose friendship she retained to the end of her life. Her second son, Prince Bernadotte, follows in her steps of practical philanthropy and earnest Christian work.

The results of Lord Radstock's decision to remain in Stockholm form a wonderful story. At the risk of some repetition I give the accounts of two Swedish officers who were conspicuous in the movement. The first consists of some extracts from the letters of Colonel Melander, then a young lieutenant in the Guards, written to a brother officer at the time of Lord Radstock's visit, and therefore possessing all the

interest of a contemporary record; while the second account, written recently, is from the pen of General Baron Rappe, Minister of War in Sweden, whose distinguished services during the campaigns of the Franco-German War placed him in the first military rank.

Lieutenant Melander writes—

“ Stockholm, September 29, 1878.

“ Yesterday I was in Bl. Church, and heard an address by a Lord Radstock, which was translated sentence by sentence. Lord R. preaches here very often, yesterday he gave an address to officers which I did not hear. It is not an ordinary occurrence that English lords travel about preaching.”

“ October 19.

“ Last Sunday I heard Lord R. preach in Bethlehem Church. I have not till now heard him preach in English without an interpreter, and feared I should not be able to understand him, but my fears soon vanished. His address was, to my mind masterly, full of life and warmth. He took his subject from Numbers xxiii., where Balak wants Balaam to curse Israel but God forbids him to do so, and commands him to bless. Instead of the curses that the enemy wished to hurl at the people of God, he had to listen to blessings. What was the reason of this? Had the people of Israel been so obedient and subdued to the Lord that they deserved to be blessed? Had they above everything else loved the Lord

who had brought them out of bondage? Ah no, far from it. Over and over again they had been rebellious against their God. They murmured at having no water to drink; when they got water they murmured at want of bread, then again that they got nothing else. They seemed never to have confidence in the Lord Who had worked so many wonders for their sake. It even went so far that they wished themselves back to the flesh-pots of Egypt, that they made unto themselves gods instead of the great merciful God Whose signs and wonders they had seen. All this could not merit God's blessing, but still God's Word says, 'He hath blessed and I cannot reverse it.' 'He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel.' But Israel had often sinned against their Lord, how then was it possible for Him to speak so? Mark! Israel was a *person*, and for Israel's sake, for the sake of the promises given to Jacob, God could not do otherwise than bless his children, for Jacob had found grace with God, and it was in Jacob that God had not beheld iniquity or seen perverseness. The rebellious people might thus count the merit of this substitute as their own, and as long as they really were the people of Israel and as such the people of God, God could not do otherwise than bless them, for He 'beheld no iniquity in Jacob, and saw no perverseness in Israel.'

"But was it only the children of Israel who had such a Jacob, such a substitute, and was it really for Jacob's sake, for his sake who

was himself a sinner, that God must bless the people of Israel? No! Jacob also required a mediator, a substitute, and he had such a one, and *his* substitute, his mediator, is a mediator between God and *all* them who believe on Him. Jesus Christ is the Mediator of all, if we only will receive Him as such. How often have we not sinned against Him, how often have we not doubted our Lord, who has never done us anything but good, how discontented we are, how often has the world with its vanity allured and led our hearts astray.

“How often has the Holy God been put aside for an idol of our own making! And still—God blesses, for He has not found iniquity in Jesus, or any perverseness in Christ, and if we belong to this Mediator and trust in Him as the only foundation for our salvation, the enemy may say what he likes, he may try to convince us that we have committed so great a sin that no salvation for us is possible, or that we have sinned so much against God that He does not care for us any more; he may frighten us as much as he likes, still God is there to bless. ‘He must bless and He cannot reverse it,’ for He has not found iniquity in Jesus or any perverseness in Christ. The only possibility of God condemning us would be if He found any fault in His own Son, but we know that is impossible, for in Him dwelleth the fulness of the Godhead, and if we trust in our Saviour’s all-prevailing sacrifice for our sins, then those sins condemn us no more, for God sees them only as blotted out through

the Blood of Christ. He sees only His Son, and are we found in Him, then we are justified, for in Jesus God has not found any transgression.

