

are somehow linked ; that orthodoxy is narrow, unsympathetic, uncharitable ; and that it is the liberal thinkers who are the liberal givers. Here is a standing refutation of the idea that a man must be a heretic to be a worker for men and a winner of men. The Earl was from deepest conviction an old-fashioned believer, and belonged to the extreme wing of that evangelical party from whom have sprung the great philanthropic movements of the century. His orthodoxy was of no compromise pattern. He held to the total depravity of the human heart, the need of the new birth and of simple faith in the inspired Word and the atoning blood ; he believed in prayer and Providence, in the resurrection of the dead and a coming judgment. His theology had three vital points ; a divine Christ, an atoning sacrifice, and a coming kingdom. Notwithstanding its unpopularity he believed in the literal return of Christ as the only hope of humanity. To him all things move toward that event. The world cannot be saved by human agency. We may and we must preach this gospel "for a witness in all the world ; and then shall the end come." For all this misery "the only remedy is in His return, for which we should plead every time the clock strikes !"

Shaftesbury's identification with the poor was not formal but real. When in 1860 the Ragged Schools of London presented him with their testimonial, he replied that he would rather preside over the Ragged School Union than command armies or sway empires.

Nothing in the character of this superb man attracts more than his habit of *discriminating if at all in favor of the most degraded and destitute*. To have seen him at St. Giles' Refuge, talking to ragged, barefoot, homeless boys, drawing out from them frank confessions as to their vicious and criminal habits, kindling in them new hopes of an honest and industrious life, and planning for them a way to such a goal—this was to see him at his best. For thirty-two consecutive years he presided and spoke at the meetings of the Ragged School Union. It was his habit to look at every question from the point of view of the poor and the outcast. The shoeblacks, like the costers, called him "our Earl ;" ragged urchins and half-starved gamins during one winter were fed with 10,000 basins of soup and bread, made in his own house and sent to supply their needs. He had boundless faith in the *power of the gospel* to uplift, save and sanctify. In the worst and lowest he saw a germ of good that could be made to grow into a heavenly plant.

He was an aristocrat by lineage but a democrat by principle. He believed with Burke that the condition of the common people is the condition of the commonwealth. We may call the great lower stratum of society "the masses," as though it were only an aggregation or conglomerate of dead matter, but these masses have marvelous powers to heave and shake and cleave the upper crust. There the volcanic fires burn and