“ ‘I once sat by the bed of a dying man,’ he continued, ‘and this man looked forward to Eternity with horror. He had once had peace with God, but what were now his feelings? He considered that he had been so unfaithful to God, heaping sin on sin, and put God’s patience to a severe test for so long, that there was no longer any salvation for him. I then read the story of how Israel tempted the Lord in the wilderness over and over again, and how they continued doing so for over forty years, and at the end of those forty years the Lord still says, “I must bless and cannot reverse it,” and this because of the promise to Jacob.

“ ‘The Lord has given to Jesus Christ this promise, that they that receive Him shall become the Sons of God, and it now only depends on our believing this to be true, and receiving Christ by faith.

“ ‘I spoke thus to the sick man,’ continued the speaker, ‘and he received peace in his soul, and soon afterwards departed this life, not with despair in his face, but with a peaceful smile on his lips.’

“ ‘I am sure you would have very much liked this address by a man who seems penetrated by the truth of every word he utters.’”

“ *October 27, 1878.*

“ Heard to-day an address in French by Lord Radstock. Sat in front of the speaker

and understood him perfectly. Many people were there, especially many officers, which the speaker must have known beforehand, as most of his illustrations were taken from the military life. The subject of his address was the importance of not putting off one's decision, but to flee to the Saviour who is standing in the midst of us. The address was as usual admirable. This Lord Radstock has something so lovable and peaceful about him. His sermons remind me much of Spurgeon's."

"November 16, 1878.

"You wrote about Major Rappe, I have really seen him once in Bethlehem Church at a meeting held in French. I don't know if he understands English. He has a brother, Lieutenant Rappe, a great friend of mine, he is charmed with Lord R., that I know, and I believe that Major Rappe is far from hostile to true Christianity, but he has had much success and is very highly thought of as a clever officer, and it may be more difficult for him than for many another to become the poor and humble follower of Christ. A distinguished high officer and a humble Christian are two conceptions that very seldom coincide."

"December 1, 1878.

"What you heard about Major Rappe I hope is true. It seems that he has become a new man, and I hope he is not the only

one who has. There are certain times, I believe, when the Word of God speaks not only to individuals, but to a whole community, and it seems to be such a time for Stockholm now, especially in regard to the upper classes. People who hitherto have known about Christianity only by hearsay are beginning to feel their need of something, and this is the despised Christ Who is letting His Word be preached so freely. Some time ago none or at least very few of high station would be seen in Bl. Church, or Bethlehem Church or in the Chapels. Now one sees in Bl. Church the Lord Chancellor, the Minister of War, the Governor-General, General L. and one or other of the Governors of the Provinces.

“In the evening I heard Lord R. speak in English. What has seemed to me wanting at the meetings is the singing, but on this occasion English hymns were distributed and sung without any accompaniment, Lord R. himself leading with his fine, strong voice. They sounded so beautiful, those lovely melodious English hymns. He spoke on Psalm lxxxiv. 3, ‘The sparrow hath found an house.’ I believe Lord R. will remain here the whole winter, he has his whole family with him and feels thoroughly at home, I believe.”

“*December 10, 1878.*”

“Rappe and I went to Bl. Church to hear Lord Radstock. After the address I went with Rappe and his brother into the vestry where I saw Pastor Beskow, who introduced me to Lord R. We spoke a long time—

prayed together—spoke about Jesus not sending away sinners who come to Him, even if they have no happy assurance. Yes, I will believe without feeling—believe because God's Word says we shall.

“What a pleasure it was to talk to Lord R. He is such a lovable man. On Wednesday night I again heard him in Bl. Church. I had one of my brother officers with me and Rappe had brought one of his. I spoke a few words with Lord R. Captain Ahlberg asked me to come to his prayer-meetings, which I am delighted to do, although my time is very occupied. Mrs. Tottie invited me to a Bible Reading which Lord R. was to have at her house. On Friday I was at Captain A's. It was a very, very good time. Lord R. led the meeting, and it seemed to me that it must have been something like that time when the first Christians met with one accord, for here was certainly no controversy that might have occasioned discord, everything was so peaceful and full of love. Many people were there, among others nine officers, viz. Captain A. himself, Major C., Captain U., Captain L. of the General Staff, Captain P. Rappe, Lieutenant T., Baron B. and myself. Besides these I saw Pastor Beskow, Wadstrom, etc., and many others whom I don't know, but whom I will learn to know by and bye. Captain A. asked me to come again the following day when he had asked his old friends and Lord R. was to speak, but however much I wished to accept, time would not allow. Rappe, who does not require to be as assiduous as myself, was there

and liked this gathering very much. Amongst others who were there he mentioned Colonel Fleetwood of B. Regiment, General Wiedenheim and Director-General Almqvist. I hear that Colonel F. was very pleased. Lord R. had spoken about how important it is not to halt between two opinions, but to take a stand and decide for God or the world. Rappe told me Mr. A. had then said, 'Je me suis décidé maintenant.' "

General Rappe writes—

"Stockholm, April 1814.

"It was in the autumn of 1878 that a rumour circulated that an English lord who preached the Gospel to the upper classes was expected to arrive from Russia, where his testimony had been attended with great blessing in St. Petersburg, and that members of the highest families there had been converted. It is to be taken for granted that a really felt need of salvation made some people attend Lord Radstock's first meetings in Stockholm, but curiosity was probably the principal reason with most. Were it so to begin with, things were soon altered. The love for souls which shone forth from his heart left no one unaffected, and after a very short time a great awakening arose, especially among the military officers and officials of the Civil Service. Lord R. was indefatigable in his efforts. He might hold three to four meetings daily, beside having personal talks with anxious ones. He held a great number of drawing-room meetings and very often preached in churches or large halls,

where he gave warm-hearted, stirring and penetrating addresses. But this was not all. He had also meetings for different classes. He invited, for instance, cab-drivers to coffee and a Gospel service. One of our city missionaries, who was present at all public and several private meetings conducted by Lord R. during his stay in Stockholm, describes this entertainment in bright colours thus : ‘ I had been charged to invite as many cab-drivers as possible to the feast at Bethesda ; it began with a coffee treat, then came a Gospel address. I remember how Lord R. with tears in his eyes, and words from the heart, addressed them thus : “ I have so often used your cabs during my stay in Stockholm and I have felt it hard not to be able to talk Swedish, for I might then have been able to witness for the Lord Jesus to you. But I am glad that an opportunity to do so has now been offered me. . . . ” The text,’ continued the missionary, ‘ I cannot now remember, but what I can remember is that the address caused tears of sorrow as well as of joy to course down the faces of the audience. The chapel was filled by an attentive crowd, and what fruit came of that evening Eternity only will reveal.’

“ Besides the ardent love for souls which shone through Lord R.’s preaching, giving it an irresistible force, and the absolute indifference to personal comfort enabling him to display an extraordinary will-power which gave a special colouring to his delivery, he also attracted his audience by the form he gave to his testimony. That he did not himself pay any

attention to this is certain. He remarked laughingly that his friends declared that 'when Lord R. speaks, one never knows where it will carry him or how it will end.' But this assertion is not true. Lord R.'s addresses were clear and transparent also in regard to the form; but he was so anxious to gain his object—the salvation of souls—that he might sacrifice the former if necessary in order to gain the latter. To win a soul for the Lord to him was everything, all else meant nothing.

“ His texts were often chosen from the Old Testament, which seemed to invest them with a mighty power. He spoke, for instance, once on these words in Isaiah lv. 6, 'Seek ye the Lord while He may be found,' 'Cherchez le Seigneur, pendant qu'il se trouve.' On this occasion he spoke in French, which language he thoroughly mastered and spoke with such power that the words after thirty-six years still resound in one's ears. At another time he spoke about the attire of the High Priest, applying all its different items to the Lord Jesus in a manner quite new and overpowering to a sinner seeking for grace.

“ It is evident that the evangelical addresses that Lord R. gave on New Testament passages fully equalled those from the Old Testament. For instance, when he spoke about 'the prodigal son' or 'the veil of the temple rent in twain,' the audience was moved by the urgent invitation. 'You may come such as you are in your beggar's rags, poor, ragged, famishing, your heavenly Father opens His arms to receive you. A new, pure and costly

garment is ready for you. The banquet is prepared. Come to Jesus !' So sounded the invitation in the power of the Spirit, and it did not fail to produce its effect. The veil of the temple is rent, Christ has died and has opened a new and living way for every sinner who will come. 'Let him that is athirst come. And whosoever will, let him take the water of life freely.'

"What sweet feelings they bring to our memory, those hymns of Sankey, so much sung at that time : 'Oh bliss of the purified, bliss of the free,' 'All the way my Saviour leads me,' 'Come to the Saviour, make no delay,' 'There is a gate that stands ajar,' and others.

"From hearts saved and rejoicing, such songs burst forth with a power that was sometimes almost overwhelming. . . . Of Lord Radstock it may be truly said that he was his Master's devoted servant and follower, and therefore there ever flowed from him rivers of blessing."

In the spring of 1879, when Lord Radstock was for the second time intending to return to England with his family, a call came to him from Copenhagen and again his faith and obedience were tested. There were urgent reasons why the family should return, and it cost him no small effort to put first the kingdom of God and remain at his post. No apparent answer was given to his prayers for guidance, the walk was one of faith, but peace came to his spirit and he went forth in obedience to a new

field of labour. Many years after he wrote :
“ I will not give unto the Lord of that which costs me nothing.”

The walk of faith is also a walk of experiment; in the words of the old paraphrase—

“ O make but trial of His love,
Experience will decide,
How blest are they, and only they,
Who in His truth confide.”

Experiment in the divine life becomes experience, and without experiment there can be no experience. “ O *taste* and see,” the Psalmist says, “ that the Lord is good.” We all believe in a divine providence theoretically, but few perhaps rest their souls on this faith for strength and comfort. “ All things work together for good ”—not to those whom God loves, for God’s love is bestowed “ on the evil and on the good ” alike—but “ to those who love God.” There is the secret of life which men seek in vain in the tangled thread of human affairs, a labyrinth to which only Omnipotence has the key. The result of all action, however infinitesimal, is incalculable; this is, of course, often imperceptible to us, but when God’s Providence is traced in our lives it is a source of happiness and certainty. One more instance of conscious guidance in the minutest particulars of Lord Radstock’s life may be given.

In Copenhagen he had been told of a large

Mission Hall in a distant part of the town where it would be desirable to have meetings, but he did not know the manager. One morning it was impressed on him that the work should begin there. As the manager lived at some distance from the hotel, it seemed desirable to start early to find him. This was the more necessary as a translator would have to be found who would be in perfect harmony of spirit with the speaker, and this was not easy. In addition, a rather complicated telegram had to be sent abroad from the head office in another direction. All these details, which seemed somewhat incompatible to human judgment, pointed to the desirability of an early start, before the manager left his house and while it was still possible to get a disengaged interpreter, also in view of the long walk to the Central Telegraph Office.

But there was another factor in the matter and the servant was bidden to wait and seek communion with God in meditation on His Word. At the close of an hour this meditation was ended and at the same moment three gentlemen were announced. They proved to be the managers of the hall who had come to ask him to hold meetings, while the third offered himself as an interpreter and was found to be eminently fitted for the work. As they were leaving, it turned out that they had to pass the telegraph office and were delighted

to take charge of the rather complicated message. In Lord Radstock's words: "Had he followed common sense, he would have had an experience of failure and disappointment and would have been unable to achieve his purpose. So was it once again proved, "Blessed are all they that *wait* for Him."

The fruits of this Mission were very marked. There was a great spirit of inquiry, three times would the Hall be refilled, each time with upwards of a thousand people successively. To repeat details of the wonderful results might be wearisome. In Copenhagen, as elsewhere, those of the highest position were touched, and their lives have tested the reality of the change effected. Many members of the Court received a special power, and from them has flowed much light and blessing in Denmark.

While the interest was at its height and the meetings thronged, Lord Radstock was called to a strange experience. He felt suddenly pressed in the spirit to go to Helsingfors, some four days' journey distant. Waiting in much exercise of soul, the impression was continually deepened. He started and had to pass through Stockholm, and here the meetings which had been carried on ever since his previous visit had grown in power, about 5000 people thronging the largest church where the Pastor was in full sympathy.

He was much entreated to stay, doors were

opened on every side, but still the pressure on his spirit urged him towards Helsingfors, where as far as was known only two or three anxious souls awaited him. Contrary to all appearances and to the entreaties of many Christian friends, he went out alone to an apparently barren field. Miss Radcliffe, the daughter of the evangelist mentioned in the account of the work at Paris, speaks of this unexpected call, saying, "One day, quite suddenly, when the work seemed to be flourishing and all were rejoicing, Lord Radstock gave us quite a surprise by saying that the Lord had called him to Finland, and accordingly to Helsingfors he went that very night, though he could not get a berth and had to remain on the deck of the steamer. When he arrived in Finland the meeting consisted of only seven people, but friends who were there tell us that these were all converted that first night."

At Helsingfors he spoke by an interpreter and noticed that the pastor who translated rather changed his words so as to be more in harmony with his own ideas. When "He that believeth on the Son hath everlasting life" was quoted from the Gospel, he translated it "*shall have,*" and when the gift was spoken of as free for sinners, he implied that salvation was only given conditionally. Noticing this, Lord Radstock was led to prove more thoroughly from Scripture, especially from the

Epistle to the Romans, the freedom of the gift of God. A year or two after, he received a letter from the pastor owning that he thought at the beginning that the offer of a free, present and eternal salvation was dangerous, but as the meeting went on he became convinced that the salvation of God in Christ was perfect, eternal and unconditional. He added that since he had seen this, he had gone up and down Finland preaching Jesus only and that crowds had come to the feet of the Lord. If the enlightenment of this one man was the only result of Lord Radstock's obedience in leaving Denmark contrary to the dictates of reason, it would be enough to justify his action even here and now, for by it he was able indirectly to reach hundreds or even thousands with the message of the Gospel.

Another very remarkable work began about this time in Finland. A young lady of eighteen, the daughter of the Governor of a prison in the Province, was told one day that there were two workmen employed in repairing her room who were prisoners on leave of good character and that she need not be afraid of them. She got into conversation with them, and spoke about the Gospel. They were much interested and said what a pity it was nobody ever came to speak to them in the prison. Having found out the visiting hour, she promised to come the following Sunday. On telling her story to her

father he was horrified and said she was too young, but when she pleaded that she could not break her word to the men, he very reluctantly assented.

Other hindrances were thrown in her way, especially the visit of a friend whom she had not seen for years, and would not see again, one who had been her spiritual father and to whom she was greatly attached. He was to pass through Helsingfors at the very time she had promised to be at the prison. Somewhat perplexed and disturbed at the apparent crossing of plans, she went to sleep, but was awaked by the clanking of chains and saw a prisoner heavily manacled standing by the bed. Her room was inside that of her elder sister and could not be approached except through hers. She seemed instinctively to know that she was quite safe and that this nocturnal visitor was no ordinary man. With intense earnestness he pleaded the cause of the prisoners for whose souls no one cared, and implied that she had been appointed to carry the message of pardon and peace to them.

When the clanking chains vanished, slowly and painfully, no question remained in her mind but a settled and deep conviction that the Voice of the Lord had spoken. Here instinctively our thoughts fly back to that other scene recorded in Acts xvi., "And a vision appeared to Paul in the night; There was a man

of Macedonia standing, beseeching him, and saying, 'Come over into Macedonia and help us.' And when he (Paul) had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the Gospel unto them."

On the appointed Sunday the girl paid her promised visit to the prison; the men listened with the deepest attention and she had leave to go again. The interest became so great that this permission was made permanent, and before long she spent her whole days visiting prisons. The good effects of her work were so marked that in two or three years all the prisons in Finland and the North of Russia were thrown open to her. Out of many wonderful cases I record one.

On going to a cell one day the young Baroness was told by the warder that she must not enter it, as there was a desperate criminal inside who had escaped from Siberia and had murdered five people since his arrival in Finland. Just before he had nearly killed two warders, though chained with the heaviest chains. She must not dream of going in. But she showed her permit and claimed her right, also stipulating that the warders should not remain outside the door. Unwillingly they allowed her to enter the cell. She found the prisoner apparently asleep, as he took no notice of her. But on touching him he sprang

to his feet, chained as he was, and shouted, "Who are you? What do you want?" "I am Baroness W., and I want to speak to you about your soul." "I have got no soul, I am like a mountain or a rock." "I am so glad you are like a mountain because in a mountain there are often fissures and cracks where beautiful flowers grow," and she spoke to him of the Love of God, though apparently not producing the smallest impression.

This went on for some time, till one day when she was exhausted with her long visit in the gaol she asked if she might have some of his prison soup. Would she drink out of his cup? he asked. Yes, very gladly, and the idea of the pretty delicate girl sharing prison diet with him, the giant murderer (he was about six feet four high), seemed to touch him. Soon after she found him in the deepest agony. The Spirit of God had convicted him of sin, and for some days no ray of light seemed to come into that chaos of darkness and despair. But at last the marvellous truth began to dawn that the Lord Jesus had really borne his sins upon the Cross and had "suffered for sins, the just for the unjust," and that "by his stripes we are healed." The transformation was complete, and now his whole desire was that others should know the good news. One day, however, she found him again in despair. "I have sinned, I have sinned," he cried. "True," she said,

“but I thought you saw all that was put away for ever.” “Yes, but I have sinned since I saw you last. We were all photographed, and on seeing my photograph I thought I was good-looking. To think that such a wretch as I could ever think well of myself.” Lord Radstock adds, in telling this story, “What an illustration this is of the convicting power of God’s Holy Spirit, that a man who could by nature commit many murders without a qualm, now sees the sin of even a passing self-complacency !”

I end this sketch of Lord Radstock’s evangelistic labours by adding a few words from his diary—

“Very naturally, after reading these records, some one might ask, ‘Did all these conversions last?’ I would answer, Birth into a new state is not the end of life but the beginning, not the effect of bearing fruit but the power to bear it. The seed is the same whether it falls on ‘good ground’ and ‘bears fruit a hundredfold,’ or whether it is ‘choked by the cares and pleasures of this life’—*the results depend on how far it is free to develop its latent powers.* The apostle himself who could say, ‘I have been crucified with Christ,’ and ‘Christ liveth in me,’ yet said, ‘I keep under my body and bring it into subjection lest I should be disapproved for service’; while to Timothy his warning was, ‘Let no man

take thy crown.' Even to apostolic converts St. Paul has to say, 'Ye did run well, who hath bewitched you?'

"Nevertheless, through all failure 'He abideth faithful,' and looking back over some fifty years, during which time I have seen conversion to God going on, very few have gone back to a godless life, and of these some are known to have been restored through chastening to the joys of the 'Father's house,' while many hundreds are living lives wholly given to God's service.

"A soldier's enlistment is not the end, but the entering into a relationship with the army of the sovereign, where great possibilities lie before him. So the Christian soldier's obedience in all circumstances and courage in fighting against tremendous odds and in enduring without a murmur great hardships, are the qualifications for advancement in the Christian life. They are evidence for a fitness for higher posts and greater difficulties till the last fight is won and the memory of the sorrows and hardships is for ever obliterated in the triumphant entrance into glory to 'the presence of the King.'"

And here another question presents itself to many minds accustomed to ordered working through the appointed channels of the Established Churches. They may very naturally ask, "How are these newly awakened souls

to be nourished and nurtured in the faith and saved from erratic and unscriptural teaching? ”

In answer to this question I will quote a conversation I had with one deeply revered by English Churchmen, the late Bishop Wilkinson of St. Andrews. No one knew better than he the power of the evangelistic gift and its importance. Immediately after my return from Sweden in 1877, before Lord Radstock's visit, when the work was beginning and the interest shown was already very remarkable, the Bishop asked me, having heard of what was taking place, "With whom is left the charge of these newly awakened souls? To what churches are they united so as to be taught and guided?" Coming as I did straight from the scene of the awakening, where already remarkable fruits showed themselves in works of love and power, I was for a moment at a loss to reply. The existing religious organisations, where they welcomed the movement, had undoubtedly received an influx of power in their added numbers, yet many were joined to the Spiritual Church who had not belonged to any organised body and yet were conspicuous by their changed lives and earnestness. No reply, indeed, *could* be given except in the words of the Apostle, "And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth

you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him.”¹ Those Christians who are the fruits of revival are specially distinguished by strength and joy, for the wind of the Spirit “bloweth where it listeth,” and does not work exclusively through the ordinary channels, though these are not superseded. The Bishop said little, but I think his attitude was one of entire comprehension and even sympathy as he gave me his blessing.

In gathering up these records, fragmentary as they are, a certain sequence presents itself to the mind. One cannot help being struck with the individuality and variety of these evangelistic epochs, with the character of those reached, and with the variety in unity of the testimony which in so large a diversity of race, temperament and intellectual powers characterised Lord Radstock’s message.

His words at English watering-places came as an alarm to the conventional upper classes—classes so strangely free from care, rich, with good traditions, yet still living for lower aims and self-satisfaction—and many received new ideals of life and its glorious opportunities.

In Holland how different was the field, how hard the ground of that reasoning, sceptical, material society, encrusted within its ancient

¹ 1 John ii. 27.

pedigrees. His work was peculiar in its power to reach those outside ordinary evangelistic agencies, and through those possessed of influence and wealth his message penetrated to the remotest parts of the country. The results which followed were strong and deep.

In Paris the message was one of warning and forecast of coming judgment, while at the same time to the poor and oppressed was the Gospel preached.

Then came Russia, the most brilliant and satirical society in Europe, with charm and vivacity unequalled, with princely ideals, unconventional and unmoral; while under the surface, in the Slavonic nature, lay passionate longings which could never be satisfied with material things.

In Scandinavia, amidst pure traditions, a high standard of education and general enlightenment, his message found awakened consciences, Bible knowledge and simplicity of life to a remarkable degree, and this gave his work in the Northern Peninsula a character of its own.

In the Latin countries visited in later life his witness was a different one. He spoke to many in the ecclesiastical and intellectual worlds of the true universality of the Church of God, far exceeding the boundaries of the catholicity claimed by Rome. He had much sympathy with many individual members of the Roman Church, among whom he had true friends.

In India he felt much community of spirit, and his mind was one particularly fitted to meet the Indian thought, not from the intellectual point of view, which was as far from his standpoint as it was alien to his English turn of mind, but in that deeper and higher region of the spirit where he understood those aspirations which are common to all men. He was not kept back by verbal differences, he could pierce below the outward expression so foreign generally to a Western mind. He knew that Christ and Christ alone was the Living Word in Whom their subtle and thoughtful intellects could find satisfaction, and I think they also knew and felt the unspoken sympathy which filled his soul. This sympathy is expressed in the numbers of letters received from Indians after his death, of which a few only are given in the account of his life.

These records of evangelistic labours of which I have written are no isolated phenomena, they are parts of a great whole. The patient labourers working on without signs in hitherto untilled fields, the humble helpers giving their prayers and sacrifice at home, the worldwide evangelists of whom Lord Radstock was so remarkable an example—all have their part in the harvest of the whitening fields. Even those who labour as it were “with strife and contention,” apparently tearing in pieces traditions dear to Christian hearts, are

unconsciously doing their part in bringing light on the letter of the Word, clearing misconception, leading men to think, sifting age-long accretions, and bringing out in letters of light that One Outstanding Figure, "Whom to know is Life Eternal." Words change; the significance given to a word in one age is not the significance attached to it in another. The interpretations of Rome, the interpretations of Geneva, good in their time, are outworn, and give place to a fuller and larger interpretation as light increases. The out-grown clothes of childhood are exchanged for the more stately garment suited to mature growth. Our conceptions widen and deepen, even perfection enlarges its meaning. Down below amid the shadows and half lights of earth, men grope and conjecture and half doubt, but irresistibly the human spirit cries out for God, and still in silent hours, among the clash of voices and doctrines, the heart echoes, "Lord, to whom shall we go? Thou hast the words of eternal life."

What are the laws which govern these revival periods when men's hearts are peculiarly open to the divine Voice? Known only in their effects, these laws of revival have been but dimly understood, and psychology is only now beginning to investigate them. "The wind bloweth where it listeth." It is man's wisdom to use its currents though he cannot

command them; his sails can be set in intelligence, and He who rules the winds has put into his hands the power of prayer. The Spirit of God has not ceased to brood over this chaotic world; interpretations of Scripture vary, but the Power that lies behind them remains. We speak of Pentecostal days in the past tense through defective imagination and limited knowledge of present conditions. Three thousand converts were gathered together in a very small area at Pentecost. The area over which the Spirit works to-day is incomparably wider and the triumphs of Christ, though less concentrated, are infinitely greater. To read such books as those lately published,¹ written by clear-eyed and sober witnesses, may convince us, if we are open to conviction, that greater works than those of Pentecost are silently but certainly done among us.

We have, perhaps, an exaggerated idea of the men inspired at Pentecost. Unconsciously we have thought that they belonged to some different order of beings to those of the present day. Such ideas are artificial, but habits of thought are easy to acquire and we adopt them without challenge. It has so long been the custom to speak of Pentecost as past that when its wonders are taking place under our

¹ C. F. Andrews, *The Renaissance in India*; N. Maclean, *Africa in Transformation*; George Eddy, *The New Era in Asia*.

very eyes we question it because it has not come in the way we were led to expect. We have magnified the first messengers of the Gospel beyond all human likeness, and it needs a revolution of our ideas to take in the fact that *these* are the days of Pentecost, that the men by whom the world is being evangelised, with whose faces and voices we are familiar, are the very descendants and followers of the apostolic preachers.

Geographically, how great is the change since the gathering of the one hundred and twenty in the upper room, the light radiating from the Roman world while all else lay in darkness. Take, for instance, the great educated ancient nations of the East in this year 1914. In India we are told by credible witnesses that under the surface of an ever-thinning crust the Christ lies ready to be revealed. In China, the Secretary of the Student Movement says, "The miracles of the Bible, with the exception of the Incarnation and the Resurrection, pale before what I have seen taking place in China with my own eyes in this last year."¹ In Japan the work has been no less remarkable, but alien influences in connection with the development of that extraordinary nation have tended to check the spiritual growth. From Uganda and the South

¹ These words were spoken at the Conference held last summer (1913) at Lake Mohawk, U.S.A.

Seas thousands of martyrs have been added to the Church in these latter days, as well as those from China and Japan. In these two latter nations an ancient civilisation and high mental capacity have been the soil in which these great religious movements have taken root, but in Korea, which was distinguished by a native worship of a peculiarly debased and depressing kind, and by a most corrupt moral condition, the triumphs of the Gospel are even more remarkable and are characterised as no less than miraculous.

The area of the Spirit's work is so large to our unaccustomed eyes that we do not recognise its extent. The great Conferences at Edinburgh and Liverpool lately, to say nothing of those convened all over the world by the Christian Student Movement, in which Lord Radstock took the most vital interest, tell us that Pentecost is to be spoken of in the present, not in the past tense.

All the chivalry of the world was attracted to the Crusades in order to rescue the Tomb of a Dead Christ, and now the challenge has gone forth which summons men to the Great Adventure of capturing the world for the Living Christ under the banner of the Cross.

* * * * *

Since these words were written the events of August 3, 1914, have occurred which will change the face of Christendom, if not of the

whole earth. The map of the world is about to be reconstructed; changes more stupendous, because covering a wider area than any that have yet taken place since history began, are being accompanied by the fiery ordeal of a war waged under conditions new and terrible. Men's hearts fail them for fear at the approach of that "shaking of all things" long foretold by the prophetic writings and by Our Lord Himself. That which seemed most stable is tottering to its fall, but in the midst of the crashing of earth's expectations, they whose hopes are fixed on those things which cannot be shaken may lift up their heads and with calm assurance await the consummation of the Hope which has upheld the Church for two thousand years—the Return of Christ to reign as Prince of Peace.

As the budding leaves tell of the coming spring, so does the world-wide evangelising, of which the foregoing pages speak, form part of a great movement which, east and west, north and south, has been preparing for the Coming of the King. At such moments as the present new values emerge, old things pass away, all things appear in a fresh light. Socially, politically and religiously a new era begins. The Gospel *has* been preached over this little earth, and when that is accomplished Our Lord tells us, "*Then* shall the end be."

In the last letter written by Lord Radstock two days before his departure, are these words—

“ In common with many others, I BELIEVE THE LORD’S RETURN IS CLOSE AT HAND. Have you noticed that the Gospel *is* ‘preached in all the world for a witness unto all nations? . . .’ ”

Is this dispensation drawing indeed to a close and the dawn of that day approaching when faith shall be turned into sight? “Who,” said Jesus, “is that faithful and wise servant whom his Lord when he cometh shall find watching?” Lord Radstock warned men unceasingly, especially during the later years of his life, of the coming of great catastrophes, of the regeneration of a too pleasure-loving, material society, of the purification of the Church by suffering, and of its awakening to the near approach of the Bridegroom—a glad and joyful expectation for those who are watching for Him. Lord Radstock was one who staked his all and counted not his life dear unto himself so that he might finish his course with joy and the ministry which he received “of the Lord Jesus to testify the gospel of the grace of God.”

If in all his labours, east and west, we seek the key of his life, shall we not find it in this, that the Spirit was given through him in so large a measure, because Jesus was glorified? No other aims entered in, and the promise was fulfilled, for Christ said, “I, IF I BE LIFTED UP, WILL DRAW ALL MEN UNTO ME.”